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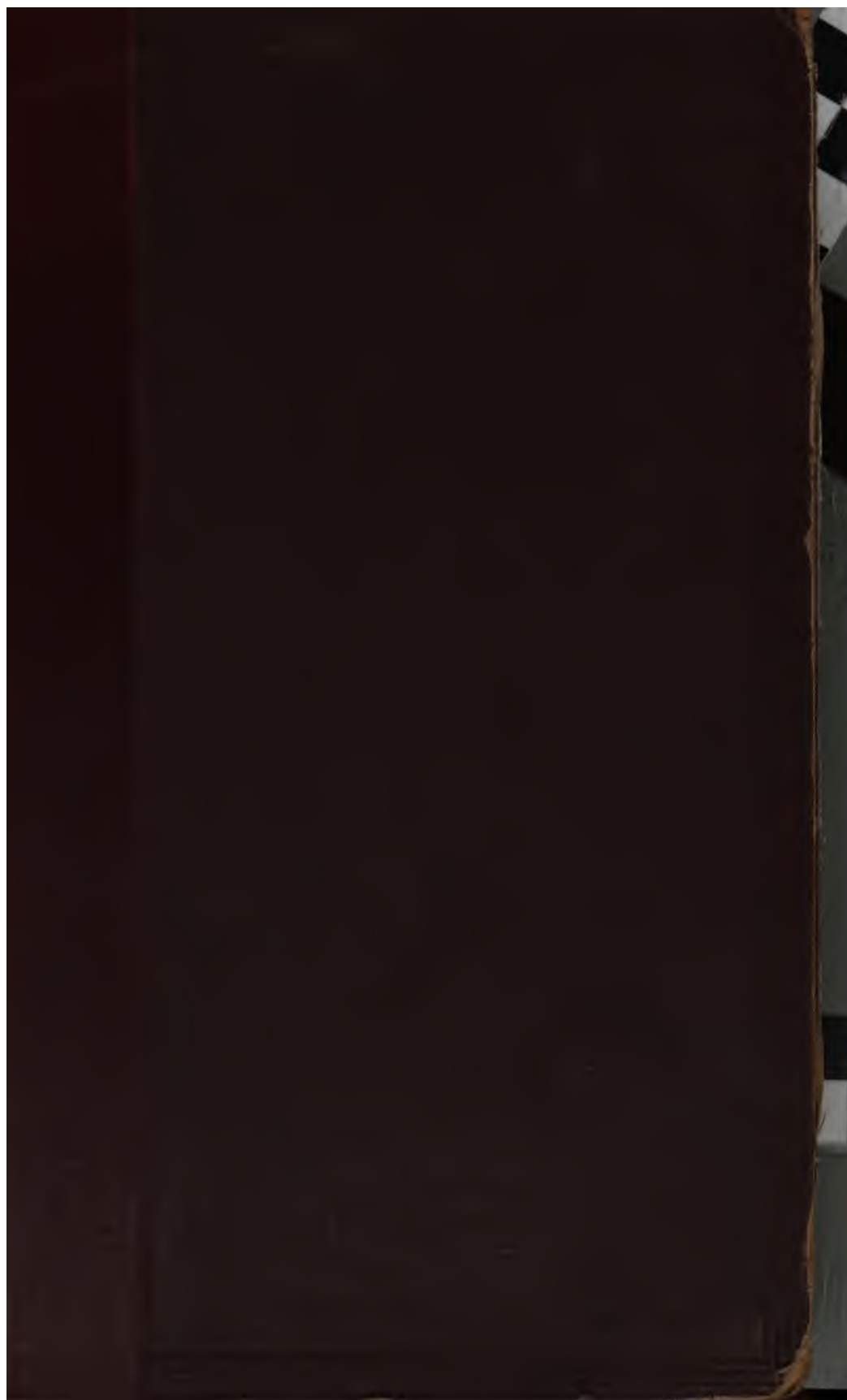
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THE THEAETETUS OF PLATO

CAMPBELL

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HENRY FROWDE



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THE THEAETETUS

OF

PLATO

WITH

A REVISED TEXT AND ENGLISH NOTES

BY

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SECOND EDITION

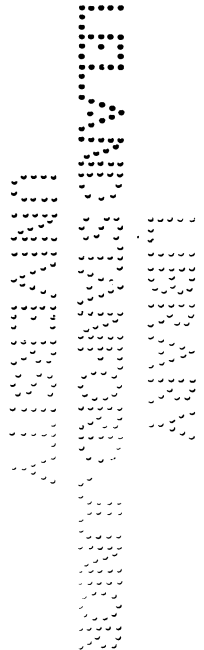
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1883

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TO
EDMUND LAW LUSHINGTON,
EMERITUS PROFESSOR OF GREEK IN THE UNIVERSITY OF GLASGOW,
THIS EDITION OF PLATO'S THEÆTETUS
IS ONCE MORE GRATEFULLY INSCRIBED.

L. C.

January, 1883.

PREFACE TO THE SECOND EDITION.

SINCE the first edition of this work was published in 1861, there have been several important additions to Platonic literature in England. Mr. Grote's book on Plato and the other companions of Socrates appeared in 1865; Professor Jowett's translation, with the analyses and introductions, in 1871 (the second edition in 1875). These great and monumental works had been preceded by the less important effort of Dr. Whewell, who, in 1861, attempted, not without success, to popularize the dialogues in part, and to assert their educational value. Of critical editions, Riddell's *Apology*, with the valuable *Digest of Idioms*, was published in 1867 (after the author's death), Dr. Thompson's *Phædrus* in 1868, his *Gorgias* in 1871, and the edition of the *Sophistes* and *Politicus*, which forms the continuation of this *Theætetus*, came out in 1867. An edition of the *Parmenides*, by Professor Maguire, published at Dublin in 1882, is remarkable for clearness of arrangement, and also for a point of view which I venture to think more idealistic than Plato's

own. Mr. F. A. Paley published a translation of the *Theætetus*, with some notes, in 1875. The recent edition of this dialogue by Professor Kennedy of Cambridge is also accompanied with a translation.

Mr. Grote's intensely real conception of Hellenic, and especially of Athenian life, his personal interest in the Sophists and in Socrates, have enabled him to throw a powerful cross-light on Plato, bringing out some features which would otherwise have remained in shadow. His intellectual sympathy with Protagoras in particular gives great piquancy to his analysis of the *Theætetus*. But his steadfast utilitarian point of view has made it hard for him to do real justice to Plato's meaning here. No part of Mr. Grote's singular exposition is more paradoxical, or has called forth more criticism, than his account of this dialogue. Mr. Cope's just and clear rejoinder may be alluded to in passing; and an article in the *Edinburgh Review* for October, 1865, which contains a powerful refutation of Mr. Grote's 'theory of Knowledge,' is the more noteworthy, as it is known to have been written by his friend and fellow-disciple Mr. John Stuart Mill, who, although not a Platonist in philosophy, was a warm admirer of Plato. An excerpt from the *Quarterly Review* for January, 1866, on the same subject, is reprinted, with Mr. Murray's permission, as an Appendix to the present volume.

Several interesting papers on Plato have appeared in the *Journal of Philology*, of which those by Mr. Henry Jackson, 'On Plato's later theory of Ideas,' are the most recent and in some ways the most important.

It is needless to refer at length to the many works on Plato which have appeared in other countries since 1861. Of books dealing generally in a critical spirit with the whole body of the dialogues, that of Schaarschmidt (1866), of which more will be said presently, is probably the most remarkable. The voluminous work of Peipers (1874) deals so far principally with the *Theætetus*. His exposition is learned and thoughtful, but is only occasionally referred to in this volume. On the other hand, I have made constant use, in revising my notes, of three important helps to the study of the *Theætetus* which have appeared in recent years:—the critical and exegetical commentaries of Hermann Schmidt (1877), the revision of Stallbaum's edition (in the case of the *Theætetus* amounting to a new edition) by Wohlrab (1869), and the critical edition of Martinus Schanz (1880), who has in many ways done good service to the text of Plato.

It has been no small satisfaction to me to find that many of the views advanced in my former edition have been since endorsed by writers of so

much authority. To H. Schmidt, especially, my acknowledgments are due for the close attention which he has given to my observations, and for the subtlety and acuteness which he has often expended in examining them.

A full *apparatus criticus* has never formed part of the plan of this edition. But in the year 1856, being still at Oxford, and having undertaken to edit the Theætetus, I collated the dialogue in the Bodleian MS. with the Zurich edition of 1839, and with Gaisford's collation in his *Lectiones Platonicae* (1820). Bekker in his *Commentaria Critica* (1823) had written with reference to this work of the Oxford Professor of Greek:—'Cogat agmen, quem solum non ipse exploravi, (¶) codex Clarkianus. Eius enim causa Oxonium profectus cum Thomæ Gaisfordi lectiones Platonicas prelo paratas invenissem, nolui actum agere, totumque viri diligentissimi libellum in mea commentaria ita recepi, ut quæ ad sententiam, ad syntaxin, ad flexionem quoquo modo pertinerent, transcriberem omnia, quæ orthographica essent, ea fere speciminis loco semel atque iterum posita deinde omitterem.' Bekker's confidence in Gaisford's accuracy was sufficiently well-grounded, but finality in dealing with MSS. is not soon reached, and I was able in several places to correct or supplement Gaisford's report. To place on record every *ν ἐφελευστικόν*, every accent

or breathing supplied by a later hand, was no part of my intention, nor has it yet been done. Any one who turns from the *Theætetus* in the MS. to the *Sophist*, *Politicus*, or *Parmenides*, which have been much less read, and are therefore more nearly as the scribe left them, will see at once how many accents in particular must have been added by later hands.

I left Oxford in 1858, and was therefore unable, at the time of bringing out my edition in 1861, personally to verify my notes. I might else have avoided one somewhat serious error, viz. that of printing ἐπὶ πολὺ instead of ἐπὶ τὸ πολὺ, as the Bodleian reading in 153 B. How easily such an error might arise under the circumstances may be illustrated by a simple instance. Dindorf's critical note on *Æd. Tyr.* 11, at least in the editions of 1861 and 1868, is as follows:—'στέρξαντες pro στέξαντες a m. rec.' This is the reverse of the fact, and M. Schanz may perhaps conjecture that Dübner, who collated for Dindorf, 'merely inspected' the Medicean MS. But it must be evident to a candid mind,—to borrow for a moment the language of constructive criticism,—that Dübner wrote στέρξαντες pr.: στέξαντες a m. rec., and that Dindorf misread Dübner's note.

Schanz collated the MS. in 1870, and having tested his work on this dialogue I can bear witness to its great accuracy. He tells us that he went on

the principle of registering everything, however slight. Yet even a Schanz is compelled to place limits to minutiae. Not only are there still many changes of accent unregistered, not only is the resolution of σ , $\sigma\tau$, etc., by correctors unobserved in places where it affects the reading, but the distinction between early and late corrections (b and *recens* b) is by no means completely noted. Also, if Schanz were supposed to have transcribed everything however slight, it might be inferred that the MS. was not punctuated. Now the Bodleian MS. as it stands has three distinct sorts of punctuation:—1. the double colon, by which in this, as in other MSS. of Plato, the speeches of the different interlocutors are kept apart. These divisions are right in some places where the earlier editors went wrong. 2. The colon, often marking even insignificant pauses. This, as well as the mark of a new speaker, has been generally inserted by the first hand. 3. The comma, frequently added by an early diorthotes so as to indicate a slight break in the sentence. This sometimes amounts to an interpretation. The same hand has often added a comma beneath the double colon, thus ; where the preceding sentence is interrogative. These three marks—in different degrees certainly, and none of them in a significant degree, but still appreciably,—form part of the traditional deposit which the MS. contains. None of them, least of all the first,

should be ignored by those who undertake to register every difference however apparently unimportant.

Having reperused the MS. side by side with Schanz's edition, I may be permitted to register a few points (certainly of the very slightest moment) where his observation seems to have been at fault.

N.B.—*The references are to Schanz's edition of the Theætetus, published at Leipzig in 1880.*

Schanz, page 1, line 5. ^τ ποῦ μὴν; Here as below p. 2, l. 9, b has added τ for *τερψίων*, which was however unnecessary, as the double colon (:) marks the new persons—hence τ is not continued.

2. 9. 'καὶ . . εἶπεν Terpsioni tribuit b.' This is not true in the sense that B had omitted to distinguish the persons with the colon (:); τ is added, as before, ἐκ περιουσίας.

2. 15. ἐπηνορθούμην BT, corr. bt. ὥστέ BT (so also in 15, l. 22 μῆτέ).

3. 6. τὰ ἐκεῖ ἄν σε, καὶ περὶ ἐκείνων ἄν ἡρώτων interp. B vel b.

4. 11. εὐδοκίμου Tb. (rec.): εὐδόκιμον B.

10. 35. 'ἀτόκοις BT, sed κ ex emend. B.' The correction is by a recent hand. The note should run therefore 'ἀτόκοις b rec. T: ἀτόποις B et apogr. V.'

12. 22. Post γεγονὸς commate distinxit b vetus.

12. 26. Post ἐναργὲς distinguit B.

13. 29. ἀφαιρῶμαι bt: ἀφαίρωμαι BT.

16. 23. 'ἐπὶ τὸ πολὺν revera B.' This is so, but ἐπιτοπολὺν b should be added.

17. 8. τὸν κολοφῶνα ἀναγκάζω προσβιβάζων τὴν χρυσὴν σειράν ὥς sic distinxit b.

19. 7. *ἐγῶγε* is written in space *of fewer letters* by first hand. The former word was oxytone: *qy. ἐγώ?*

20. 9. 'θαύμαντος BT, sed *v* in ras. B.' Imo *v* erasit b.

22. 1. *ῥτουν οὖν* (in the note) is an obvious misprint.

23. 16. *ἥπερ* (accent uncertain) B: *ἥπερ* b.

24. 15. Post *ὅναρ* distinguit B.

27. 4. 'τε add. T. om. B.' It should be observed that *ἐμέ* is at the end of a line (*ἐμέ | τινος*).

27. 16, 17. 16. 'οὐτ' ἄλλον λέγοντος ἀποδεκτέον om. BD, add. bd. 17. ἀποδεκτέον T: ἀπολεκτέον B.' This is not quite accurate. The note should run *οὐ | τάντωι λεκτέον* B: Litteras *τ'αυτῶι* erasit, *τ'αυτῶι λεκτέον*, *οὐτ'* ἄλλον λέγον in margine sinistra supplevit, *τος ἀπο* in rasura scripsit, *λ* in *δ* mutavit, b. (The vox nihili *ἀπολεκτέον* was never written.)

28. 14. *τίσων* B: the corrector erased the stroke which made the *τ*, changed *ο* to *σ* and *ν* to *γ*.

29. 9. 'λέγομεν' recens 'b.'

31. 1. 'πιθανολογία TV et ut videtur B: *πιθανολογίαις* ex emend. B.'

πιθανολογίαις is the reading of B p. m.: only, as in numberless other places, *σ* has been corrected *by a recent hand* to *στ*.

31. 9. 'ἡ ἔτερον T' et recens 'b.'

32. 29. *ὀρώη* (sic) (not *ὀρᾶ*) b.

35. 24. *οἶων τε* 'in marg.' recens 'b.'

36. 26. *παρ' ἃ ἂν* etiam b.

37. 22. *ἀλλ' ἡ* (not *ἀλλ' ἦ*) B.

38. 19. 'ἐβοήθησαν B, corr.' recens 'b.'

39. 1. *αὖ τοῦτὸν τὸν* (sic) B pr.

39. 16. *τὸν σκίρρωνα* (?) B.

40. 3. The confusion in B is increased by *το* having no accent:—*ὕπῃρειτο*.

43. 7. *ταυτὰ* B.

43. 13. *ἡ* b.

44. 20. 'ῥ* B.'—Fuit *ἡ*.

45. 15. *ἡ* B pr. (?).

46. 5. *ἡ τι τῶι* B pr.

46. 18. *θρατ τά* B pr.

47. 27. *μυρία* BT: *μύρια* b.

48. 23. *τ' αὐ* B: *τ' αὐ* b.

49. 15. '*ἐπιδέξια* B.' The accent is not by the first hand.

50. 15. *καὶ σοφαὶ* B (Schanz has here corrected his own error).

51. 34-52. 1. B omits the division of the persons after *πάνν γε*, and the second *μὴ γάρ*.

52. 27. B has *αὐτῶι*.

53. 16. I read *ἀκυροτέρα* in B.

54. 9. '*ἡ** B.' Fuit *ἡ*.

55. 4. Post *ὑπερβάλλει* commate distinxit b.

55. 18. *αὐτοῖς* B: *αὐτοῖς* b.

55. 24. *ὑπεριη ἀέρων* B: *ὑπεριηἀέρων* vetus b.

57. 15. *ἀναγκαῖον μὲν οὖν* statim post *δοκεῖ* sine puncto infert et Theodoro tribuit B.

59. 7. *αὐτῶι* B:—the breathing is by a second hand.

59. 16. '*ταὐτὰ* ut videtur in margine voluit b'—recentior.

61. 33. *δ · τι* B (sic).

61. 34. '*ὀργάνων* B, sed *ν* postea additum.' B wrote *ὀργάνωι*, and the *ι* has since been changed to *ν*—probably not by the first hand.

62. 34. '*ἀμφοτέρως* T, apogr. V et ut videtur B.' The last statement is erroneous. What may have looked like a sigma over the line is a mark of reference to the marginal note *φωνὴν καὶ χροάν*, which has a corresponding mark.

63. 4. *τό, τε* (sic) b.

64. 3. *ἡ ψυχὴ* (recens b) is not a v. r., but an interlinear gloss.

64. 10. Here is a similar error, *τούτων δηλονότι* (not *δὴ*) is an interlinear gloss.

64. 24. '*οὐδὲ* B' (cum rasura supra *ν*), '*εἰ* in marg.' (recens) 'b.'

64. 29, 30. The Bodleian while reading *οὐ* for *οὖν*, also loses the distinction of persons, appearing to drop a speech of Theætetus, thus:—*ἐκεῖ δὲ ἀδύνατον φαίνεται ἡ οὐ*: *ταὐτὸν ἐκεῖνό τε καὶ τοῦτο καλεῖς*. There is this mark of uncertainty ∴ in the margin.

65. 1. δὴ (η in rasura) B.

66. 11. ὀπηγοῦν (not ὀπηγοῦν) B.

69. 18. (Here in Schanz's text the second Σω. should be deleted and Κάλλιστα. τὸ δέ, κ.τ.λ. should be continued. There has been an oversight in proof-correcting). 'ἦτοι . . μέρει Theæteto, κάλλιστα Socrati tribuit Hirzel.' B reads as Schanz intends to do, only with a superfluous colon (:) after ἀνάγκη μὲν οὖν. But the lower dot is probably by a second hand.

71. 6. 'ἀναγκάζοιτο . . . δοξάζει primus Theæteto tribuit Heindorf.' Here B is not clear about the persons, placing the colon (:) after *both* λέγεις and δοξάζει. But the Cesena MS. divides with Heindorf.

71. 23. ἦ revera B: ἦ vetus b, sed ἦ iterum in marg. b.

72. 4. νῶι B with ∴ in marg.

73. 10. αἰσθανεται sine accentu B.

73. 21. Dele 'αὐτοῖς B.'

73. 24. δὴ B. Fuit δή:.

74. 11. In the marginal reading of b, which is prefaced with ἐν ἄλλοις οὕτως, τούτων is read for τοῦτο.

75. 15. το sine accentu B.

75. 21. αὐτοῦ sine spiritu B.

76. 4. B probably wrote ἐπειθετο ἐπήσθετο. The corrector has erased all but the last five letters, and clumsily corrected to ἐπήσθετο.

76. 26. διαβαινονσιν b (not B). The β and ν are written over erasures of ν and μ, and the αἰ is cramped into the space of ε.

77. 8. ἐὰν τοῦ B pr.

78. 5. αὐτὸν B (? or b?).

80. 19. 'φορῶν' recens 'b.'

81. 24. ἄλλω (not ἄλλωι) b.

85. 11. B began to write a colon (:) after ἀπεροῦμεν, then added γέπω instead, without the colon (:), and without accentuating μὲν of ἀπεροῦμεν.

85. 12. 'ἀπαγορεύης B, sed η ex emend.' Fuit εἰ.

85. 28. αὐτῇ : τῶν (not αὐτῇ τῶν) B.

86. 14. *δικαστηρια* sine accentu B pr.

87. 11. *αυτῶν* sine spiritu B.

88. 31. 'ἐνεργέστατα B.' Sed alterum *ε* correctum ex *α*.

92. 9. b (marg.) would add *ἐχης* (sic) after *μέρη*. What Schanz reads *ἐστιν* is the mark of reference *·/·* corresponding to the mark over *μέρη* *·/·* in the text.

93. 6. *αυτῇ* B.

93. 9. The *α* of *ἄγνωστον* seems to have been blotted off by the first hand.

99. 7. There is no division of the persons, and the accents in B are even fewer than is noticed by Schanz. *ἐσκοτωμένωι εἰ γε δὴ τι νυν δὴ ὥσερῶν* B pr.

99. 23. *ἡ* B : *ῆ* b.

More really important than Schanz's re-collation of the Bodleian is the work which he has done at Venice. By singling out the Venetian MS. App. 4, 1, (T), as the archetype of all MSS. of the lesser dialogues not copied from the Bodleian, he has greatly simplified the task of settling the text of this part of Plato. And his use of Ven. II (Schanz's D) as a witness to the earlier reading, where the Bodleian has been made illegible by correction or otherwise, is also very judicious.

While consulting Schanz throughout, however, I have by no means always followed him. He has introduced into the text, without marking them, several conjectural readings, which appear to me unnecessary. And he has adopted some rules of orthography, which, even if proved correct, would hardly be convenient in a work like the present.

Dr. W. H. Thompson, the Master of Trinity College, Cambridge, is so high an authority on the interpretation of Plato, that an opinion which he has kindly communicated to me must not be neglected, although his expression of it came too late to be inserted in the proper place. In the difficult passage 153 C: Καὶ ἐπὶ τούτοις τὸν κολοφῶνα, κ.τ.λ., he agrees with the late Mr. James Riddell and myself in taking τὸν κολοφῶνα as an 'accusative of the effect:'—(he would print καὶ—ἐπὶ τούτοις τὸν κολοφῶνα—ἀναγκάζω προσβιβάζων):—but he prefers to understand ἀναγκάζω προσβιβάζων, sc. σε, 'I get or force you to admit.' He observes that προσβιβάζειν in the sense of πείθειν is not unfrequent, and that the accumulation of ἀναγκάζω προσβιβάζων, when either seems sufficient, is characteristic of Plato. Dr. Thompson concurs in rejecting the old interpretation, which made τὸν κολοφῶνα accusative in regimen, and προσβιβάζων = ἐπιτιθεῖς.

I have also to acknowledge the kindness of Professor Jebb, of the University of Glasgow, in calling my attention to the oration of Lysias *pro Mantitheo* (xvi. §§ 13-17),—referred to also by Grote,—as an illustration of the keen interest which the Athenians of all classes felt in the battle of Corinth (B.C. 394), in which Dexilaus fell and Theætetus probably received his wounds. The inscription on the monument of Dexilaus, by naming the archonship of Eubulides, leaves no doubt as to

the year in which he died; although we may never know in what way he and his four comrades were distinguished from the rest of the Athenian six hundred.

Mr. F. A. Paley, in a note on 202 A, says that *αὐτό* is 'necessarily emphatic, being in the nominative.' This is hard to understand. Why may not the construction be the same as in Rep. 5. 472 D: *Ὡς καὶ δυνατόν γενέσθαι τοιούτον ἄνδρα?*—Mr. Paley adopts the readings of 204 C, 209 C, suggested by me in 1861.

Lastly, I may be allowed to make here a correction in the text of the Sophist, which had not occurred to me at the time of publishing my edition of that dialogue. In Soph. 226 C, the word *διακρίνειν* has rightly been condemned as introducing the general notion inopportunately, and where a specific term is obviously required. Read *δίνειν*, 'to thresh out corn,' and compare Hesiod, Op. et D. 595, 6,

*δμωσι δ' ἐποτρύνειν Δημήτερος ἱερὸν ἀκτὴν
δινέμεν.*

This emendation, although conjectural, has had the rare felicity of being adopted by Professor Jowett.

INTRODUCTION.

ALTHOUGH the three chief lines of thought in Plato, whether to be described as practical, speculative, mystical, or as ethical, theoretical, erotic¹, are rarely quite separate, and are blended in different proportions, yet the distinction between them affords a convenient enough ground for a rough classification of his dialogues. Even the simplest, which are also presumably the earliest, of Plato's writings, such as the *Laches*, *Charmides*, and *Lysis*, may, without violence, be thus distinguished.

In trying to ascertain the point of view from which a particular dialogue was composed, we should therefore study it, *in the first instance*, less in relation to those of the same period but different subject matter, than to those before and after it which dwell upon a cognate theme:—(just as a student of Shakespeare may learn more in comparing *Mids. N. Dream* with the *Tempest* than with *Romeo and Juliet*, or *Romeo and Juliet* with *Ant. and Cleo.* than with *Rich. II.*)

Now as the *Gorgias* is a clear sample of the ethical and the *Symposium* of the mystical aspect of Plato's thought, so in the *Theætetus* the purely scientific tendency is in the ascendent.

Socrates' confession of ignorance was felt by Plato to General imply a certain ideal of knowledge. His eager persistent^{aim.} search for an irrefragable definition of each term of human interest, implied that this ideal was not merely transcendent, but must be applicable to the world and to human life. His acceptance of knowledge as the sole test of authority pointed the same way. And his resolution of blameworthy

¹ More generally one might speak of the good, the true, the beautiful, or of conduct, knowledge, and æsthetic

enthusiasm. But the words used in the text are more directly descriptive of Plato.

conduct into intellectual error added a religious sanction to the pursuit of Truth.

In the simpler dialogues Plato is contented with representing Socrates as engaged in his life-work of detecting contradiction in others, and so bringing into strong relief at once their ignorance and his own,—pointing only from afar off to the conception of a Science which shall be an infallible guide. The questions, Can Virtue be taught? Are the Virtues many or one? are dimly felt to run up into the higher question, Is Virtue one with Knowledge? Once in the *Charmides*, where Temperance has been defined as Self-Knowledge, some difficulties concerning Knowledge itself are started by the way, as whether there can be a Knowledge of Knowledge—must not this be a Knowledge of ignorance as well?—and so on. But the problem is merely incidental and the treatment of it paradoxical and verbal. Plato knew, however, that underneath these inquiries, and behind the contrast between the Socratic and Sophistic methods, there lay deeper problems, which Socrates had not distinctly formulated, and still less fully discussed: viz. What is teaching? What is the nature of Knowledge? What is the standard of Truth? What is meant by the distinction of One and Many? In approaching the concentrated investigation of these higher problems, Plato is not content with idealizing Socrates, but enters anew into relations with the older philosophies which had possibly impressed his youth and certainly went far to constitute the intellectual atmosphere in which he lived.

In dwelling afresh upon the work of Socrates he (in common probably with Euclides) saw in it a striving towards certain general forms, which, in their perfect abstraction, could only be thought of as eternal. To Plato that was a vision which enlightened all his subsequent thoughts: but on any theory except that which denies all growth and change in him, it must be acknowledged that there was progress also in his conception of the Ideas. How far he was ever satisfied with the half-mythological presentation of them which appears in the *Cratylus*, *Meno*, and *Phædo*, may be left for those to determine who seem to know him better than he knew himself. However this may have been, we need not wonder, if, in passages avowedly mythical, like those in the *Phædrus*,

Timæus, and Politicus, such crude unscientific notions tend to reappear.

But the new vision of Truth, however inspiring, was sometimes felt to 'raise more questions than it solved.' And it was in consequence of these questionings that Plato was led to reconsider his own and his master's relation to Hellenic thought. In order to interpret Socrates and to advance beyond the position gained by him, it was necessary to draw back in order to spring forwards, *reculer pour mieux sauter*, and to examine into the first principles not only of the inquiries of Socrates, but of all inquiry. In undertaking this new 'Kritik of Pure Reason,' Plato did not desert the Socratic spirit. He only carried into a region which Socrates had declined to enter, the same process of self-examination and of unwearied converse with others which Socrates practised and enjoined. In destroying dogmatism Socrates had seemed to get rid of metaphysics; but he had only made more fruitful the metaphysics of the future. In exposing the conceit without the reality of Knowledge he had only provoked the question, 'What, then, is the reality?' In controverting particular fallacies, he had set one at least of his disciples thinking, 'What then is the *πρῶτον ψεῦδος*—the main source of error?'

While passing his hand, so to speak, over the tangle which he had to solve, Plato found two main threads, which were often twisted into one:—the tendency to postulate in all inquiry either the non-existence or the absoluteness of difference,—the identity of opposites, or the incommunicability of attributes: either to say, Black is white, or That which is white can have no tinge of yellow.

In this more condensed treatment of first principles, Plato still retains much of the spirit as well as the form of dramatic dialogue. In the *Theætetus*, indeed, they are retained to the full. Only the conversation is now not merely between Socrates and his respondent for the hour, but also between Plato and other philosophers old and new. They are brought upon the stage and made to explain themselves. They are confronted with each other. They are treated with the utmost urbanity, and with a searching criticism, ironical and unsparing, until they are compelled, as it were, to give in their contributions to the sum of Truth. Philosophic

Dialogue thus becomes the vehicle of a sort of historic fiction, containing, with the criticism of the present, at once a reproduction and an interpretation of the past. This 'History of Philosophy' is, however, penetrated with original thought, and each actual phase is represented as typical of a universal tendency and necessary moment in the realization of true ideas.

Dialectical
dialogues.

The dialogues in which Plato adopts this comprehensive standpoint are thought by some to indicate a later phase of Greek speculation generally, which is supposed to have passed out of a rhetorical into a more logical mode. But Plato's conception of what is opposed to philosophy may naturally have moved together with the aspect of philosophy which was uppermost in his own mind. And until it can be shown by some independent proof that the Euthydemus is later than the Phædrus¹, it is best to steer clear of such assumptions. It is antecedently by no means improbable that the Phædrus and the Parmenides represent, not different periods, but different moods. The less known cannot throw light on the more known: and Plato's thoughts are better known to us than the particular incidents of Athenian life which gave occasion to them.

The Euthydemus and Parmenides may be regarded as, in different ways, preparatory to the dialectical effort which is commenced in the Theætetus, and continued in the Sophist, Statesman, and Philebus.

The Euthydemus is a broad caricature of reigning logical fallacies.

The Parmenides.

The Parmenides is a serious statement of the difficulties which beset Idealism, whether (1) in the post-Socratic, or (2) in the Eleatic form. At the same time it contains the most uncompromising assertion of Idealism.

This is not the place for a full exposition of the Parmenides, which Professor Jowett's Introduction has rendered superfluous. But it may not be amiss to point out the significance of the dramatic situation in that dialogue.

Socrates is there represented as in early youth anticipating the theory of εἶδη, which has since been generally associated

¹ From the allusion to Isocrates in the Phædrus L. Spengel infers a very early date. But this presumption is balanced by other considerations.

with the name of Plato, and would be naturally attributed to him by the reader of the *Cratylus*, or the *Phædo*, or of the fifth and tenth books of the *Republic*.

By means of this theory the young Socrates successfully refutes the thesis of Zeno, which that philosopher blushing acknowledges to have been a polemical effort of his own early youth. But the aged Parmenides subjects Socrates in turn to criticism, and the wonderful boy, whose speculative impulse is praised by the old philosopher as Divine, answers each objection with a new hypothesis, which always corresponds to some actual form of idealism. He fails, however, to establish any of them: whereupon Parmenides puts him through an exercise not unknown to Zeno, in which, by the application of ordinary logic to his own transcendental theory of the One Being, he develops a series of antinomies, which Socrates is compelled at once to admit, and to declare impossible.

Is it reading too much between the lines to understand Plato here to mean: (1) that the current mode of applying the principle of contradiction, however much it might rest on the authority of Zeno, was, as he says in the *Sophist* (259 D), unworthy of any one who is come to man's estate; (2) that although the Platonic theory based on the practice of Socrates gave promise of a mighty grasp on truth, yet, as hitherto held and stated, it was still immature; and (3) that, in order to complete and strengthen it, it was necessary to go back once more to the great fountain of speculative thought, and appeal from the disciple to the master, from the method of Zeno to the spirit of Parmenides, who must be approached in the truth-seeking temper of Socrates?

In the *Theætetus*, Socrates declines to examine Parmenides. That task is reserved for the Neo-Eleatic friend who appears with Theodorus and Theætetus on the following day. The present dialogue is chiefly occupied with the consideration of what may be loosely spoken of as Heraclitean doctrines, but which, as Plato says, are really 'older than Homer.' In developing these doctrines Socrates makes use of more than one saying which is still to be found amongst the fragments of Heraclitus.

It is remarkable that Plato nowhere speaks of Heraclitus

with unqualified respect, although much in his own teaching was consciously or unconsciously a repetition or expansion of truths stated or anticipated by that great mind¹. If we may trust Aristotle, Plato had first known Heracliteanism in the exaggerated form in which it was taught by Cratylus, and certainly he has more to tell us of the followers, whether in Ephesus or Athens, than of their master.

Yet it is not fanciful to say that in idealizing Socrates, and connecting the remembrance of him with the great thoughts of the first philosophic age, he saw in the Elenchus an illustration in the sphere of mind, on the one hand of actual mutability and fluctuation, and on the other of an absolute standard,—in so far justifying both Heraclitus and Parmenides. Socrates can make any opinions move; no position remains fixed when he comes near. But he cannot and will not argue unless allowed to assume the reality of knowledge.

Genuine-
ness of
disputed
dialogues.

In the foregoing general exposition it has been assumed that the main body of the Platonic writings, and the dialectical dialogues in particular, are from the hand of the master.

The position so held is intermediate between that of Mr. Grote, who maintains the Alexandrian tradition in its integrity and defends even the *Axiochus* and the *Epistles*, and that of Schaarschmidt, who acknowledges only nine dialogues. The work of Schaarschmidt appeared in 1866, when my edition of the *Sophistes* and *Politicus* was in the press. He had previously given some indication of his views in the pages of *Rheinische Museum* and elsewhere. He, and Socher before him, have succeeded in showing the remarkable disparity which exists between the purely dialectical dialogues and those which these writers leave unquestioned²—a disparity both in the mode of handling and in the substance of the thought. The difference is not here denied,

¹ The following statement of Platonic doctrine, by one of the most zealous of modern Platonists, contains the sum and substance of Heraclitus' teaching: 'Ohne Stillstand in fortwährenden Kriegen wie in Schachspiele Alles in geregelte Weise seine Plätze Wechselt, so dass das Lebende zum Todten, das Todte zum Lebenden wird und nichts verlässt, geht,

indem nichts sich gleich bleibt. In diesen ewigen Prozesse des Werdens ist das einzige Constante das Gesetz.' Teichmüller, *Die Platonische Frage*, p. 54. Only, in the inchoate thought of Heraclitus, the Law is not distinguishable from the Process.

² Schaarschmidt carries his scepticism much further than Ast or Socher did.

but, as in the edition of the *Sophist*, etc. (1867) and in Professor Jowett's introductions (1st ed. 1871), the dialogues in question are assigned to a different period of Plato's literary activity, in which, as Professor Jowett observes¹, 'the style begins to alter, and the dramatic and poetical element has become subordinate to the speculative and philosophical. In the development of abstract thought great advances have been made on the *Protagoras* and the *Phædrus*, and even on the *Republic*. But there is a corresponding diminution of artistic skill, a want of character in the persons, a laboured march in the dialogue, and a degree of confusion and incompleteness in the general design.' . . . 'The play of humour and the charm of poetry have departed never to return'².

Schaarschmidt's three great tests, viz. literary excellence, the presence of a moral purpose, and quotation by Aristotle, are more plausible than some which previous critics have applied. And in his application of his method there is much acute criticism, although a suspicion now and then arises that insufficient grounds are being eked out by vigorous writing.

But (1) (to take first the external test) the argument from silence is especially fallacious in the criticism of ancient writings, and the question of Aristotle's testimony to Platonic dialogues is complicated with doubts as to the genuineness of the Aristotelian treatises³.

(2) For masterly skill in composition, is there any comparison, for example, between the *Symposium* or *Republic* and the *Timæus* or the *Laws*? Is there not also in both of these last named 'a laboured march in the dialogue, and a degree of confusion and incompleteness in the general design?' The cumbrousness and prolixity, which are so evident in the *Laws*, are accounted for on the ground that Plato is reported to have left his last work in an unfinished state. Without cavilling about the possible origin of the story, may it not be observed, in the spirit of Goethe's pregnant saying⁴, 'It is a sketch which never could have been finished?' On the other hand, if the subject is taken into account, the literary skill shown in the *Parmenides* is very great.

¹ *Introductio* to *Philebus*, sub init.

² *Introductio* to the *Statesman*.

³ The third book of the *Rhetoric*

and the eleventh of the *Metaphysics* are rejected by Schaarschmidt.

⁴ *Conversations with Eckermann*.

(3) That Plato at the meridian of his powers wrote with the consciousness of a great practical aim, may be at once conceded. But is it inconceivable that a time may have arrived when experience had shown him the distance of the goal, and, without relinquishing the end, he may have applied himself for a while to the speculative treatment of intermediate problems? There are not wanting traces, even in the Republic, of a belief that if 'Geist' was ever to be the ruling power, a severer training than Glaucon could bear must be prepared for the Kings of the future. And if the legend embodied in the Epistles is not absolutely baseless, we are led by it to conceive of a time when Plato's hopes for the Hellenic world had been rudely checked,—when he was 'weary of the hateful confusion'¹ of Greek politics. And what is more natural than that, at such a time, he should reconsider his whole position; and that even in bitterness and isolation, still remembering his practical aim, he should bethink him of a δεύτερος πολῖς, a second best polity, which mankind might possibly receive to their advantage, though they rejected the highest and best?

For the writer of the Politicus at least, although estranged from his contemporaries, is fully bent on bettering the world through a science of Politics. And the lines sketched out by him are precisely those which Plato in his old age, with renewed calmness and mellowness of insight, carried out at length in his last great writing—the Laws².

Protagoras. The most brilliant representative of 'ordinary thinking,' or rather of popular philosophizing, in the age of Socrates was Protagoras, whose assertion of relativity was the counterpart of Gorgias' denial of the absolute. As, in the dialogue which bears his name, he powerfully defends Hellenic education and morality against the criticism of Socrates, so here his doctrine³ is made to serve as the type of all doctrines of sensationalism and subjective relativity.

In the absence of external evidence it is difficult to determine (1) how much of what is here assigned to Protagoras is really

¹ Μεμνημένος τῇν . . . πλάνην καὶ ἀτυχίαν. Ep. 7. 350 D.

² For a more detailed attempt to support these views see the edition of the Sophistes and Politicus already referred

to. (Clarendon Press, Oxford, 1867.)

³ On the real value of Protagoras' saying ἀνθρώπος μέτρον see Appendix B: also Jowett's Introduction, 2nd edition, iv. 256-9.

his, or again (2) whether those unnamed philosophers who are called his 'disciples' were really so or not.

(1) In three places at least we may point with some confidence to traces of the real Protagoras:—(a) in the interpretation of his saying *ἄνθρωπος μέτρον*,—ὡς οἷα μὲν ἐμοὶ φαίνεται τοιαῦτα μὲν ἔστιν ἐμοί, οἷα δὲ σοί, τοιαῦτα δὲ αὖ σοί, which recurs almost verbatim in the *Cratylus*, and which Plato would hardly have repeated so nearly in the same language if he were not quoting:—(b) in the defence of Protagoras (167, 8), where he contends that the bettering of mankind is possible without assuming an absolute standard of knowledge and truth;—the agreement even of the language here with the representation in the *Protagoras* is an 'undesigned coincidence,' which may fairly strengthen our belief in the fidelity of both:—and (c) in the confession of 'agnosticism' which is introduced casually at 162 D. So much being clear, it is natural to infer that some other points, such as the illustration of 'the wind blowing hot and cold,' may be Protagoras' own. But here it becomes impossible to speak with any approach to certainty. Of one thing, however, we may be quite certain, viz. that what Protagoras is said to have 'told as a secret,' was not to be found in his writings. When he is represented as saying that Being is an unscientific term, and should be replaced by Becoming, that is only a dialectical inference from his words¹. He had asserted the Reality of Appearance, but would have been surprised to find his assertion construed into the denial of Reality.

(2) That some actual persons are alluded to as the 'disciples of Protagoras,' and that they held a sensationalist theory, is rendered probable by the further reference, which can only be construed as a sober statement of fact, to those who maintain a modified Protagoreanism. But it would be rash to assume that the *μαθηταὶ Πρωταγόρου* held the doctrine which Plato assigns to them with anything like the clearness and consistency with which it is developed by him. It is far more probable that from scattered and inarticulate hints he has evolved the subtly woven theory which he criticises. This probability is greatly enhanced by the passage of the *Sophist* (246 A B) in which the contest between idealism

¹ Kennedy's *Theætetus*, p. 231.

and materialism is described. 'The idealist in defending his serene invisible height, breaks down the earthworks of his opponents bit by bit, until what they maintain for true reality (*ἀλήθεια*) is shown by his destructive arguments as a moving process of becoming, and not as being.' This is really the manœuvre, only veiled with irony, which Plato here employs against the disciples of Protagoras. In attributing to them the refinement of acknowledging unseen processes, he 'takes them for better men than they are,' and assumes that they would make a similar admission to that which is wrung from them in *Soph.* 247¹. Those whose case is hopeless (the *αὐτόχθονες*) are left out in the cold as *ἀμνητοί*. Plato says, in short, to the sensationalist, 'You are a kind of idealist, if you only knew it. Let me take you with me as far as you can go: and then (like the dog in Jules Verne's *Voyage to the Moon*) you shall be left hanging between Earth and Heaven.'

Aristippus. In favour of supposing that Aristippus was at least included amongst the men thus designated may be urged (1) the general resemblance of the doctrine of sense to later statements of Cyrenaic theory;—it is not necessary, as Peipers imagines, that the men alluded to by Plato were so thorough-going as he represents them to be:—(2) the person of Theodorus, who is connected both with Protagoras and Cyrene (not that he is himself inclined to hedonism). But this point, like many others in the historical environment of the *Theætetus*, must be left uncertain.

Aristippus is mentioned by name only once in Plato. In the *Phædo* it is emphatically remarked that he and Cleombrotus were not present at the death of Socrates. If we connect this with the strong language in which the position that pleasure is the chief good (which Aristippus held), is met in the *Republic* (6. 509 B: *Οὐ γὰρ δήπου σύ γε ἡδονὴν αὐτὸ λέγεις. Εὐφήμει, ἦν δ' ἐγώ*), it is natural to infer that he was regarded by Plato with little sympathy, and that he was probably one of those who left Socrates too early, and gave themselves the credit of their discoveries². The tone of Xenophon's representation conveys a similar impression. Attend-

¹ J. S. Mill may in like manner be said to have made admissions against which his father and Bentham (the true *γῆγενεῖς*) would have protested.

² To say (with Schleiermacher)

that Aristides in *Theæt.* 150 E is a sort of paronomasia for Aristippus may seem an extravagant suspicion, and yet it is difficult to banish it altogether.

ing, like Socrates, to the theory of human life, of knowledge and of the chief good, he seems to have been enabled, by the impulse of Socratic inquiry, to give a philosophical form to the popular doctrine, to which his easy temper and indolent life inclined him, that the Good is nothing else but pleasure. With this he consistently enough combined the sceptical assertion, The impression of the moment is the only Knowledge. He probably supported both these principles with certain physical and logical theories: adding that nothing was by nature just, but by custom and usage, and that the same word used by different men represents a different idea.

Whether his doctrine had fully developed itself into the distinct form which is given in the Theætetus to the hypothesis, Sense is Knowledge, it is impossible to say. That he is pointedly alluded to amongst the 'disciples of Protagoras,' if not as their chief, there seems little doubt, from what is recorded of his opinions. A comparison of the following extracts tends to establish this: although it must be remembered that the discussion of these questions by Plato and Aristotle may be supposed in some degree to modify the statements of later writers:—

Diog. L. 2. 86: Δύο πάθη ὑφίσταντο, πόνον καὶ ἡδονήν· τὴν μὲν λείαν κίνησιν τὴν ἡδονήν, τὸν δὲ πόνον τραχείαν κίνησιν.

Aristocles ap. Euseb. Pr. Ev. 14. 18: Τρεῖς γὰρ ἔφη καταστάσεις εἶναι κατὰ τὴν ἡμετέραν σύγκρασιν· μίαν μὲν καθ' ἣν ἀλγοῦμεν, εἰκυῖαν τῷ κατὰ θάλασσαν χειμῶνι, ἑτέραν δέ, καθ' ἣν ἡδόμεθα, τῷ λείῳ κύματι ἀφομοιούμενοι· εἶναι γὰρ λείαν κίνησιν τὴν ἡδονήν, οὐρίῳ παραβαλλομένην ἀνέμῳ· τὴν δὲ τρίτην μέσην εἶναι κατάστασιν καθ' ἣν οὔτε ἀλγοῦμεν οὔτε ἡδόμεθα, γαλήνῃ παραπλησίαν οὖσαν.

Sext. Emp. adv. Math. 7. 191: Φασὶν οὖν οἱ Κυρηναῖκοι κριτήρια εἶναι τὰ πάθη καὶ μόνα καταλαμβάνεσθαι καὶ ἀδιάφυστα τυγχάνειν, τῶν δὲ πεποικιλωτῶν τὰ πάθη μηδὲν εἶναι καταληπτὸν μηδὲ ἀδιάφυστον, ὅτι μὲν γὰρ λευκανόμεθα, φασί,

Plat. Theæt. 152 D: Ἐκ δὲ δὴ φορᾶς καὶ κινήσεως καὶ κράσεως πρὸς ἄλληλα γίγνεται πάντα. 153 C: Ἔτι οὖν σοι λέγω νημερίας τε καὶ γαλήνας καὶ ὅσα τοιαῦτα, ὅτι αἱ μὲν ἡσυχίαι σήπουσι καὶ ἀπολλύασιν, τὰ δ' ἕτερα σώζει;

See also Phileb. 42 E: Μὴ κινουμένου τοῦ σώματος ἐφ' ἑκάτερα . . οὔτ' ἂν ἡδονὴ γίγνοιτ' ἂν οὔτ' ἂν τις λύπη.

Plat. Theæt. 152 C: Αἰσθησις ἄρα τοῦ ὄντος αἰεὶ ἐστὶ καὶ ἀφευδές, ὥς ἐπιστήμη οὐσα. 157 A B: Τὸ ποιοῦν εἶναι τι καὶ τὸ πάσχον αὐτῶν ἐπὶ ἐνὸς νοῆσαι, ὥς φασιν, οὐκ εἶναι παγίως. . . ἐάν τί τις στήσῃ τῷ λόγῳ, εὐέλεγκτος ὁ τοῦτο ποιῶν. 153 D: Ὁ δὲ

καὶ γλυκαζόμεθα, δυνατόν λέγειν ἀδιαψεύστως καὶ ἀνεξελέγκτως· ὅτι δὲ τὸ ἐμποητικὸν τοῦ πάθους λευκὸν ἔστιν ἢ γλυκὺ ἔστιν, οὐχ οἷόν τ' ἀποφαίνεσθαι.

192: Καθὰ γὰρ ὁ μὲν σκοτωθεὶς καὶ ἱκτεριῶν ὥχραντικῶς ὑπὸ πάντων κινεῖται, ὁ δὲ ὀφθαλμῶν ἐρυθαίνεται, ὁ δὲ παραπιέσας τὸν ὀφθαλμὸν ὥς ὑπὸ δυοῖν κινεῖται¹, ὁ δὲ μεμηνῶς δισσὰς ὀρᾷ τὰς Θήβας καὶ δισσὸν φαντάζεται τὸν ἥλιον, ἐπὶ πάντων δὲ τούτων τὸ μὲν ὅτι τόδε τι πάσχουσιν, οἷον ὥχραινονται ἢ ἐρυθαίνονται ἢ δυάζονται, ἀληθές, τὸ δὲ ὅτι ὥχρόν ἐστι τὸ κινεῖν αὐτοὺς ἢ ἐνερευθεῖς ἢ διπλοῦν ψεῦδος εἶναι νενόμισται, οὕτω καὶ ἡμᾶς εὐλογώτατόν ἐστι πλέον τῶν οἰκείων παθῶν μηδὲν λαμβάνειν δύνασθαι.

195: "Ἐνθεν οὐδὲ κριτήριόν φασιν εἶναι κοινὸν ἀνθρώπων, ὀνόματα δὲ κοινὰ τίθεσθαι τοῖς κρίμασιν.

196: Λευκὸν μὲν γάρ τι καὶ γλυκὺ καλοῦσι κοινῶς πάντες, κοινὸν δὲ τι λευκὸν ἢ γλυκὺ οὐκ ἔχουσιν· ἕκαστος γὰρ τοῦ ἰδίου πάθους ἀντιλαμβάνεται.

Diog. L. 2. 87: "Ἀλλὰ μὲν οὐδὲ κατὰ μνήμην τῶν ἀγαθῶν ἢ προσδοκίαν ἡδονὴν φασιν ἀποτελεῖσθαι, ὅπερ ἤρρεσκεν Ἐπικούρῳ, ἐκλύεσθαι γὰρ τῷ χρόνῳ τὸ τῆς ψυχῆς κίνημα.

Diog. L. 2. 88: Μηδὲν τε εἶναι φύσει δίκαιον ἢ καλὸν ἢ αἰσχρόν, ἀλλὰ νόμῳ καὶ ἔθει.

The apparent force of the above parallel must be slightly qualified by two observations. (1) Very similar language about the

¹ This argument is met by Aristotle, when he is discussing the theories of Heraclitus and Protagoras, Met. 10. 6. 1063 a: Οὐθὲν γὰρ διαφέρει τοῦτ' ἀξιοῦν ἢ τὰ φαινόμενα τοῖς ὑπὸ τὴν ὕψιν ὑπο-

καλεῖς χρῶμα λευκόν, κ.τ.λ. 156 E: Λευκότητος περιεπλήσθη. 159 C: "Όταν δὴ οἶνον πίνω ὑγμαίνων, κ.τ.λ. 167 A: Οὔτε γὰρ τὰ μὴ ὄντα δυνατόν δοξάσαι, οὔτε ἄλλα παρ' ἃ ἂν πάσχη. ταῦτα δὲ ἀεὶ ἀληθῆ. 178 B: "Ἐχων γὰρ αὐτῶν τὸ κριτήριον ἐν αὐτῷ, οἷα πάσχει τοιαῦτα οἰόμενος, ἀληθῆ τε οἶεται αὐτῷ καὶ ὄντα.

157 E: Λείπεται δὲ ἐνυπνίων τε πέρι καὶ νόσων, τῶν τε ἄλλων καὶ μανίας, ὅσα τε παρακοῦεν ἢ παρορᾶν ἢ τι ἄλλο παραισθάνεσθαι λέγεται. 158 A: Δοκεῖ... πολλοῦ δεῖ τὰ φαινόμενα ἐκάστῳ ταῦτα καὶ εἶναι, ἀλλὰ πᾶν τοῦναντίον οὐδὲν ὧν φαίνεται εἶναι. 156: Δεῖ δὲ καὶ κατὰ μέρος οὕτω λέγειν καὶ περὶ πολλῶν ἀθροισθέντων, ᾧ δὴ ἀθροίσματι ἀνθρωπὸν τε τίθενται καὶ λίθον καὶ καθ' ἕκαστον ζῷόν τε καὶ εἶδος. 154: Τί δέ; ἄλλῳ ἀνθρώπῳ ἄρ' ὅμοιον καὶ σοὶ φαίνεται ὁτιοῦν;

Theæt. 166: Αὐτίκα γὰρ δοκεῖς τινὰ σοὶ ξυγχωρήσεσθαι μνήμην παρ-εῖναι τῷ ὧν ἔπαθε τοιοῦτόν τι οὐσαν πάθος, οἷον ὅτε ἔπασχε, μηκέτι πάσχοντι; πολλοῦ γε δεῖ.

Theæt. 172: Καλὰ μὲν καὶ αἰσχροὶ καὶ δίκαιοι, κ.τ.λ.

βάλλουσι τὸν δάκτυλον καὶ ποιοῦσιν ἐκ τοῦ ἐνὸς φαίνεσθαι δύο, δύο δ' εἶναι διὰ τὸ φαίνεσθαι τοσαῦτα καὶ πάλιν ἔν. τοῖς γὰρ μὴ κινουῖσι τὴν ὕψιν ἐν φαίνεται τὸ ἔν.

senses is ascribed to Democritus. Some of the expressions and illustrations, as well as the argument itself in different aspects, are thus proved to have had a wider currency. (2) In the early part of the *Theætetus*, motion is said to be good, and rest evil. In the *Cyrenaic* theory, and in the *Philebus*, three states are spoken of, smooth motion, which is pleasure, rough motion, which is pain, and the absence of both, which is a state of indifference, 'like the sea in a calm.'

But while these considerations should be allowed their full weight, it must be remembered that *Aristippus* and those who thought with him did resolve knowledge into shifting impressions of a changing world. And here the parallel of the *Philebus* affords a strong confirmation of the hypothesis we are considering. Nothing was more natural than that the boy *Theætetus* should attribute certainty to momentary impressions, and that the boy *Philebus* should petulantly assert that pleasure is the only good. Each in doing so presents a different aspect of a necessary phase of mind. But when they both (or rather *Socrates* for them) attempt to strengthen their theory by a peculiar doctrine of motion, which, however popular, must have had limits to its reception, it becomes highly probable that the two speakers drew some of their inspiration from a third, who is found to have upheld both pleasure and sensation, and to have supported them with this same doctrine of motion.

There remains therefore some ground for the hypothesis that, in the earlier part of this dialogue, Plato has these *Pseudo-Socratics* in his eye, together possibly with others. Whether *Aristippus* was really, or only by implication, a 'disciple of *Protagoras*,' and whether or not he consciously based his doctrine on the *Heraclitean* theory of the Universe, are questions which it is wisest to leave undecided.

It is more distinctly obvious that throughout the dialogue *Megarians* Plato is holding close converse with his friends of *Megara*. The *elenchus* of *Socrates* is whetted for the occasion by contact with *Megarian* logic. Both in the attack upon *Protagoras* and in his defence, weapons are plied which bear the distinct brand of that neighbouring workshop, and it is often hard to say whether Plato is laughing most at the doctrine refuted or at the method of the refutation. For reasons which will appear presently it suited his purpose to make the 'negative arm' preponderate in this dialogue. And the *Megarian* dialectic was adapted to this aim.

It may be noticed generally, that there is a peculiarity in Plato's manner of alluding to the thinkers of his own time. He speaks not of definite schools, but of 'a certain theory,' or of 'certain men.' We do not read of the friends of Antisthenes, or the disciples of Aristippus, or of Euclides and his band (*οἱ ἀμφὶ Εὐκλείδη*), but 'I have met many such men,' 'there are numbers who keep saying this,' or more familiarly, 'there are certain refined persons, to whom we must show courtesy.' Allowance must no doubt be made for the natural reticence of Plato, and for the irony of the philosopher, who 'knows nothing' of his neighbour. But it is also reasonable to infer that the schools which claimed affinity with Socrates were only in process of formation, and that their boundaries were not yet well defined. It is from later writers, and not from Plato, that we learn which of the other philosophers then living exercised an influence that could survive their age.

Euclides.

Euclides of Megara, Plato's contemporary and fellow-disciple, seems in his method to have combined the negative dialectic of the Eleatics with the cross-questioning and with the ethical definitions of Socrates. The dialogue, written and spoken, seems to have assumed with him something of a controversial form. His *ἐριστική* must have been more earnest and philosophical than the vulgar *ἀντιλογική* so often ridiculed by Plato; but it was subject to the same defects, though in a less degree. We are told further, that he used to attack the conclusion and not the premisses of an opponent.—One other fragment of his logic remains. He is said to have objected to definition by comparison, because if things are unlike, they should not be compared; and if like, it is better to deal with the thing itself than its resemblances¹.

The centre of his positive teaching was the Good, which he said was one, called by many names, as Wisdom, God, Intelligence; and to what was opposed to this he denied existence. Here also the teaching of Socrates is engrafted on that of Parmenides and Zeno. The One Being, which is above growth and decay, is to be sought for, not in the universe, but in wisdom, the mind, and virtue. The non-existent is that which is opposite to, or other than the Good.

His theory of knowledge was probably less absolute than that of Parmenides, denying reality to the impressions of sense, but relying upon a sort of dialectic and upon certain ideas or forms, amongst which some diversity was allowed, so far at least as they entered into human language.

¹ Cp. Plat. Rep. 476: Τὸ ὁνειρώττειν ἄρα οὐ τὸδε ἐστίν, ἐάν τ' ἐν ὕπνῳ τις ἐάν τε ἐγρηγορῶς τὸ ὁμοῖόν τῳ μὴ

ὁμοῖον, ἀλλ' αὐτὸ ἡγήται εἶναι ᾧ ἕοικεν. Ar. Eth. N. 6. 3: 'Ακριβολογεῖσθαι, καὶ μὴ ἀκολουθεῖν ταῖς ὁμοιότησιν.

It is not easy to determine to what extent the teaching of Euclides contained the germs of the sophisms of Eubulides, or of the paradoxes of Diodorus and Stilpo. If it had such a tendency, he must have approached Antisthenes more nearly than would otherwise appear. It seems not unreasonable, however, to suppose that Eubulides may have introduced a new element into the Megarian school. At all events he gave a new and not altogether wholesome impulse to its paradoxical side.

The following are the chief points in which the *Theætetus* affords indications of its connection with the school of Megara.

(1) Its controversial tone.

Socrates more than once expresses the consciousness of such a tendency. We start indeed with the virtuous determination to conduct the argument, not as professors of word-fencing, but as lovers of knowledge, and yet presently we find ourselves in danger of being on a par with 'those skilful men'.¹ Protagoras is imagined as reiterating this reproach, and confirming it by the reflection, which is dwelt upon also in the *Phædo*, that controversy leads to the hatred of inquiry. We are moreover oppressed throughout the discussion with the fear of an imaginary adversary, skilled at the same sophistical weapons². And on reflecting, at each stage of the argument, what it is that has ruled throughout, and that remains triumphant, we are compelled to answer 'a negative dialectic.' The first impression of the youth, the maxims of the old philosophers, even our second thoughts and the strained effort of the imagination to substantiate them, are raised, only to be parted from the sphere of knowledge by this sharp weapon; which in another aspect is the liberating though still dividing instrument of the man-widwife Socrates. In this sense the *Theætetus* may fairly be regarded as an 'eristic' or Megarian dialogue; since, although it is no mere sophistical sham-fight, it is characterized by the predominance of that dialectical exercise which consists in refuting theories. This is noticed by Plato himself in the passages just referred to, and is implied in the image of *μαευτική*.

And the form of refutation used corresponds to that 'reductio ad absurdum' which is described as characteristic of Euclides. In each case the proof is not impugned, but the thing proved is laid hold of and annihilated. Man is not the measure, for, if so, then why not every other creature endowed with sense? Motion cannot be the sole principle, for, if so, language would be impossible. Protagoras is made to object to this mode of treatment. Socrates imagines him as challenging them to disprove his premiss, and complaining that they use only negative proof.

¹ *Theæt.* 164 D.

² 200 A-C.

(2) Besides this correspondence of method, there are also some coincidences of idea.

(a) The turning-point of the whole dialogue, the fulcrum, by means of which the mind is finally lifted out of the region of sense, is the mention of the good, or expedient, which Theætetus had at first unwarily included amongst the things which are not, but become. The knowledge of what is good cannot be resolved into sensation, nor into those motions on which the doctrine of sense was founded, because it regards the future.

This thought arises simultaneously with the eloquent digression, in which a just and holy life accompanied with wisdom (*μετὰ φρονήσεως*) is set forth as the way from Earth to Heaven. And the form in which this idea of good occurs, is not transcendent, as in the Republic¹, nor, as in the Philebus, arrived at by a process of reasoning upon the combination of finite and infinite in the world. It is more simple and Socratic than in either of these. And while it is conceived of as one, Socrates is not afraid of varying the name (*ἀγαθόν, καλόν, ὠφέλιμον, δίκαιον, ὅσιον, φρόνησις*).

(β) In its general aspect the Theætetus affords only a partial escape from the relative world of sense and opinion towards absolute being, terminating with the conception of *λόγος* as definition by the distinctive difference. Where it may be noticed, by the way, that the stress laid upon the perception of individual peculiarities (*πρὶν ἢ σιμότης αὕτη τῶν ἄλλων σιμοτήτων . . . διάφορόν τι μνημείον . . . κατάρθεται*) is parallel to the saying of Euclides, that comparison does not convey knowledge.

This intermediate character of the Theætetus is indicated by Plato's own remark, that we are wavering between two factions, not siding wholly with either. Such a position is still in harmony with the philosophy of Euclides, who made some attempt to hold unity and diversity in solution together, and who rested ultimately on some form of reasoning (*λόγος*). It may be added, that the two conceptions with which the dialogue closes, of the separation of a whole into its elementary parts, and of the power of distinguishing the thing in question from all others, belong to the tendency combated in the Sophist, but more or less embodied in the Theætetus, to acquiesce in difference, falling short of the highest unity.

(3) In one or two points we are reminded of the later Megarian subtleties, and are led to suspect that they may have had their counterpart in the school of Euclides.

The humorous account of the man, from whom there is no escape, who shuts your eye, and asks if you see his cloak with it², may be

¹ 509: *Ὀὐκ οὐσίας ὄντος τοῦ ἀγαθοῦ, ἀλλ' ἔτι ἐπέκεινα τῆς οὐσίας πρὸς βείᾳ καὶ δυνάμει ὑπερέχοντος.*

² 165 B.

compared with the *ἐγκεκαλυμμένος* of Eubulides. And when we are asked whether any one ever said to himself *τὸ ἕτερον ἕτερον εἶναι*¹, we may find a later parallel in the paradox of Stilpo, *ἕτερον ἑτέρου μὴ κατηγορεῖσθαι*. Such casual hints confirm the suspicion that the tendency already existed at Megara, though in a milder form than afterwards, 'to part everything from everything,' *τὸ διαλύειν ἕκαστον ἀπὸ πάντων* (Soph. 259 E). A more pleasing instance of the same analytical bias appears in the three *φάσματα*² or axioms of the mind, by which it suffers itself to be bound; or in the repeated difficulty, *Ἄρ' οἶόν τε τὸν εἰδὸτα μὴ εἰδέναι*, which in fact underlies many of the later paradoxes.

There is often no more satisfactory account to be given of variations and inconsistencies in Plato, than that in different dialogues he is consciously approaching and examining different contemporary theories, adopting their tone, putting on their dress, as it were proving their armour, not without a latent confidence in the unaided strength of Mind.

This philosophical side of the dramatic genius of Plato is as real as and more important than the poetical. The dialogue is not only a convenient artistic form for bringing out the different aspects of a question; Plato is himself continually holding converse with some one: and dramatic propriety is preserved not only in minute points, but in the tone pervading a whole dialogue. Those in which an Eleatic stranger is the chief spokesman may still be Plato's, although they seem pervaded by a pedantic consciousness of method not found in others: a similar remark applies to the Parmenides: and even amongst those in which Socrates holds the first place a marked difference is perceptible; which may be accounted for by saying, (1) that Socrates is not Socrates, but Plato becoming all things to all philosophies: (2) that Socrates is not altogether Plato, but a part-representation, part-creation of Plato's, which he contemplates and converses with, and even criticises: (3) that Socrates himself has different faces, reflected partially in his different followers, the most characteristic of which, the negative 'elenchus,' was reflected in Euclides of Megara.

Recent critics, both in England and Germany, have denied all connection between the part played by Euclides in the Preface and the Megarian element of the dialogue which is generally admitted. And yet the significance of such indications in other dialogues can hardly be questioned.

¹ 190 A.

² 155 A.

The prominence of Simmias and other Pythagorizing Socratics in the *Phædo* affords an obvious parallel. And supposing that the Preface were merely equivalent to a dedication, even a dedication often implies the acknowledgment of special affinities. That one motive is to awaken interest in the person of Theætetus is perfectly true; but this could have been done equally by other means, for Theætetus had many friends in Athens. In representing this dialogue as having been preserved and read at Megara by the head of the Megarian school, Plato makes a departure from his usual practice analogous to the more striking innovation of making a friend from Elea the chief speaker in the dialogues which follow.

Plato's criticism of Protagoras, both here and in the *Protagoras*, is friendly and respectful,—rather indicating certain necessary stages in the pursuit of truth, than destroying fatal error. But for other professed thinkers he has less tolerance. And if it were possible to ascertain who those were with whom he found it impossible to argue,—who were beyond the pale of dialectic, in short,—the fact would be of no less interest than the evidence of his close intercourse with the school of Megara.

Heracliteans.

(1) Of the enthusiasts of Ephesus, who profess to be deeply read in the wisdom of Heraclitus, it is unnecessary to say more than is contained in the description of Theodorus, whose exact soul is naturally vexed by their inconsecutiveness. 'They support their master's theory of a flux, only by the absence of fixity in their own thoughts. They are fond of explaining "ignotum per ignotius;" each follows his own inward light, regardless of the rest, and every one of them despises his fellow.' This picture, the oriental features of which are noticeable, may be illustrated from the *Cratylus*,—which is partly written in imitation of the same school,—where Socrates professes himself puzzled to determine what is intended by their symbol, Fire. By one it is interpreted to mean the Sun, by another the principle of Heat, by another Mind¹.

Antisthenes.

(2) The Cynics are probably the *δψιμαθεῖς* of *Soph.* 251,

¹ *Crat.* 43.

who are admitted to discussion *ex gratia* for form's sake, who deny predication, and 'will not have it that a man is to be called good. Man, they insist, is man, and good is good.' And it has been usual to identify these persons with the men from whom Socrates has heard 'in a dream' that prime elements cannot be defined¹. But the latter doctrine is surely very different from such crude nominalism, and belongs to some one who believed too much rather than too little in the 'formal cause,' since he asserts that the essence which corresponds to definition is a definite ratio between units which are undefinable. The opinion quoted, if properly examined, is not a denial of predication, but rather the denial that anything can be predicated of *the prime elements*, ἐξ ὧν ἡμεῖς τε συγκεῖμεθα καὶ τᾶλλα, which is by no means the same thing, and merely amounts to saying that matter is formless, or that substance in the abstract is without attributes.

The conjecture which identifies notions so different would hardly have been entertained but for some misunderstanding of a passage of Aristotle, *Metaph.* 2. 3. 1043 b, where 'the Antistheneans and such rude persons' are mentioned in connection with a theory of essence as a complex (συλλαβή) of elements (ἐκ τῶν στοιχείων). Aristotle says that his own view, in which οὐσία is the concrete, of which matter and form are the component elements, may be thought to give a certain colour to the error of those coarse thinkers who denied the possibility of definition. But οὐσία (the object of definition) is really neither matter nor form, although these elements in their separate abstractedness are undefinable.

Aristotle in writing thus may have had this part of the Theætetus in his mind. But the allusion to the Cynics is a mere excrescence on his argument, and, if closely examined, is seen to have but a remote bearing on the distinction of στοιχεῖον and συλλαβή. A suggestion put forth by the present editor in 1861 is more defensible, viz. that Socrates here as in other places, where he 'speaks from hearsay' (*Phæd.* 62, *Phil.* 20), is quoting some Pythagorean. The whole tenor of the passage, and the illustrations from number, measure, and music in the pages which follow, are in favour of this. He and Theætetus, however, have not heard from

¹ 201, 2.

the same source, and the man who, using the term *ἐπιστητά*, said that what was definable was knowable, but that the undefinable was also unknowable, must have been a Socratic philosopher, and probably (as Schleiermacher also thought) was a Megarian.

Another thesis of Antisthenes, the denial of contradiction, *μὴ εἶναι ἀντιλέγειν*, has a certain bearing on several parts of the *Theætetus*, and in particular on the question, 'Is false opinion possible?' But a fallacy which entered so deeply into all the controversies of the time, and which Socrates acknowledges to have had a disturbing influence on his own (i. e. on Plato's) mind, is not to be exclusively attributed to men of whom Plato speaks as he does of the *ὀψιμαθεῖς* in the *Sophist*. It is safer and more profitable to pass by Antisthenes and his master Gorgias, and to refer the fallacy at once to its origin in the Eleatic logic. The same may be said of the 'eristic' difficulty which occurs both here and in the *Meno*, 'How will you inquire about that which you do not know?'

If the deniers of predication, who are introduced under protest, in *Soph.* 251, are the followers of Antisthenes, it is beforehand highly improbable that the same persons had been spoken of under another aspect in *Soph.* 246. And if it is true that the Cynics preferred logical and ethical discussion to physical inquiries, their nominalism can hardly be made to represent downright materialism. Thus, on two independent grounds, it is unlikely that the *αὐτόχθονες* of the *Sophist*, and the *σκληροὶ καὶ ἀντίτυποι ἄνθρωποι* of *Theæt.* 155 E, who are, to say the least, closely related to each other, have any connection with Antisthenes.

More features of the personal character of Antisthenes are preserved than of Euclides and Aristippus, but fewer of his philosophy. From the way in which the grave Xenophon treats him, and from the calm epithets of Aristotle, he seems to have been the butt of the Socratic school, a sort of mixture of Ajax and Thersites. He regarded Socrates with a rude half-appreciating fondness, which was reciprocated with good-humoured pleasantry. But he boasted, justly enough, of a certain strength of character, which was in fact the piece of Socrates that was continued in him. He is praised for his pure and nervous Attic style, of which we have a specimen,

possibly genuine, in a rhetorical contest between Ajax and Ulysses. His genius, however, seems to have been opposed to abstract speculation. Hence he followed rather the form than the spirit of the Socratic teaching, both on human life and on the significance of terms. His views on the latter subject were probably influenced also by his previous intercourse with Gorgias.

There are, as might have been expected, several points of outward coincidence between his teaching and that of Euclides on the ethical side. They agree that virtue is one, that wisdom (*φρόνησις*) is the chief good, and so on.

But the dialectic of Antisthenes seems to have been at once more rhetorical and more sceptical: approaching much more nearly to the later Megarian paradoxes, with which it finally coalesced in the teaching of the Stoics. He has been called a materialist, and no doubt the term applies to him so far as he denied ideas, but his scepticism had nothing to do with physical inquiries, which he abjured. It was a part-practical, part-logical nominalism. 'I see a horse, equine properties I cannot see.'—'There is only one term applicable to one thing¹.' Hence controversy is impossible, and every assertion equally true. Definition is only a complex term², and accordingly no single thing can be defined, except in the imperfect way of comparison. You cannot say what a thing is, except by naming it, but only what it is like. Connected in some way with this theory was the saying, in which he agrees with Prodicus, that the first principle of education is the study of names. He was thus related to Aristippus in philosophy much as Gorgias had been to Protagoras: denying the absolute, while the other asserted the relative, —or rather contending that nothing existed absolutely but facts and individual things.

The one great philosophy of which Plato takes no account is Atomism. Democritus, though a contemporary of Socrates

Democritus.

¹ See Isocrates, 'Ἑλένης ἐγκώμιον ad init. καταγεγραμκασιν οἱ μὲν οὐ φάσκοντες οἷον τ' εἶναι ψευδῆ λέγειν, οὐδὲ ἀντιλέγειν, οὐδὲ δύο λόγῳ περὶ τῶν αὐτῶν πραγμάτων ἀντειπεῖν, οἱ δὲ διεξιόντες ὡς ἀνδρία καὶ σοφία καὶ δικαιοσύνη ταῦτόν ἐστι, καὶ φύσει μὲν οὐδὲν αὐτῶν ἔχομεν, μία δ' ἐπιστήμη καθ' ἀπάντων

ἐστίν. Socrates seems to be alluded to in the latter part of this. In the former part Protagoras and Antisthenes seem to be opposed.

² Μακρὸς λόγος. In which there is probably the same derisive force as in Σιμωνίδου μακρὸς λόγος, ὅταν μὴδὲν ὑγιὲς λέγωσιν, Ar. Met. N. 3.

and Protagoras, is nowhere named by him, although he is continually quoted by Aristotle, who speaks of him as 'comprising in his definitions the material only.' The question is at least worth raising, whether the believers in *gross matter*, whose views Plato felt to be so alien to his own, were followers of Democritus and Leucippus in whole or in part. If the passage of the Theætetus only were in question, the 'uninitiated' might be supposed to be mere ordinary thinkers, the unregenerate mass of mankind. But the men in the Sophist are clearly philosophers who are ready to maintain their principles against the world, although the description may be generalized from more than one school.

The supposition that the Atomists are referred to in these passages has been rejected on the ground that according to Ar. Met. i. 4, in upholding their 'Void,' they asserted the existence of 'Not-Being,' and not-being is of course bodiless and unseen.

The collection of the very numerous allusions to Democritus in Aristotle would be a valuable contribution to the History of the earlier Greek Philosophy. They would be found to present the student with this difficulty, that while occasionally, as in the passage above quoted, the Atomistic doctrine is spoken of as a kind of purely speculative dualism, it is much more frequently referred to in terms which indicate a distinctly physical theory. It is happily unnecessary to argue here at length a point which has been clearly established by Dr. Zeller in his History of Greek Philosophy (2nd edition), that the chief characteristic of the Atomistic philosophy from the first was the firm grasp with which it held the ideas (which to most contemporary schools were so unreal) of space, extension, solidity, and weight.

It is not hard to believe that the abstract foundation of mechanical science should thus have been laid in an age when geometry was rapidly growing to maturity: the real difficulty for us is to conceive in what manner a mechanical theory was united with, if not occasioned by, the dialectical recoil from the Eleatic Undivided Whole. Yet in the earlier stages even of modern science such a confusion of physic and metaphysic was not impossible. The 'Plenum' of Descartes has probably not been without its influence on the Interpretation of Nature.

The Absolute Being of the Eleatics, although the object of Pure Mind and identical with it, was not yet free from the associations of extension. 'Being is full of being, it is continuous, for being touches being.' Against this aspect of their doctrine the polemic of the Atomists was directed, when they asserted the existence of the non-existent. It was the non-existent, as the space in which the existent moves: and their Existence, while uncreated and unchangeable, was also that which has extension, solidity, and weight. Parmenides and Democritus both sought for something absolute behind phenomena: the Eleatic found it in the Unity of Being: the Atomist resolved this into Space and body. The relations between these made it possible to conceive of motion and of primordial differences of bulk and form.—The weight of atoms of equal bulk was supposed uniform.—All else was relative and subjective (*νόμος*): depending on the impression produced on us by the Atoms in various combinations.

How far is this view of their theory consistent with the conjecture that some friends of Democritus may be alluded to in the passages of the Theætetus and Sophist already mentioned?

(1) It does not seem impossible that Plato should accuse such persons of denying the existence of anything 'bodiless' or 'unseen.' For the 'bodiless existence' which they are represented as denying is the 'immaterial essence' of the *εἰδῶν φύλοι*; and the 'unseen process,' which they will not believe in, is the movement of the Heraclitean fire which annihilates all that is stable or tangible. Both these are very different from the 'void space' of the Atomist, which is only asserted as the necessary condition of matter and motion. And (except polemically) he would rather say that *ἄτομον* and *κενόν* together constitute the reality of sensible existence, than that Being exists and Not-being also exists. Aristotle speaks of the Atomistic principle as *τὸ ὑποκείμενον σῶμα*. And this, to use Plato's language, is at least *κατὰ φύσιν ὁρατόν* (Tim. 30 B).

(2) A presumption in favour of such an allusion is afforded by the manner in which the sense of touch and of resistance is dwelt upon. It is true that the atoms could not literally

be either seen or handled : but they had all the mechanical properties of things visible and tangible, and Plato was at least as likely as Aristotle to represent them as the objects of sense. See Ar. de Sensu, 4: Δημόκριτος δὲ καὶ οἱ πλεῖστοι τῶν φυσιολόγων ἀτοπώτατόν τι ποιούσι· πάντα τὰ αἰσθητὰ ἀπὸ ποιούσι.

The sense of touch or resistance (which the Ancients hardly distinguished) is naturally referred to those 'primary' qualities of body which the Atomists upheld. Now these are dwelt upon in the two passages in question more than in the whole discussion of the doctrine of sense in the Theætetus, and in language which is much more suggestive of something *hard*. Note especially the words, Theæt. 155 E: Ἀπρίξ τοῖν χερσὶν λαβέσθαι. Soph. 246: Εἰς γῆν.. ἔλκουσι, ταῖς χερσὶν ἀτεχνῶς πέτρας καὶ δρυὺς περιλαμβάνοντες. τῶν γὰρ τοιούτων ἐφαπτόμενοι πάντων δι´σχυρίζονται τοῦτ' εἶναι μόνον ὃ παρέχει προσβολὴν καὶ ἐπαφήν τινα. 247: Πότερον ὁρατὸν καὶ ἀπτόν τι αὐτῶν; Ib.: Πᾶν ὃ μὴ δυνατοὶ ταῖς χερσὶ συμπίεξιν εἰσί.

(3) It may be observed further that in the Sophist the men are driven into a corner by being pressed to define (a) whether the Soul is material, which they are not afraid to admit, and (b) whether justice and wisdom are so. Might not this mode of attack be suggested to a Socratic philosopher by the apparent contradiction between the moral sayings of Democritus and his material system?

The materialists are then imagined as retiring upon a more abstract conception of Being:—'Everything in which there is either an active or a passive *power*;'—i.e. they are supposed to rise from the idea of matter to that of force. The tendency thus recognized surely indicates a different materialism from that of Antisthenes, and the close sequence of the reasoning by which it is developed is not unworthy of the tenacity and penetration which seem to be justly ascribed to Democritus. See Ar. de An. I. 2: Δημόκριτος περὶ αὐτῶν τούτων γλαφυρωτέρως εἴρηκεν:—an expression which anticipates Bacon's praise of him.

(4) It may be urged against the above conjecture (a) that, although Democritus might fairly (from Plato's standpoint) be called *ἄμουνσος*, as the spirit of his inquiry was alien to

rhetoric and poetry, and ἀμύητος, for he is known to have written against the Protagorean maxim, yet the imputation of *coarseness* which Plato's picture conveys could not attach to him.—This objection may be partly met, however, by supposing his theory to have degenerated in the hands of his followers.—(b) That the elenchus of the εἰδῶν φίλοι is described as levelled at the ἀλήθεια of these materialists, who would thus seem to be identified with the disciples of Protagoras in the Theætetus. To which it may be replied, that the account in the Sophist appears to be generalized from more schools than one, not all of whom would deserve the title of 'sprung from the ground' (σπαροὶ καὶ αὐτόχθονες). This last therefore alone strictly answers to the title 'hard and repellent' in the Theætetus. The difficulty must, however, be acknowledged, and it remains, whatever hypothesis with regard to the allusion is adopted¹.

If these passages really contain any allusion even to degenerate followers of Democritus (who might be related to him as the Ephesian enthusiasts to Heraclitus), the fact is interesting as confirming the anticipation that no Greek thought of any permanent value failed to obtain some recognition from Plato, though it might be recognized only to be rejected. We are also reminded of Aristotle's saying, that Plato's dialectical bias unfitted him for physical studies; and of Lord Bacon's, that Time brings down the lighter goods of antiquity but drowns what is of solid worth, which may be thought no unfitting comment from the physical point of view.

(5) Democritus would also rank with those who argued from dreams and madness that nothing which appears is real (οὐδὲν ὧν φαίνεται εἶναι)².

Plato's relation to other Greek thinkers, although of great importance, especially in connection with the dialectical dia-

¹ Another ἀλήθεια is spoken of in the Cratylus, which may perhaps be that of Antisthenes, but the reference there is evidently to a logical and not a physical theory.

² It is possible that the δυσχερεῖς of the Philebus, 44, 46, who are said to be very clever in physical science, and have an account to give of pleasure while they deny its reality, may

also have been in some way related to the Atomistic school. Compare, for instance, the fragment *Ξυόμενοι ἄνθρωποι ἡδονται, κ.τ.λ.* and the minute way in which the causes of sensation are analyzed by Democritus while its reality is denied: also the words *τῷ τὰ συγκεκριμένα βίᾳ διαχεῖν ἢ τὰ διακεκριμένα συγχεῖν*, Phil. 46 ad fin.

logues, ought not to be conceived of in a narrow or literal way. Contemporary theories must not be suffered to crowd in upon him, so as to cramp the freedom and originality of his thoughts, of which they are not the substance but the occasion. It may be impossible always to trace the threads which he has taken up and woven into the fabric of his philosophy, but this defect in our knowledge need seldom leave us in doubt of his meaning. He views existing opinions in different lights and in different combinations as he moves amongst them, just as natural objects group themselves differently according to the point at which we stand. The materialist and sensationalist, who in the *Theætetus* are ironically contrasted, in the *Sophist* appear to be combined as the enemies of ideas, differing only in the degree of their unregenerate hardness. In the *Cratylus*, again, *Heraclitus* and *Protagoras* are opposed.

Plato had certain men in his eye, but what interested him far more were the different aspects of philosophy. And these could not be limited to this or that individual, or extended so as to embrace his inconsistencies. A great name in the past might be wholly identified with one of the great streams of thought; but from the speculative height whence Plato surveyed the present, rival doctrines might at one time be generalized in a single view, and at another time by a change of position might be seen as wholly distinct.

The general significance of the *Theætetus* has been fully treated by Professor Jowett in his Introduction. In what follows I propose to touch separately on the following points: (1) Philosophy and Education, (2) The Doctrine of Sense, (3) Plato's appeal to Experience, (4) the Ideas as Categories, (5) Connection of *Theætetus*, *Sophistes*, *Politicus*, (6) Plato's psychology, (7) The digression or episode in pp. 172-7, (8) The date assigned by Plato to the reading of the dialogue at the house of Euclides.

The discussion of these topics will give an opportunity of illustrating the *Theætetus* from other dialogues besides those already quoted.

1. Philosophy in Plato is inseparable from the higher education, i.e. from the evolution of true thought by the action of mind on mind. This general notion is expressed under various imagery, in each case symbolizing the development of an inherent power. (a) *ἀνάμνησις* (Meno, Phædo, Phædrus). The soul is led by questions, or by the sense of imperfection, or by the vision of beauty, or by intercourse with a sympathetic mind, to the reminiscence of ideas or of an ideal, perceived by her in her prenatal state. (b) *τόκος ἐν καλῷ* (Symp.). The soul of man when he approaches maturity aspires to break the limits of the individual being. This is a kind of puberty or potential pregnancy of the soul, which, through contact with what is beautiful either in persons, actions, or thoughts, attains to the object of her longing, the birth of lasting truth. (c) *κάθαρσις, λύσις* (Phædo, Republic). The soul is bound by the force of desire in a prison of sense, until philosophy or dialectic gradually breaks her bonds, and purifies her from the earthly elements amidst which she has been compelled to live, and also lifts the eye of the soul from looking downwards on dark shadows to contemplate the ideas, as they are illumined by the good. Then thought attains its highest energy, the light within is married to its kindred light, and Reason and Truth are born. (d) Harmonic motion (Timæus). The soul is plunged in a turbid stream of growth and decay, and the circle of the Diverse in her is wheeling all ways, until she is steadied by the perception of number in the movements of the planets as organs of Time, and this perception gives predominance to the motion of the Same in her.

The humorous image of *μαιευτική*, 'the art of delivering,' which is peculiar to the Theætetus, brings several of these different figures into a single form. It combines more completely than any of them the positive and negative aspect of the elenchus, the stimulating and the benumbing effect of Socrates. These no longer appear separately, as in the Charmides and Meno, but exist together in harmonious unity. The Charmides ends with the contradiction that temperance or modesty is inconceivable, and yet Charmides, the modest youth, is ready to commit violence upon Socrates, that he may gain modesty from him.

(a) Theætetus, like the slave in the *Meno*, is led by questions to express what is not merely his own private thought, but, as appears from the history of Philosophy, a necessary step in the progress from unconsciousness to the possession of truth. As each hypothesis is evolved and put away, he is prepared and induced to rise naturally to the stage next following. And as he becomes more aware of the difficulty of the subject, he is more eager to proceed with the inquiry.

Socrates, who has the discernment of spirits which the *Phædrus* requires in the educator, perceives in Theætetus the true philosophic nature. Although 'there is no reason to doubt that Theætetus was a real person¹,' yet we may suppose that, like Socrates, he is more or less idealized. The qualities which are postulated in the sixth book of the *Republic* as necessary for the pupils of philosophy are one and all expressly attributed to him. And when he acknowledges the unity of the mind as the organ for perceiving general truths, Socrates—although the features of the youth are far from regular—declares him to be beautiful as well as good. On the other hand, the figure of Socrates himself, as the man-midwife, combines with the familiar characteristics of the real man much that is Platonic and ideal. Whilst he holds in reserve the sharp dividing instrument of the *Elenchus*, which separates between the mind and her offspring and discerns the false birth from the true, he also presides, as the Spirit of Dialectic, over the mental intercourse which alone can satisfy the legitimate longings of the soul.

(b) The condition which Socrates by his art perceives in Theætetus, is that on which Diotima expatiates in the *Symposium*:—*κυοῦσι γάρ, ἔφη, ὦ Σώκρατες, πάντες ἄνθρωποι . . . καὶ ἐπειδὴν ἐν τινι ἡλικίᾳ γένωνται, τίττειν ἐπιχειρεῖ ἡμῶν ἡ φύσις*. The signs of this travail (which Socrates alternately aggravates and allays) are the discontented consciousness of ignorance and the irrepressible desire of knowing the Truth. In Theætetus it already takes the highest form, not love or ambition, but a passion for ideas, and Socrates, with a skill which is comparable to that of Diotima, sets before him successive courses of wisdom, which excite or slake his

¹ Jowett's *Plato*, iv, 226.

'fancies,' but do not appease them. The humour of this conception is kept up to the end¹.

(c) At the same time Socrates is liberating Theætetus from the prison of sense and clearing his vision that he may look steadily at the Ideas.

At first he is only permitted to distinguish each individual sensation from every other, though binding them together in bundles for the convenience of naming them. Presently, perception and memory are shown to be separable from sensation; but they are still occasioned by it. The bonds are further loosened by the observation that in judging what is expedient for the future, the present impression of sense is worthless in comparison with reflection: but still the future is relative to the present and the past, and the test of past wisdom is the impression of the moment when it arrives.—Theætetus now seizes the great truth that the mind does perceive some things (unity, number, sameness, difference, etc.), without the instrumentality of the senses; but still it perceives them as attributes of the object of sense. Further inquiry is made into this process of thought. The mind can think truly and also falsely. What difference is implied in this? An attempt is made to conceive of it by reasoning from an abstract alternative,—(knowledge or ignorance, being or not-being), but we are compelled to fall back upon the conception of a process between sensation and the recollection of former sensations, or between different abstractions of the world of sense laid up in the memory. Lastly, there is allowed to float before the mind the thought of an abstract whole; first as consisting of the combination of indefinite elements, then as an indivisible elementary unit arising out of them. But if the combination is known, the elements must also be known. And even the power of analysis is an inadequate test of Knowledge. Nor is the desired criterion fully attained, even when the complete whole

¹ In the notes on p. 143 a doubt has been raised concerning the description of the appearance of Socrates, which adds piquancy to the humorous image of his 'art,'—viz. whether τὸ ἕξω τῶν ὀφθαλμῶν means 'prominence of the eyes,' or 'width between the eyes.' It is true that in Xen. Equ. 1,

1. 9 ἐξόφθαλμος is opposed to κοιλόφθαλμος. But in Ar. H. A. 1. 8. 5 the words ἐκτός and ἐντός seem to refer more naturally to the position of the eyes in the face. And the new meaning suggested is rather more in accordance with the allusions in Aristophanes and in Plato's Symposium.

which is the object of thought, has been distinguished, by its characteristic difference, from every other.

Socrates (in the language of Rep. B. 7) has gone down into the cave, and is leading Theætetus upwards, step by step, till towards the end he gives him just a far-off glimpse of the summit to be attained hereafter,—*μὴ τὰ στοιχεῖα, ἀλλ' ἐξ ἐκείνων ἔν τι γεγονὸς εἶδος, ἰδέαν μίαν αὐτὸ αὐτοῦ ἔχον*. But he is not himself groping his way. Each footstep is firmly planted, as by one who has tried every inch of the path and knows the country well. In other words, Plato is no longer satisfied with anticipations of truth, but is striving to bridge the chasm between ideas and facts, between crude experience and complete theory. But of this more presently. Here only remains to say (*d*) that in this upward progress that which most steadies the thought of Theætetus, who is a trained geometer, is the perception of number and an adumbration of the idea of good.

2. Much of what is rejected in the Theætetus as a theory of Knowledge reappears in the Timæus as a 'probable' account of the physiology of sense. The same interflow of active and passive motions, especially in vision, of which the same phenomena are mentioned, the carrying about of qualities from place to place, and several points even of minute terminology, are repeated there. This helps to show that the theory here developed as that of the disciples of Protagoras who rest their doctrine on Heraclitean principles, is not a mere occasional Essay written for the special purpose of this dialogue, but a serious piece of work having a real place in the history of thought.

There is one point of this doctrine as stated in the Theætetus, on which some obscurity still rests, viz. the distinction between quicker and slower motions in 156 C D. The text is not quite free from uncertainty, although the reading of Cornarius is probably a consequence and not merely a cause of confused interpretation. The Scholiast not unnaturally understood the slower motions to be the sensations of touch and taste as distinguished from those of sight and hearing. Sight might naturally be supposed to have more of fire, and touch more of the nature of earth. But this distinction has no relevancy to what precedes, and is nowhere applied in

what follows. And in the MS. text the words *φέρεται γάρ . . πέφυκεν* appear to refer, not to all the motions, but to the swifter only. Now in the example of wine being distasteful to the sick palate (159 D), the term *φέρεσθαι*, which is here introduced in formulating the theory, is deliberately applied. So that if the MSS. are right, the sensation of taste is not one of the slower motions. And the same illustration makes it manifest that in any case the subject and object, *πάσχον* and *ποιούν*, on the one hand, and on the other hand the sensation and quality together, are opposed, if not as slow and swift, yet certainly as producer and produced (*γεννῶντα καὶ γεννώμενα*). And the word *πλησιάζω*, which belongs to the slower elements, is applied not to the tongue, but to the eye.

Recent editors are agreed (even Dr. Kennedy yielding a doubtful assent) in adopting another interpretation, according to which the slower elements are the *ποιούντα* and *πάσχοντα*, the quicker elements being the qualities and sensations. Professor Kennedy's doubt is thus expressed: 'I am unable to discern the use of discriminating between agent-patient and their products as to slowness and swiftness.' This remark hits the point of the obscurity, and ought to be met. The answer turns upon the motive which Socrates here attributes to the Protagoreans, viz. to develop a sensational doctrine that shall not too obviously violate common experience. With this motive, for example, they are supposed to invent the term *ἄθροισμα*, and to speak of each kind of concrete objects as 'an aggregate of motions.' Thus, to speak with Aristotle for the sake of clearness, they get rid of the categories of quantity and quality. But there is another category, not less surely given in experience, which they find it still more difficult to dispose of, the category of substance. There is an ineradicable prejudice in favour of thinking that *I* am more lasting than my impressions, the chameleon than his colours, the moon than her phases, etc. Thus, when sensations and attributes have been shown to be ever so momentary, the doubt lingers, whether there is not still something permanent, viz. the subject and object in which these severally inhere (in the language of Scoto-German Metaphysics, the Ego and the External World). To which doubt the theorists reply by saying, 'Où, substance is only a slower motion.' It would

Elimination of
'Substance.'

have been clearer certainly to have introduced the distinction between ἀλλοίωσις and φορά, and to have said expressly that substance is altered, while sensation and quality are in locomotion. But this distinction is wanted afterwards for a serious use, and would have taken from the humour of the present passage, where the Protagorean is represented as simply bent on reducing all as far as possible to motion as such. Where he is obliged to admit a difference, it suits his purpose to call it a difference of degree. For it is not his cue in any case to recognize differences of kind. But the implied admission is turned against him by the Elenchus in the passage referred to (181 D).

Mr. J. S. Mill's 'Permanent Possibilities' may be cited as a metaphysical expedient having a similar motive.

Philosophy
and Expe-
rience.

3. Plato is well aware that philosophy, to be fruitful, must begin and end with experience. This is the note, which chiefly distinguishes his method, not only from the dogmatic anticipations of the fifth century, but still more from the comparatively barren idealism of his Megarian friends. The whole spirit of Socrates, with his common instances and his resolute preference for human questions, in spite of his love of paradox, pointed in this direction. And the reader of the Platonic dialogues is often surprised, when he seems to have been carried into a region of mere abstractions, to be suddenly met by an argument drawn directly from the facts of ordinary life. The truth is that Plato is perpetually striving to reconcile thought with reality both in the individual and in the world. And although in spite of all his efforts his thought remains abstract still, and never entirely penetrates the subtlety of Nature, he continually acknowledges in practice that while all things are to be tested by logic, the conclusions of logic must be tested again by fact. 'That sensations differ is a matter of fact' (154 A), 'the illusions of dreams and madness are facts of experience' (157 E), 'Protagoras must be wiser than others, else he would have no fees' (161 D), 'the world is full of examples of the truth that knowledge is power' (170 A, B), 'any one must acknowledge this' (171 D), 'States make laws with a view to future expediency' (177 E), 'Protagoras himself knows better than his pupil the effect which will be produced

by a particular speech' (178 E). All these are direct appeals to experience. And therefore the student need not be surprised when, after the subtle inconclusive argument about false opinion, the claims of true opinion are cut short with the example of the law-courts (201 A), or the question whether the knowledge of the simple or the compound comes first is settled by the experience of Theætetus in learning to read (206 A). A similar collocation of fact and logic occurs in Soph. 264 A, where, after it has been proved with incredible difficulty by a long chain of metaphysical proof that communion is possible between not-being and some kinds of being, the further question, whether not-being in the shape of falsehood enters into speech, is decided in a moment by the mere repetition of the statement 'Theætetus is flying.' So in the Republic, when the definition of justice has been reached, it is tested by vulgar instances,—τὰ φορτικὰ αὐτῷ προσφέροντες (4. 442 E).

It is said in the Parmenides, and the thought recurs in the Sophist and Politicus, that the mature mind despises no phenomenon in which there are the traces of a law. In the Philebus the dialectician is said to carry subdivision as far as there are forms to guide him. In the Phædrus—where Plato's transcendentalism is most apparent—individual experience is not forgotten: Δεῖ γὰρ ἄνθρωπον συνιέναι κατ' εἶδος λεγόμενον, ἐκ πολλῶν ἰὼν αἰσθήσεων εἰς ἓν λογισμῷ συναιρούμενον—δεῖ δὲ ταῦτα ἱκανῶς νοήσαντα, μετὰ ταῦτα θεώμενον αὐτὰ ἐν ταῖς πράξεσιν ὄντα καὶ πραττόμενα, ὅξέως τῇ αἰσθήσει δύνασθαι ἐπακολουθεῖν (271 E). Indeed the Phædrus sounds every note in Plato's compass. And his struggle to reach the individual while holding fast the universal is nowhere more evident than in the passage just quoted. The same purpose is evinced in the remark at the end of the Theætetus: 'Ἄλλ' οὐ πρότερόν γε, οἶμαι, Θεαίτητος ἐν ἐμοὶ δοξασθήσεται, πρὶν ἂν ἡ σιμότης αὕτη τῶν ἄλλων σιμοτήτων ὧν ἐγὼ ἐώρακα διάφορόν τι μνημεῖον παρ' ἐμοὶ ἐνσημνηναμένη καταβῇται, καὶ τᾶλλα οὕτως ἐξ ὧν εἰ σύ, κ.τ.λ.

4. In accordance with this clinging to experience, Plato's ideal theory, so far as it is allowed to appear in the Theætetus, deals not with hypostatized entities, but rather with necessary forms of thought, which are as inseparable from percep-

tion as from reasoning. In the digression indeed, which, however luminous, has still something of a mythical tone, the philosopher is described in language which recalls the Republic, as contemplating everything as a whole and as taking men up out of the sphere of personal questions into the higher region, where justice and injustice, kingship as kingship, human nature as human nature, are discussed apart from particulars. But in the dialectical argument, the relative aspect which has been suggested by Protagoras is nowhere lost sight of. The mind perceives by herself the being of *objects*, their identity, difference, likeness and unlikeness, also unity and number *concerning them*. She also reaches after the good and beautiful, *reviewing and comparing her perceptions* with this aim. Knowledge is not to be sought for in particular impressions, but in generalizations *drawn from them*. The numbers eleven and twelve are forms upon the waxen block, i.e. they are remembered, or rather abstracted from perceptions of sense. In the aviary there fly innumerable birds, some gathered in groups (*κατ' ἑῶν*), some flying everywhere about (i.e. modes of thought universally applicable). Whether the whole is separable from the parts or not (*χωριστόν* or *ἀχώριστον*) it bears some relation to them, and for the present we are disposed to think that the parts must be included in perfect knowledge.

This manner of conceiving knowledge and being is not a mere concession to Protagoras or Heraclitus, nor is it only due to the intentionally subjective aspect of the whole dialogue. It rather marks Plato's advance to a more definite conception of his own meaning.

He is not now engaged, as in the Republic, with sketching a vague outline of philosophic method, but has entered upon the 'longer way' of dialectical inquiry, in which the highest generalizations, when he really grapples with them, are found to be conceivable, if at all, only in relation to an actual world to which they give light and order, and where affirmation and negation, to have any meaning, must have reference to one another, and to the content as well as to the form of propositions¹.

¹ The obvious fact, that *οὐσία* in the Theaetetus is equivalent to *Daseyn* rather than to *Wesen* has not been sufficiently observed by those who

question the genuineness of the Sophist because there Being = the sum of positive realities.

5. This aspect of the *Theætetus* is closely connected with the *Sophistes* and *Politicus* which follow it. Relation to
Sophist and
Politicus.

In the *Sophistes* the criticism of sense and motion is followed up with a no less thorough criticism of the Immutable Being, and the question 'How is falsehood possible?' is answered through an examination of the idea of falsehood and of negation. In the *Politicus* an attempt is made to sketch an ideal outline of the application of Science to human societies, and of the false or imperfect forms of society, from which the immediate guidance of Science is withdrawn. These dialogues were to have led up to the *Philosopher*, in which, probably apart from controversy, Plato's ideal of Theory and Practice would have been bodied forth.

It does not appear that at the time of writing the *Theætetus* Plato had distinctly planned the other three. The terms in which Socrates declines to examine Parmenides might certainly lead the reader to expect a separate treatment of the Eleatic principle. And the conversation ends with an appointment to meet at the same palaestra on the following day. But the Preface only contemplates Socrates, *Theætetus*, and *Theodorus* as the interlocutors. These alone are mentioned by *Euclides* as having taken part. Still less is there any hint of another than Socrates having taken the lead. And although the opening of the *Sophist* links on that dialogue to the conversation of the previous day, yet there is no direct reference to the unfinished talk about Parmenides, nor is the figure of *μαευτική* in any way kept up, while the concrete form in which the question is bluntly put by Socrates, 'What are the Sophist, Statesman, Philosopher?' is strikingly different from the 'What is Knowledge?' of the previous day. Had Plato written the *Theætetus* and *Sophist* continuously, it is hardly to be supposed that he would not have woven them together with more art.

There are other grounds for believing that the *Sophistes* and *Politicus* were written somewhat later than the *Theætetus*. In my edition of those two dialogues (Oxford, 1867) I have proved by 'quantitative criticism' that in point of diction, as well as in other important respects, they are intermediate between the *Republic* and the *Laws*, while the *Theætetus* stands between the *Phædrus* and *Republic*. And in a more

general way Professor Jowett, whose judgment on such a question is of the highest value, remarks emphatically on the difference of style which separates the *Philebus*, *Sophist*, *Politicus*, *Laws*, and in some degree the *Timæus*, from the earlier dialogues. (See his Introduction to the *Sophist*, sub init.) Pure Eleaticism has no doubt a great effect in drying up the springs of imaginative expression. The second part of the *Parmenides*, and the passage in the *Theætetus* about the whole and its parts, may be contrasted in this way with other portions of the same dialogues. But this remark does not dispose of the criticisms here referred to, which relate to the whole tenour of the dialogues now in question, nor does it account for the change of manner both in *Theætetus* and *Socrates*.

These and other reasons have led some to doubt the genuineness of the *Sophistes* and *Politicus*. I have attempted to meet such doubts by showing, as above stated, that in the same degree in which these writings diverge from the *Gorgias* or *Republic*, they approximate to the *Laws*. The discussion may now be summed up in the words of the English translator of Plato: 'There would have been little disposition to doubt the genuineness of the *Sophist* and *Politicus*, if they had been compared with the *Laws* rather than with the *Republic*, and the *Laws* had been received, as they ought to be, on the authority of Aristotle, as an undoubted work of Plato.' Schaarschmidt, the latest enemy of the two dialogues, is as inconsistent in accepting the *Laws*, as he is consistent (however paradoxical) in rejecting the *Philebus*¹.

But to return. However different from the *Theætetus* in style and external treatment, the *Sophist* and *Statesman* are connected with it in subject, and also in their point of view.

The theory of Knowledge, which at the end of the *Theætetus* remains indeterminate, is completed by the discussion of first principles in the *Sophist*. And although the subject of the *Statesman* is not the nature, but the

¹ An important contribution to the more exact definition both of the place of the dialectical dialogues and of the growth of Plato's central doctrine has been made quite recently by Mr. H.

Jackson, in his elaborate papers on the *Philebus* and the *Parmenides* in the *Journal of Philology*, Nos. 21 and 22: 'Plato's later Theory of Ideas.'

application of Knowledge, yet there is a distinct advance in the conception of Knowledge or Science, on which the discussion is based.

The relation of Knowledge to Experience, and the nature of the ideas as categories (supr. 4, 5), have come out in the *Theætetus*. But the chief conceptions of Knowledge there put forth are those (*a*) of rising from particulars to universals and so contemplating each thing as a whole, (*b*) of analyzing a whole into its parts, and (*c*) of being able to describe an object by its difference.

In the *Sophist* it is shown that to generalize, distinguish, and analyze is not enough. Ideas must not be seen only in their separate abstraction, but also in their combinations and correlations. And in the course of the *Politicus* it appears further that Knowledge, in order to be fruitful, must take a grasp of the actual world, where the ideas are not found in elementary simplicity, but are transferred into the long and difficult syllables of action. Logical analysis must follow the lines of nature. Dichotomy must not be forced where it is inapplicable. And rash generalization (misplaced *συναγωγή*) is to be equally avoided. Every nature is to be separately interrogated, until each has yielded all that its peculiar experience enables it to contribute to the sum of wisdom. It is not enough to define an art by some distinguishing mark. To know its boundaries aright, we must also know the kindred arts from which it is distinguished. There are categories not only of things in general, but of social facts: seven departments, for example, of human industry. Plato nowhere shows a deeper conviction of the extent and comprehensiveness of Science.

6. Another growth which may be traced in these three dialogues, and also in the *Philebus* and *Timæus*, is the increasing clearness and minuteness of Plato's psychology. Such hints towards a study of the phenomena of mind as occur in the *Phædo*, *Meno*, *Gorgias*, *Republic*, or even in the *Phædrus*, are comparatively vague. In the *Theætetus* Plato is for the first time continuously employed in the close analysis of mental operations. The nearest parallel in the *Republic* is the description, in Book 7, of the effect of number

in awakening reason by giving distinctness to contradictory perceptions. But in the *Theætetus* we have a whole series of similar observations:—the connection of *αἴσθησις* and *φαντασία* in the case of the wind (p. 152), the analysis of vision (153 E foll.), the logical postulates, which we are asked to contemplate steadily as 'facts of consciousness' (155), the further analysis of vision (156, 7), the account given of illusory perceptions (158, 159), the case of letters and sounds seen and heard but not understood (163), the relation of *μνήμη* to *αἴσθησις* (ibid.), the illustration of degrees of perception (165), the distinction between the organ and the percipient mind (184), the whole attempt to give a subjective account of false opinion (187–200), and, in particular, the description of thought as self-dialogue (189, 190), the image of the waxen-block, accounting for confusions of sense and memory (191 foll.), that of the aviary, for confusions of pure thought, (198 foll.), the three definitions of *λόγος* (206 foll.);—all these are instances of the working of a new spirit, which is not found in equal strength in the *Republic* or *Phædrus*.

Now to the same reflective tendency may be referred several passages of the *Sophist* and *Philebus*, and the effect of it may be traced also in the *Politicus* and *Timæus*. The following points may be especially noted:—the acknowledgment obtained from the idealists that Knowledge is a *process* (*Soph.* 248), the description of the process of dialectic (254), the meaning of denial (*ἀπόφασις*) (257), the distinction of *λόγος*, *διάνοια*, *φαντασία*, *αἴσθησις* (263, 4):—the origin of *γραμματική* (*Phil.* 8), the description of *ἡδονή*, *δόξα*, *μνήμη*, *ἀνάμνησις*, *φαντασία* (37–39):—the passage about *μετρητική* (*Polit.* 285), the reason for the argument from example (277):—the account of sensation, and the distinction of *νοῦς* from *δόξα ἀληθής* in the *Timæus*.

The question raised towards the end of the *Theætetus*, whether knowledge is not of simple parts as well as of the complex whole, corresponds to various *ἀπορίαι* in the *Parmenides*, and also to the place in the *Sophist* (245) where it is shown that Becoming as well as Being partakes of completeness and unity. A cognate point is also touched upon, viz. whether the *εἶδη* are *χωριστὰ* or *ἀχώριστα*. The theory that the Element (or simple idea) is unknowable, forms

the opposite extreme to the 'Protagorean' assertion that single impressions only are known. The truth is indicated that an apprehension of unity and universality is present even in the simplest distinct perception. The passage which prepares the way for this conclusion may be compared with the similar 'propædeutik' in Rep. 4. 436.

7. The Episode or Digression, 172-177.

The Digression in
172-7.

Throughout the earlier part of the dialogue Plato's moral enthusiasm has been held under a severe restraint. It here bursts forth in a passage of still chastened and subdued eloquence. Socrates is represented as having hitherto found it difficult to be quite serious, while delivering the boyish mind of Theætetus of its first crude notions, and refuting with indirect arguments, which he himself occasionally suspects of sophistry, a popular philosophy which dressed up men's ordinary thoughts with subtle notions borrowed from past thinkers. He has accordingly been using various arts to draw the grave Theodorus into the discussion. In this he at last succeeds. But even so, his attempt at seriousness at first breaks down. He is still haunted by the humour of the previous argument, and Theodorus rebukes him for 'running Protagoras too hard.' On this Socrates lays hold of the admission, implied in Protagoras' teaching, that there is a difference, if not between truth and falsehood, right and wrong, yet between better and worse conditions of individuals and communities. On this he is about to base the argument that since legislation aims at bettering the condition of states, it is proved true or false, right or wrong, as it succeeds or fails. But at this point he seems to catch the tone of his respondent, and indulges the inclination of Theodorus by interposing a pause in the game of question and answer. In the presence of the deeper subject which now awaits discussion he suspends the argument for a while, and allows his eye to range over the whole position,—reconnoitring as it were before engaging at close quarters,—contrasting the life of the philosopher with that of the lawyer and the man of the world. After this (177 D) he resumes the argument at the point where it was broken off, and, still in conversation with Theodorus, disposes finally of Protagoras and the Heracliteans. And in all that follows, although

Socrates does not relinquish his playfulness, a deeper note is clearly perceptible. The productive power of Knowledge, the universal striving toward the good, the independence of mind in perceiving the true relations of things, the difficulty about false opinion, and other weighty topics, are handled with essential gravity and sobriety.

Thus the poetical and dialectical aspects are fused together more completely than in the *Phædrus*. And the correspondence is unmistakable between the contrasted lives on the one hand and the contrasted theories on the other:—as the philosopher is to the lawyer, so is the *ἐπιστήμη τοῦ ἀγαθοῦ* to the *φαντασία τοῦ αἰσθητοῦ*. But Peipers (*Untersuchungen*, i. pp. 472 ff.) is too matter-of-fact, when he treats the digression as an integral part of the discussion, and as directly suggested by the mention of *δίκαια καὶ καλά*.

Teichmüller, on the other hand, would treat such semi-mythical passages in Plato as wholly secondary and subordinate to the dialectical, concessions to popular sentiment, or to 'the child in us.' I cannot think that Plato would endorse this view of the imaginative portions of his own writings. They express a different but not a lower aspect of the truth; and at least equally vindicate his claim to have surveyed 'all time and all existence.' 'Reason touched with emotion' need not have less hold of reality than reason pure and simple. And abstract thought without such aid is not merely less effectual (*διάνοια γὰρ αὐτὴ οὐθὲν κινεῖ, ἀλλ' ἡ ἐνεκά του καὶ πρακτικῆς*), but is also less complete.

The digression approaches very closely in style and substance to many passages in the *Republic*, as will appear in the notes. But it contains no allusion to the philosopher's relation to an ideal state, whether (as in the *Gorgias*) because Plato had not yet enounced his conception of the philosopher-king, or because he had withdrawn again into isolation,—or more probably because of the difference of the subject. The philosopher here is not merely useless to his city, but looks down upon it as from a distant height. He knows nothing of his neighbour, but is engaged in contemplating human nature in general. The conception is more ironical than in the *Sophist* (in this approaching the *Republic*), and less embittered than in the *Politicus*; although the con-

tempt with which the legal spirit is described is sufficiently biting.

8. The solemnity of this passage, and the shadow which it casts over the remainder of the dialogue, is in keeping with the time when the whole conversation is imagined to have taken place. Socrates, as he tells Theodorus casually at the end, is going presently to answer the indictment of Meletus; —to show, therefore, in his own person what a poor figure the philosopher makes in a law-court. This life-and-death occasion, however (*ὀλίγον πρὸ τοῦ θανάτου αὐτοῦ*), sits very lightly on him, and he is as ready as at any moment of his life to engage in philosophical discussion. Not only so, but his inexhaustible humour, if less irrepressibly exuberant than in his intercourse with Phædrus by the Ilissus, is no less ready to spring forth in the presence of a youth who is gifted with the philosophic nature. Yet there is an undercurrent of more than usual earnestness, which takes advantage from the grave presence of Theodorus, but is profoundly in keeping with the actual crisis.

Another shadow mingles with that cast by the death of Socrates, and helps to give a further personal interest to the discourse. For the reader is to imagine that at the moment when this record of his brilliant promise is being read at Megara, Theætetus himself, who has been wounded in battle at Corinth, has just been carried back to Athens, that he may die at home. The memory of one thus distinguished in action as well as in thought is intended to consecrate the whole dialogue.

The date of the battle mentioned in the Preface can only be fixed within certain limits. The suggestion of E. Munk (whose arrangement of the dialogues in the order of the life-time of Socrates of course gives a late place to the Theætetus) that the occasion meant was in the year 369, when the allied forces under Chabrias disputed the Isthmus with Epaminondas, is sufficiently disposed of by the remark¹ that Terpsion cannot be supposed to have waited thirty years before ful-

¹ Wohlrab, 1869.

filling his intention of asking to see the writing of Euclides. So late a date also, as Professor Jowett observes, 'a little impairs the beauty of Socrates' remark, "that he would be a great man if he lived."' These are strong reasons for preferring the battle of B.C. 394, which seems to have stirred the hearts of the Athenians in a peculiar way, as the first great national effort after the restoration of the democracy¹. In that year Theætetus would be at most twenty-one. And this date does not seem impossible, for the praise of his conduct in the fight would be all the louder if he then saw service for the first time. The supposition which alone remains, that of an uncertain date between B.C. 390 and 387 (the limits of the Corinthian war), has the doubtful advantage of giving time for the distinctions mentioned by later writers as attaching to Theætetus,—at all events for the discovery of the five regular solids, which he might have hit upon even sooner than this (μαθητὸς γὰρ καὶ παῖς γένοιτ' αὖ²).

Time of
composition.

9. In any case, therefore, the Preface cannot have been written earlier than B.C. 394, when Plato was about thirty-five, and in all probability was written much later, for in fiction (unlike politics) the mention of an event is none the worse for being 'ancient history.' But even so much cannot be decisively maintained respecting the dialogue as a whole,—for the preface, and the concluding words, and other passages, may *possibly* have been written long after the main portion had been composed. Internal evidence, however, as has been already indicated, would seem to assign to the Theætetus a place, though earlier than the Sophist, yet not much, if at all, earlier than the Republic.

Teichmüller has recently, with great confidence, set up a new criterion, by which he thinks to separate once for all between the earlier and later writings of Plato. This is afforded by the simple statement of Euclides, that in finishing his transcript of the conversation he has omitted the interlocutory words. By which Teichmüller understands Plato

¹ The beautiful monument to the young knight Dexilaus in the Ceramicus at Athens (ἀπὸ θάνατον ἐπ' Εὐβου-

λίδου ἐν Κορίνθῳ, τῶν πέντε ἱππέων) is commonly attributed to this year.

² Ar. Eth. N. 1.

to signify that the admixture of narrative in the *Parmenides*, *Symposium*, and *Republic* had been a mistake, and that this method should be abandoned by him henceforth. Our critic also assumes that Plato kept this resolution, and that consequently no narrated dialogue is later than the *Theætetus*, and no dialogue in which the several persons are directly introduced is to be considered as earlier. The form of the *Euthydemus*, *Protagoras*, and *Phædo*, where a narrated dialogue is enclosed in a dramatic setting, is regarded as intermediate, and these dialogues are therefore assumed to come shortly before the *Theætetus*.

That the words of Euclides are not without significance may at once be admitted. The *Theætetus* is the only dialogue which is supposed to have been written down¹. This takes from the improbability of so close and subtle an argument being repeated from memory. And the omission of 'said I' and 'said he' certainly adds to the continuity of the effect, without destroying the illusion that we have the authority of Socrates for the minute accuracy of the report. It may further be conceded that of the dialogues which are similarly dramatic in form, several of the most important are on other grounds probably the last of all,—the *Sophist*, *Politicus*, *Philebus*, *Timæus*, *Laws*. But, not for the present to state objections to an hypothesis which makes the *Gorgias* a later dialogue than the *Republic*,—not only is the *Phædrus* thus placed inordinately late, but the *Laches*, *Io*, *Euthyphro*, *Crito*, *Meno*, and *Cratylus* must either be rejected, or assumed to belong to the later half of Plato's career. A theory which undertakes so much is somewhat heavily weighted, and this one happens to be not very securely based. For the Preface shows, not that the *Theætetus* is like some dialogues in its dramatic form, but that (in having a formal introduction) it is unlike all. And the inference to be drawn from this is rather that Plato was willing to vary his style in such external respects, than that he now adopted a hitherto unthought of plan to be henceforward uniformly followed by him. Indeed, if he had laid so much stress upon this point as *Teichmüller* supposes, there was nothing

¹ Jowett's *Plato*, iv. 225.

to prevent him from revising the whole series of his writings in the same sense.

Genuine-
ness, and
place in
the series
of the
Platonic
Dialogues.

10. In the *Theætetus*, the various *notes* of the most undoubted of Plato's writings are present in felicitous harmony. While rivalling the *Symposium* in perfection of form, and containing touches of humour and of enthusiastic insight which recall the *Phædrus*, it is, of all the dialectical dialogues, the most exact in philosophical expression. And in the subdued eloquence of moral earnestness it is comparable only to the *Phædo*, *Gorgias*, and *Republic*.

To return once more to the vexed question of its position in the series. The *Symposium* cannot have been written before the division of Arcadia in B.C. 384. But in the *Symposium*, Plato has not yet broken with the poets (p. 209), and the *Republic* is therefore later than the *Symposium*. Now it has been seen that the indications of style in the *Theætetus* bring it very near indeed to the *Republic*, while it has close relations with dialogues which are later still. The combined maturity and freshness, complexity, subtlety, and lightness of the *Theætetus* are consistent with the result thus indicated, that when he wrote it Plato 'had on his back' years (at least) forty-eight. He has himself indicated (at 180 E) the point of view from which the dialogue was composed. The battle of the philosophies was not yet over. Socrates had set up a standard of knowledge, which, supported by his dialectic as preserved at Megara, was sufficient to overthrow the popular doctrine of mere relativity, and to cast a shadow of 'philosophic doubt' over the scepticism of the day. But the ground gained hitherto had been mainly in the region of negative proof. In order to win an entrance for Science upon the 'terra firma' of positive reality, it was still necessary to criticise afresh the first principles of dialectic itself, and to come to a final reckoning with Parmenides.

What came of this final reckoning need not be considered here. But it may be observed that the difficulties raised in the *Theætetus*, no less than those in the *Parmenides*, tend to show the inadequacy of merely formal reasoning, and to prepare the way for a provisional solution, in which an indeterminate element, whether to be known as *θᾶτερον*, *ἄπειρον*,

πολλά, or ἀπειρος δυνάς, is to be admitted into the region of speculative truth;—in which the composite nature of οὐσία is also to be admitted, and the correlation of or communion of different categories postulated¹. In working out this problem, ‘new weapons’ have to be introduced into the Platonic armoury, while some of those here exhibited are retained in use.

¹ See H. Jackson, On Plato’s later Theory of Ideas, *Journal of Philology*, Nos. 21 and 22. This discussion throws additional light on *Theæt.* 201, 2.

CONSPECTUS.

THE dialogue has been written down by Euclides and is produced by him on the occasion of Theætetus' expected death. The persons are, SOCRATES, THEODORUS of Cyrene, and the boy THEÆTETUS.

Time, just before the trial of Socrates.

Theodorus introduces Theætetus to Socrates as a youth who has all the essential qualities of the philosophic nature. Socrates acknowledges the authority on such a point of Theodorus as an accomplished teacher. He begins to question Theætetus. 'You go to Theodorus for wisdom, i. e. Knowledge. But what is Knowledge?' 'Geometry, arithmetic, astronomy; shoemaking and other handicrafts.' 'That is an enumeration of Knowledges, not a definition of Knowledge.' 'I see, you want a general expression, such as I and young Socrates here lately invented for irrational quantities.' 'Excellent, only try.' 'I want to do so all the while, but cannot.' 'Then come to me, who am the man-midwife of young minds.'

Socrates proceeds to expound the nature of his art in such a way as effectually to encourage Theætetus, whom he once more exhorts to try his best. The youth now answers,

I. KNOWLEDGE IS SENSATION.

This (1) is shown to be the same with the dictum of Protagoras, 'Man the Measure,' i. e. Things *are* to each man as they *appear* to him:—which again is proved to rest (2) on the mysterious doctrine of Heraclitus and other great men that *All is Motion* and that things *are not* but *become*.

(3) Sensible perception is then explained as the momentary outcome of the meeting of action and passive motions. Sensation is an instantaneous process; all attributes are absolutely relative.

(4) Sensation and quality are twin vibrations, perpetually shifting from place to place, whilst agent and patient (object and subject) change their attributes indeed, but are comparatively (though never entirely) stationary. They are slow motions, whereas the others are swift.

(5) What are known as the illusions of dreams and madness and the disordered taste of the sick palate are accounted for by this hypothesis. The unpleasantness of wine is as real to Socrates ill, as its pleasantness is to Socrates when well.

(6) Thus the doctrines of Heraclitus and Protagoras unite to substantiate the answer of Theætetus, of which they are the objective and subjective counterparts.

I. (α) 1. But the theory, if consistent, is somewhat strange.

Does it not make all percipients equally wise, and make discussion purposeless? Protagoras is no wiser than an ape: Theætetus is as wise as any god.

(2) This is perhaps a superficial objection. Let us examine the statement 'Knowledge is Sensation.'

Then to see without understanding is to know: to remember without seeing is not to know.

Further, one may know and not know the same thing, know it near but not far off, know it faintly and strongly, dimly and vividly, and the like.

(3) To this Protagoras would reply by deprecating mere verbal quibbles, and boldly accepting the facts, that memory is indistinct, that each man differs infinitely from himself, and may at the same moment both know and not know the same thing.

In supporting his thesis, he would maintain that men's perceptions differ not as *true* and *false*, since all alike are real; but as *better* and *worse*. And the wise man is he who can change them from worse to better, whether in men or vegetables, in individuals or states.

I. (β) Theodorus being now the respondent, Protagoras' own maxim is examined, as explained by himself:—What seems to each man is real to him to whom it seems.

Does it not seem to each man that other men are wiser than he?

If all think always truly, some think falsely.

Theodorus has trouble in maintaining his opinions. Are they false to his opponents, but true to him?

Most men dissent from the opinion of Protagoras. But his opinion justifies them in their dissent. Is the one 'measure'?

here to be preferred to the many? Or does not the one confirm the many, by asserting that they are right in thinking him wrong?

I. (γ) Protagoras is not in life, and would not be convinced if he were. But his followers will hardly maintain that all men are equally wise in knowing what is *wholesome* for the individual or *expedient* for the state. So much indeed has been already hinted in Socrates' defence of Protagoras (I. (a) 3).—

(At this point the argument is interrupted with an eloquent digression, in which the life of the philosopher, who has leisure for many arguments, which he can drop and take up again at will, is contrasted with the life of the politician).

—Well, the state makes laws with a view to expediency, of which experience is the only test. And the same is true of every judgment which regards the *future*. Protagoras professed himself a better judge than his disciple could be of the persuasiveness of a rhetorical speech. So far, then, the doctrine of absolute subjectivity is disproved.

I. (δ) But what of the immediate perceptions of warmth, white, and sweetness? Are they always true for the percipient at the moment? Even this cannot be maintained by those (I. (3)), who base the doctrine of Sensation upon the doctrine of Motion.

All motion is either change of place (*φορά*) or change of nature (*ἀλλοίωσις*). And if motion is absolute, all things are always moved in both these ways. Therefore the perception and the quality which flit between subject and object, as before described, must also change their nature in the instant of sensation, so that they cannot be so much as named. Each thing no sooner *is*, but it *is not*; it is no more *thus* than *not thus*; or rather it is anyhow and nohow.

In the course of this argument Theodorus has expressed his abhorrence of the Heracliteans of Ephesus, whose doctrine is as unstable as the Universe in their conception of it. Theætetus now asks that the opposite doctrine,—that of Parmenides, Zeno, and Melissus, may be discussed.

II. Socrates avoids this task for the present, but takes Theætetus again in hand and resumes the previous question about the nature of Perception. The sensible qualities of objects are perceived not *with* but *through* the organs of sense. And there are some attributes which the mind herself perceives without a separate organ,—number, difference, sameness, being. The mind's own judgment of these things is called Opinion.

Now Opinion is either true or false, and KNOWLEDGE IS TRUE OPINION.

But how is false opinion possible? We have already felt this difficulty within the sphere of sense. It now returns upon us in a more abstract form.

Three answers are proposed, and each is followed into various ramifications. False opinion is (1) to think without Knowledge, or (2) to think what is not, or (3) to mistake one thing for another. For thought is the mind's dialogue, and opinion is a silent proposition.

But each of these answers leads to insuperable difficulties, and, finding ourselves in a strait, we are driven to seek aid from the imagination.

(a) Shall we say that the mind takes impressions like a waxen block, and that mistake occurs in the process of identifying new impressions with the old, i. e. at the meeting-point of sensation and memory?

This image does not extend to mistakes in abstract reasoning.

(β) Then shall we compare the mind to an aviary containing birds, some of which are gregarious, some grouped in families, some solitary and ranging over all? We have caught them all, and have them all within the mind, but as they fly about we may get the wrong bird by the wing, and so may take a rock-pigeon for a turtle-dove, and this is false opinion. Even here the image comes short of the reality. For so far as we take hold of the wild pigeon we have it actually in hand as known, and cannot err about it.

However, leaving this subsidiary question unsolved, we find a short cut to answering the main question, whether True Opinion is or is not Knowledge. The judges in a law-court have often been brought by rhetoric to form a true opinion of matters of fact, which no arguments can demonstrate. They have True Opinion but not Knowledge, which in such cases cannot exist without ocular demonstration.

III. Wherein then does Knowledge differ from True Opinion? If we can find this, perhaps we shall at last find the definition of Knowledge.

(a) KNOWLEDGE IS TRUE OPINION WITH AN ACCOUNT of the object. That of which no account can be given is unknowable.

(β) The prime elements are unknowable, while their complex or combination is known. The element can only be named. The

nature of language implies that an *account* comprises more elements than one.

Here are two statements, which may be considered together.

True Opinion with an account or reason is a plausible definition of Knowledge. But how can the complex be known if the element is unknown? In learning to read, we learned the letters first, then syllables. In learning music, we first learn the notes.

Yet, on the other hand, the syllable may be regarded as an independent unity springing from this combination of the letters. And this leads up to the general question of the relation of parts to a whole. Is the whole identical with all the parts, or separable from them? Is 'All' in the singular identical with 'All' in the plural? So far from simple unity being unknowable, we find that the object of Knowledge is always one and indissoluble.

But, to return to the former of our two statements, If Knowledge is true Opinion with an *account*, what is meant by the latter term? Three answers are again proposed:—

1. Statement in words. But this is universally attainable.

2. Enumeration of parts or elements. (Definition by analysis.)

But I may enumerate the parts, having only true opinion of them and not Knowledge.

3. Definition by the characteristic difference.

But here again the question rises, Does such definition rest on Knowledge or on True Opinion? And if the former, then we have once more to ask ourselves, What is Knowledge?

The art of Socrates condemns all the answers hitherto given. But Theætetus, who has been delivered of more than he knew was in him, will be more fruitfully inventive, or at least more intellectually modest, in the time to come.

ΘΕΑΙΤΗΤΟΣ.

T. I.
ed. Steph.
p. 142.

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ.

ΕΥΚΛΕΙΔΗΣ, ΤΕΡΨΙΩΝ, ΣΩΚΡΑΤΗΣ,
ΘΕΟΔΩΡΟΣ, ΘΕΑΙΤΗΤΟΣ.

ἌΡΤΙ, ὦ Τερψίων, ἡ πάλαι ἐξ ἀγροῦ;
ΤΕΡ. Ἐπεικῶς πάλαι. καὶ σέ γε ἐζήτουν κατ'
ἀγορὰν καὶ ἐθαύμαζον, ὅτι οὐχ οἷός τ' ἡ εὐρεῖν.
ΕΥ. Οὐ γὰρ ἡ κατὰ πόλιν.
ΤΕΡ. Ποῦ μὴν;
ΕΥ. Εἰς λιμένα καταβαίνων Θεαιτήτῳ ἐνέτυχον
φερομένῳ ἐκ Κορίνθου ἀπὸ τοῦ στρατοπέδου Ἀθή-
ναζε.

The
Preface.
Terpsion
and Eucli-
des meet
before
Euclides'
house in
Megara.
They con-
verse about
the danger-
ous state of
Theætetus,

3. ΕΥΚΛΕΙΔΗΣ, ΤΕΡΨΙΩΝ] Euclides and Terpsion appear also in the Phædo as the Megarians who were present at the death of Socrates, p. 59 C: Καὶ Μεγαρόθεν Εὐκλείδης τε καὶ Τερψίων. Compare with the preservation of this dialogue by Euclides, and the introduction of Theodorus of Cyrene, the preservation of the Pythagorean dialogue by Phædo, and the introduction in it of Simmias and Cebes (Φιλόλαφ συγγεγονότων). See also Tim. 27 A.

5. For the ellipse (of ἡκεῖς or some such word) cp. the omission of εἰ with ἀξίος, infr. 143

E. This idiom suits the conversational style.

6. Ἐπεικῶς πάλαι] 'A good while ago.' Cp. Phæd. 80 C: ἐπεικῶς συχνὸν ἐπιμένει χρόνον.

7. καὶ ἐθαύμαζον] It is perhaps intimated that Euclides, like his master Socrates, was to be found daily in the market-place.

9. 'Where, then?' μὴν expresses surprise.

11. ἐκ Κορίνθου ἀπὸ τοῦ στρατοπέδου] For the expression compare Charm. 153 A: Ἐκ Ποτιδαίας ἀπὸ τοῦ στρατοπέδου. For the probable date of this battle see Introduction.

of whom
Socrates
had truly
prophesied
great
things. Eu-
clides has
preserved
the con-
versation,
which
Socrates a
little while
before his
death held
with The-
ætetus,
who was
then a boy.

ΤΕΡ. Ζῶντι ἢ τετελευτηκότι;

p. 142.

ΕΥ. Ζῶντι καὶ μάλα μόλις· χαλεπῶς μὲν γὰρ ἔχει καὶ ὑπὸ τραυμάτων τινῶν, μᾶλλον μὴν αὐτὸν αἰρεῖ τὸ γεγονὸς νόσημα ἐν τῷ στρατεύματι.

5 ΤΕΡ. Μὼν ἢ δυσεντερία;

ΕΥ. Ναί.

ΤΕΡ. Οἷον ἄνδρα λέγεις ἐν κινδύνῳ εἶναι.

ΕΥ. Καλὸν τε καὶ ἀγαθόν, ὃ Τερψίων, ἐπεὶ τοι καὶ νῦν ἤκουόν τινων μάλα ἐγκωμιαζόντων αὐτὸν περὶ τὴν μάχην.

ΤΕΡ. Καὶ οὐδέν γ' ἄτοπον, ἀλλὰ πολὺ θαυμαστότερον εἰ μὴ τοιοῦτος ᾦν. ἀτὰρ πῶς οὐκ αὐτοῦ Μεγαροῖ κατέλυνεν;

ΕΥ. Ἐπείγετο οἴκαδε· ἐπεὶ ἔγωγ' ἐδεόμην καὶ 15 συνεβούλευον, ἀλλ' οὐκ ᾔθελε. καὶ δῆτα προπέμψας

1. Ζῶντι ἢ τετελευτηκότι] Terpsion's fears are excited by the word φερομένῳ.

2. Ζῶντι καὶ μάλα μόλις] 'Indeed, only just alive.'

χαλεπῶς . . τινῶν] Observe the anticipatory καί, contrasting the wounds with the disease.

3. μὴν] 'However.'

4. αἰρεῖ] 'Affects him.' Compare Soph. Ant. 606: Τὰν οὐθ' ὕπνος αἰρεῖ ποθ' ὁ παντογύρως. ἐν τῷ στρατεύματι completes the sense of γεγονός: i.e. τὸ νόσημα τὸ ἐν τῷ στρατεύματι γεγονός: but the expression is less formal.

7. Οἷον ἄνδρα λέγεις ἐν κινδύνῳ εἶναι] 'What a noble life is then in peril!' The worth of Theætetus is acknowledged by his Megarian friends, and is further confirmed (though confirmation was needless, ll. 11, 12) by the praise of him which Euclides has just heard (καὶ

νῦν, l. 9).

9. ἤκουον] The imperfects here and below, ll. 14, 15, refer to the time spent by Euclides in company with Theætetus and those who carried him.

11. θαυμαστότερον] Sc. ᾦν ἄν. The conversational ellipse, continuing the idiom from οὐδέν γε ἄτοπον, avoids the awkwardness of repeating ᾦν. (θαυμαστότερον ᾦν Schol., Thom. Mag.)

14. ἐπεὶ . . ἐδεόμην] Wohlrab compares infr. 150 A B, 158 A, 167 A, etc. ἐπεὶ . . γε in such places marks the necessity of the foregoing explanation. It was not for want of friendly insistence that Theætetus did not stay, but because he longed to be at home.

15. δῆτα implies that there is something important to be said. 'And, I may tell you.'

p. 142. αὐτόν, ἀπὶὼν πάλιν ἀνεμνήσθην καὶ ἐθαύμασα Σω-
κράτους, ὡς μαντικῶς ἄλλα τε δὴ εἶπε καὶ περὶ τού-
του. δοκεῖ γάρ μοι ὀλίγον πρὸ τοῦ θανάτου ἐντυχεῖν
αὐτῷ μεираκίῳ ὄντι, καὶ συγγενόμενός τε καὶ δια-
λεχθεὶς πάνυ ἀγασθῆναι αὐτοῦ τὴν φύσιν. καὶ μοι 5
ἐλθόντι Ἀθήναζε τοὺς τε λόγους οὖς διελέχθη αὐτῷ
διηγήσατο, καὶ μάλα ἀξιόους ἀκοῆς, εἶπέ τε ὅτι πᾶσα
ἀνάγκη εἴη τοῦτον ἐλλόγιμον γενέσθαι, εἴπερ εἰς
ἡλικίαν ἔλθοι.

ΤΕΡ. Καὶ ἀληθῇ γε, ὡς ἔοικεν, εἶπεν. ἀτὰρ τίνες 10
ῆσαν οἱ λόγοι; ἔχouis ἂν διηγήσασθαι;

ΕΥ. Οὐ μὰ τὸν Δία, οὐκ οὐτω γε ἀπὸ στό-
ματος· ἀλλ' ἐγραψάμην μὲν τότε εὐθὺς οἴκαδ' ἐλθὼν

1. ἀπὶὼν πάλιν] 'As I re-
turned.'

ἀνεμνήσθην] Sc. ἃ εἶπε Σ.
περὶ τούτου. The sentence is
modified by the introduction of
the verb ἐθαύμασα. 'I recalled
the words of Socrates about
him, and marvelled at the pro-
phetic insight, which, like many
sayings of Socrates, they show-
ed.'

3. δοκεῖ γάρ μοι] δοκεῖ gives
a slight uncertainty to the ex-
pression. It here qualifies ra-
ther the mark of time ὀλίγον πρὸ
τοῦ θανάτου than the infinitive
ἐντυχεῖν. So below, 144 C, δο-
κοῦσι belongs more in sense to
ἀλειψάμενοι than to ἰέναι. 'I
think it was a little while be-
fore his death that he met with
him.'

8. εἴπερ εἰς ἡλικίαν ἔλθοι]
'If he lived long enough.'
These words also, as inter-
preted by the event, have a
prophetic sound.

εἰς ἡλικίαν] Sc. τοῦ ἐλλόγιμος
γενέσθαι.

10. Καὶ ἀληθῇ γε . . εἶπεν] In
the editions before Heindorf
these words were given to ΕΥ.
But in the Bodleian MS. they
are properly assigned to Terp-
sion.

12. The particles οὐκ οὐτω γε
imply, 'Not, at least, in the
way you mean.'

οὐτω] Compare the use of οὕτω
οὕτως. Heindorf quotes Xen.
Mem. 3. 6. 9: Οὐκ ἂν ἔχοιμί
σοι οὕτω γε ἀπὸ στόματος εἰπεῖν.

13. ἐγραψάμην . . ἔγραφον] 'I
wrote for my own use—I went
on writing.' So the change of
voice may be rendered. But
ἐγραψάμην . . τὸν λόγον below,
143 B, has a different force, 'I
made my transcript.' And in
143 C, where the notion of
writing recurs without any
personal reference, the middle
voice is dropped. Such varia-
tions belong to the freedom of
Greek idiom, and must be
noticed, although of slight sig-
nificance. The Bodleian MS.
omits μέν, and Schanz formerly

ὑπομνήματα, ὕστερον δὲ κατὰ σχολὴν ἀναμνησκόμενος ἔγραφον, καὶ ὁσάκις Ἀθήναζε ἀφικοίμην, ἐπανηρώτων τὸν Σωκράτη ὃ μὴ ἐμεμνήμην, καὶ δεῦρο ἐλθὼν ἐπηνωρθούμην· ὥστε μοι σχεδὸν τι πᾶς ὁ
 5 λόγος γέγραπται.

ΤΕΡ. Ἀληθῆ· ἤκουσά σου καὶ πρότερον, καὶ μέντοι αἰὲ μέλλων κελεύσειν ἐπιδείξαι διατέτριφα δεῦρο. ἀλλὰ τί κωλύει νῦν ἡμᾶς διελθεῖν; πάντως ἔγωγε καὶ ἀναπαύσασθαι δέομαι, ὥς ἐξ ἀγροῦ ἦκων.

(1871) proposed *ἔγραφα μέν*. But both the middle voice and the particle are idiomatic and expressive. And although *μέν* at first opposes the written notes to an extempore repetition, it is quite Greek, though not quite logical, to utilize it for the minor opposition (with *ὑστερον δέ*) of the fair copy to the notes or rough draft.

1. *ὑπομνήματα*] 'Notes.' See Phædr. 275 A, where letters are called *ὑπομνήσεως φάρμακον*: ib. 276 D.

3. *ὃ μὴ ἐμεμνήμην*] = *εἴ τι μὴ ἐμεμνήμην*. *μή* gives indefiniteness to *ὃ*.

6. Ἀληθῆ· ἤκουσα] The clauses are parallel and not consequent; hence the *ἀσύνδετον*. Heindorf's conjecture, adopted by Schanz, ἀλλ' ἤδη ἤκουσά σου καὶ πρότερον, although most ingenious, is less idiomatic than the MS. text.

καὶ μέντοι, κ. τ. λ.] *μέντοι* opposes Terpsion's present confession to his question in 142 D, which implied ignorance of the story. 'And, now I think of it, I have always meant to ask you to show it me, but have let opportunities slip till now.' That which is really most emphatic is expressed by the participle. It has been

objected to this rendering, (α) that *δεῦρο* is not used as an adverb of time except with *μέχρις* or *αἰέ*, (β) that *διατρίβειν*, meaning 'to delay,' could not have been used here without an adverb of place. But, (α) such transference of adverbs from place to time is not unusual, and it occurs in the case of *δεῦρο* in Plat. Tim. 21 D: Ἦν ἦδε ἡ πόλις ἔπραξε μέν, διὰ δὲ χρόνον καὶ φθορὰν τῶν ἐργασμένων οὐ διήρκεσε δεῦρο ὁ λόγος. In the present passage, the deviation from common use is softened by the neighbourhood of *αἰέ*. Comp. Æsch. Eum. 596: Καὶ δεῦρό γ' αἰὲ τὴν τύχην οὐ μέμφομαι. Such a refinement upon a common phrase is in the manner of Plato. And (β) *διατρίβειν* is elsewhere used absolutely, with a touch of blame in it, as meaning not simply 'to delay,' but 'to waste time.' See Rep. 5. 472 B: Λέγε, καὶ μὴ διάτριβε: Thuc. 7. 42, 43, 47: also Aristoph. Eq. 515: Φησὶ γὰρ ἀνὴρ οὐχ ὑπ' ἀνοίας τοῦτο πεπονθὼς διατρίβειν, where it occurs together with a participle, as here.

8. πάντως ἔγωγε . . δέομαι] 'Besides, as I have walked in from the country, I should in

p. 143. ΕΥ. 'Αλλὰ μὲν δὴ καὶ αὐτὸς μέχρι Ἐρινου Θεαί-
 B τητον προὔπεμψα, ὥστε οὐκ ἂν ἀηδῶς ἀναπανοίμην.
 ἀλλ' ἴωμεν, καὶ ἡμῖν ἅμα ἀναπανομένοις ὁ παῖς ἀνα-
 γνώσεται.

ΤΕΡ. Ὀρθῶς λέγεις.

5

ΕΥ. Τὸ μὲν δὴ βιβλίον, ὃ Τερψίων, τουτί· ἐγρα-
 ψάμην δὲ δὴ οὕτως τὸν λόγον, οὐκ ἐμοὶ Σωκράτη
 διηγούμενον ὡς διηγείτο, ἀλλὰ διαλεγόμενον οἷς ἔφη
 διαλεχθῆναι. ἔφη δὲ τῷ τε γεωμέτρῳ Θεοδώρῳ καὶ
 C τῷ Θεαιτήτῳ. ἵνα οὖν ἐν τῇ γραφῇ μὴ παρέχουσιν 10
 πράγματα αἱ μεταξὺ τῶν λόγων διηγήσεις περὶ αὐ-
 τοῦ τε, ὅποτε λέγοι ὁ Σωκράτης οἶον Κἀγὼ ἔφην ἦ

They enter
the house,
and Eu-
clides pro-
duces the
roll, which
his servant
reads to
them.

any case be glad of a rest.' This asyndeton is frequent, πάντως having the force of a particle. Infr. 162 A: Πάντως καὶ νῦν δὴ μάλ' ἐμμελῶς σοι ἐφαί-
 νετο ὑπακούειν. Polit. 268 E: Πάντως οὐ πολλὰ ἐκφεύγεις παιδιᾶς ἔτη.

1. Ἐρινου] Ἐρινεόν was a spot on the Cephissus, close to Eleusis, where it was fabled that Pluto had descended with Proserpine. Paus. 1. 92. There were other places of the name.

3. ὁ παῖς] Euclides' servant.

7. οὐκ ἐμοὶ Σωκράτη διηγούμενον κ.τ.λ.] These words are parallel to οὕτως τὸν λόγον, depending on ἐγραψάμην. Compare Apol. 19 C: Ταῦτα . . ἐωρᾶτε . . Σωκράτη . . περιφερόμενον.

9. τῷ τε γεωμέτρῳ Θεοδώρῳ] Theodorus the mathematician of Cyrene, with whom, according to a doubtful tradition, Plato once studied. He is a geometrician, and stands thus on the threshold of philosophy; and he is of Cyrene, the city of Aristippus, with

whom he may be also connected as being one of the friends of Protagoras. See infr. 164 E: Οἱ ἐπίτροποι οὗς Πρωταγόρας κατέλιπεν . . ὃν Θεόδωρος εἰς ὅδε.

10. ἵνα οὖν ἐν τῇ γραφῇ, κ.τ.λ.] Imitated by Cicero, de Amic. c. 1: 'Quasi enim ipsos induxi loquentes, ne inquam et inquit sæpius interponerentur.' Teichmüller finds in these words the transition from the earlier to the later manner of Plato. But this seems to prove too much. See Introduction.

11. αἱ μεταξὺ . . διηγήσεις] 'The bits of narration interrupting the dialogue.'

περὶ αὐτοῦ τε] περὶ αὐτοῦ depends immediately on διηγήσεις, and ὅποτε λέγοι is epexegetic. Editors have preferred αὐτοῦ, placing the comma at διηγήσεις, which makes the syntax more regular, though with an awkward inversion. The MSS. often err in reading αὐτοῦ for αὐτοῦ, but it is safer to follow them where there is no manifest error.

Καὶ ἐγὼ εἶπον, ἥ αὖ περὶ τοῦ ἀποκρινομένου, ὅτι p. 143.
Συνέφη ἢ Οὐχ ὡμολόγει, τούτων ἕνεκα ὥς αὐτὸν αὐ-
τοῖς διαλεγόμενον ἔγραψα, ἐξελὼν τὰ τοιαῦτα.

ΤΕΡ. Καὶ οὐδέν γε ἄπο τρόπου, ὦ Εὐκλείδη.

5 ΕΥ. Ἀλλά, παῖ, λαβὲ τὸ βιβλίον καὶ λέγε.

The
Dialogue.
Socrates
meeting

ΣΩ. Εἰ μὲν τῶν ἐν Κυρήνῃ μᾶλλον ἐκηδόμην, ὃ
ὦ Θεόδωρε, τὰ ἐκεῖ ἄν σε καὶ περὶ ἐκείνων ἀνηρώτων,

1. ἥ αὖ περὶ τοῦ ἀποκρινομένου] sc. λέγοι. ἥ, κ.τ.λ. referring to ὅποτε λέγοι is introduced instead of the regular καί, κ.τ.λ. answering to περὶ αὐτοῦ τε. This helps to confirm the reading and punctuation, for the change from καί to ἥ is more natural, if the epexegetis begins with ὅποτε. 'The interruptions both concerning Socrates himself,—when he said, for instance, "I remarked," or "I replied;"—or again, when he told of the respondent, that "he assented," or "he did not agree."' Cp. infr. 203 B. The forms here quoted are commonly reserved for the more emphatic places in narrated dialogue: cp. esp. Rep. 427 B, Prot. 317 D.

4. οὐδέν γε ἄπο τρόπου] Comp. Rep. 5. 470 B: Καὶ οὐδέν γε, ἔφη, ἄπο τρόπου λέγεις. "Ορα δὴ καὶ τόδε εἰ πρὸς τρόπου λέγω. Also the emphatic use of the prep. 'from' in Elizabethan poetry: e.g. Jul. Cæs. 2. 3, 'Why bird and beast *from*' (i.e. contrary to) 'quality and kind.' (ἄπο is the Bodleian reading.)

5. λέγε] 'Let us hear.' Not said facetiously, as Wohlrab supposes, but more vivid and conversational than ἀναγίνωσκε.

In this Preface we have been introduced to Theætetus as a man already distinguished among his fellow-citizens. In what follows we are to see the promise of his youth. We are told of Theætetus by late writers (besides the fact that he heard Socrates and followed Plato) that he taught mathematics at Heracleia, and that he was the author of the first treatise on the five regular solids. The interval which this seems to require between the trial of Socrates and the death of Theætetus (to which it is difficult not to suppose an allusion here) increases the uncertainty of the date. But see Introduction.

6. Εἰ μὲν. .] 'If my heart were in Cyrene.' There is an imperfect sequence of clauses, arising out of the interposition of the clause ἦτον γὰρ . . ἐπιεικείς. The last words form a transition to the main thought, to which the speaker gradually returns. The opening is characteristic of Socrates. He begins by putting an analogous case, in which the person addressed is interested.

7. τὰ ἐκεῖ ἄν . . ἀνηρώτων]

p. 143. εἴ τινες αὐτόθι περὶ γεωμετρίαν ἢ τινα ἄλλην φιλοσοφίαν εἰς τῶν νέων ἐπιμέλειαν ποιούμενοι· νῦν δέ — ἦττον γὰρ ἐκείνους ἢ τοῦσδε φιλῶ, καὶ μᾶλλον ἐπιθυμῶ εἰδέναι τίνες ἡμῖν τῶν νέων ἐπίδοξοι γενέσθαι ἐπικεῖς· ταῦτα δὴ αὐτός τε σκοπῶ καθ' ὅσον 5 δύναμαι, καὶ τοὺς ἄλλους ἐρωτῶ οἷς ἂν ὁρῶ τοὺς νέους ἐθέλοντας ξυγγίγνεσθαι. σοὶ δὲ οὐκ ὀλίγιστοι E πλησιάζουσιν, καὶ δικαίως· ἄξιός γάρ τά τε ἄλλα καὶ γεωμετρίας ἕνεκα. εἰ δὲ οὖν τινι ἐνέτυχες ἀξίῳ λόγου, ἡδέως ἂν πυθοίμην.

ΘΕΟ. Καὶ μὴν, ὦ Σώκρατες, ἐμοὶ τε εἰπεῖν καὶ

'I should have examined you about things there and persons there.' ἐκείνων is masc. The Bodleian MS. reads ἂν ἡρώτων (sic), in which the repetition of ἂν may be defended by comparing Rep. 7. 526 C: οὐκ ἂν ῥαδίως οὐδέ πολλά ἂν εὗροις. But the other reading, which is supported by T, is on the whole more probable, and the compound is expressive of the thorough-going, persistent questioning of Socrates.

1. ἢ τινα ἄλλην φιλοσοφίαν] 'Or other liberal pursuit.' Comp. Tim. 88 C: Μουσικῇ καὶ πάσῃ φιλοσοφίᾳ προσχρώμενοι. This word, like ἐπιστήμη, σοφιστής and others, is used by Plato sometimes in the more general and familiar, and sometimes in a more restricted and technical sense.

2. νῦν δέ, κ. τ. λ.] It makes little difference whether νῦν δέ is joined immediately with ταῦτα δέ, κ. τ. λ., or with a suppressed apodosis of which these words are a resumption. In the latter case we should omit the break with Wohlrab, Schanz and H. Schmidt.

4. τίνες ἡμῖν τῶν νέων] ἡμῖν (sc. τοῖς Ἀθηναίοις) is not emphatic. The emphasis is anticipated in τοῦσδε.

ἡμῖν τῶν νέων . . (8.) 1. ὑμῖν τῶν πολιτῶν] Comp. Thuc. 1. 6: Οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαμόνων.

γενέσθαι ἐπικεῖς] 'To make a good figure.' ἐπικεῖς in Plato seems frequently to mean simply 'excellent' (laudabilis, Ast. Lex.), cp. Legg. 12. 957 A: "Ἔστ' ἐν πύλεσιν οὐκ ἀσχήμονα ἐπικεῶν ἀνδρῶν οὐκ ὀλίγα νομοθετήματα. Symp. 210 B: "Ὡστε καὶ εὖν ἐπικεῖς ὦν τὴν ψυχὴν καὶ εὖν σμικρὸν ἄνθος ἔχη, ἐξαρκεῖν αὐτῷ, κ. τ. λ. Rep. 3. 398 E: "Ἀχρηστοὶ γὰρ καὶ γυναιξὶν ὥς δεῖ ἐπικεῖς εἶναι, μὴ ὅτι ἀνδράσιν. (Cp. 387 E: Γυναιξὶ δὲ ἀποδιδόμεν, καὶ οὐδὲ ταῦταις σπουδαίαις.)

8. ἄξιός γάρ] The adjective receives greater emphasis by the omission of the substantive verb. Comp. Soph. Œd. Col. 758: Τὴνδε τὴν πόλιν φίλος εἰπὼν, ἐπαξία γάρ. Also Rep. 6. 499 D: Περὶ τούτου ἔτοιμοι (sc. ἐσμέν) τῷ λόγῳ διαμάχεσθαι.

11. εἰπεῖν refers to λόγου in l. 9.

Theodorus in an Athenian palaestra, asks what youth of promise he has met with, not in Cyrene, but in Athens.

Theodorus speaks warmly in praise of Theætetus, who, though not beautiful, is at once bold and

10

gentle and intelligent, a rare combination! Like a stream of oil, flowing smoothly and swiftly without a murmur,

σοὶ ἀκοῦσαι πάννυ ἄξιον, οἷον ὑμῖν τῶν πολιτῶν μει- p. 143.
ρακίῳ ἐντετύχηκα. καὶ εἰ μὲν ἦν καλός, ἐφοβούμεν
ἂν σφόδρα λέγειν, μὴ καὶ τῷ δόξῳ ἐν ἐπιθυμίᾳ αὐτοῦ
εἶναι· νῦν δέ, καὶ μὴ μοι ἄχθον, οὐκ ἔστι καλός,
5 προσέοικε δὲ σοὶ τήν τε σιμότητα καὶ τὸ ἔξω τῶν
ὀμμάτων· ἦττον δὲ ἢ σὺ ταῦτ' ἔχει. ἀδεῶς δὴ λέγω.
εὖ γὰρ ἴσθι ὅτι ὦν δὴ πώποτε ἐνέτυχον, καὶ πάννυ p. 144.
πολλοῖς πεπλησίακα, οὐδένα πῶ ἡσθόμην οὕτω
θαυμαστῶς εὖ πεφυκότα. τὸ γὰρ εὐμαθὴ ὄντα, ὥς

3. μὴ καὶ τῷ δόξῳ] The expression is softened by the impersonal τῷ. 'Lest it should be thought.' This indirect reference to persons is common in Plato, as in other Greek. Cp. *infr.* 175 B: 'Ὅταν δέ γε τίνα . . . ἐλκύσῃ ἄνω, viz. τὸν δικανικὸν ἐκείνον. *Phaed.* 63 A: 'Αεὶ ὁ Κέβησ λόγους τινὰς ἀνερευνᾷ, sc. ἐμούς.

4. καὶ μὴ μοι ἄχθον] καὶ introduces what is suddenly interposed. *Comp.* l. 7, and *Gorg.* 486 A: Καίτοι, ὦ φίλε Σώκρατες—καὶ μοι μηδὲν ἄχθεσθής· εὐνοία γὰρ ἐρῶ τῇ σῇ—οὐκ αἰσχρὸν δοκεῖ σοι, κ.τ.λ. The outline of the sentence is εἰ μὲν ἦν . . . ἐφοβούμεν ἂν . . . νῦν δέ . . . οὐκ ἔστι . . . ἀδεῶς δὴ λέγω. δὴ has an illative force = 'wherefore.' In οὐκ ἔστι the sentence breaks from the subordinate form. Cp. *Euthyphr.* 11 C: καὶ εἰ μὲν . . . σκώμματος.

5. τήν τε σιμότητα καὶ τὸ ἔξω τῶν ὀμμάτων] This passage and the speech of Alcibiades in the Symposium, p. 215: 'Ὅτι μὲν τὸ εἶδος ὅμοιος εἰ τούτοις (τοῖς Σειληνοῖς . . . καὶ τῷ Μαρσίᾳ) οὐδ' αὐτὸς δὴ πού ἀμφισβητήσεις—are the chief allusions to Socrates' personal appearance in Plato. Cp. *infr.* 209 C: Τὸν σιμόν τε καὶ

ἐξόφθαλμον. An imitation of this passage occurs in the Symposium attributed to Xenophon, c. 5.

τὸ ἔξω τῶν ὀμμάτων] (1) 'In having prominent eyes.' So this point in the description of Socrates has been commonly understood. But may it not rather mean (2) 'in the width between the eyes,'—a conformation sometimes accompanying a powerful brain? This suits with the τῷ φθαλμῷ παραβάλλον of Aristophanes quoted by Plato in *Symp.* 221 B (cp. *Phaed.* 86 D). As ἔξω with the article takes the place of an adjective, so it is used here, like a neuter adjective, for the abstract notion of 'outwardness.' Cp. τὸ σφόδρα, *Symp.* 210 B, *Phil.* 45 C.

9. τὸ γὰρ εὐμαθὴ ὄντα . . . γιγνομένους] The anacoluthon adds to the expression of surprise. *Comp.* *Protag.* 317 A: Τὸ οὖν ἀποδιδράσκοντα μὴ δύνασθαι ἀποδρᾶναι, ἀλλὰ καταφανῆ εἶναι, πολλὴ μωρία καὶ τοῦ ἐπιχειρήματος. *Parm.* 128 B: Τὸ οὖν . . . οὕτως ἐκάτερον λέγειν ὥστε μηδὲν τῶν αὐτῶν εἰρηκεῖν δοκεῖν σχεδόν τι λέγοντας ταῦτά, ὑπὲρ ἡμᾶς τοὺς ἄλλους φαίνεται ὑμῖν τὰ εἰρημένα εἰρησθαι.

ὥς ἄλλῳ χαλεπόν] The simple

p. 144. ἄλλῃ χαλεπὸν, πρῶτον αὖ εἶναι διαφερόντως, καὶ ἐπὶ
τούτοις ἀνδρεῖον παρ' ὄντιν οὖν, ἐγὼ μὲν οὐτ' ἂν
φύσιν γενέσθαι οὔτε ὁρῶ γιγνομένους· ἀλλ' οἷ τε
ὁξεῖς ὥσπερ οὗτος καὶ ἀγχίνοι καὶ μνήμονες ὥς τὰ
πολλὰ καὶ πρὸς τὰς ὀργὰς ὀξύρροποι εἰσι, καὶ ἄττον- 5

and obvious meaning of these words, 'as it is hard for another to be,' i. e. 'in a degree hardly to be equalled,' has been questioned by critics because it was thought that χαλεπὸν could not be applied to qualities that are not acquired. But the word is not tied down to this preciseness of meaning. It has passed out of it even in Homer. Cp. Od. 11. 156: Χαλεπὸν δὲ τάδε ζωοῖσιν ὁρᾶσθαι (which may be similarly explained as=χαλεπὸν ἐστὶ τοῖς ζωοῖς τάδε ὁρᾶσθαι). So elsewhere in Plato χαλεπός occurs where human agency is not in question to signify 'next to impossible.' See Rep. 6. 502 C: Χαλεπὰ γενέσθαι, οὐ μέντοι ἀδύνατά γε—viz. that philosophers should be kings, a consummation requiring, as a precedent condition, the combination of qualities which is indicated here. What Plato would think of this grammatical refinement may be inferred from his caricature of it in the Protagoras, 344 E: Σὺ δὲ φῆς, ὦ Πίττακε, χαλεπὸν ἐσθλὸν ἔμμεναι· τὸ δὲ . . ἀδύνατον.

3. γενέσθαι (τοιούτων τινα), 'I should not have thought there could have been an instance of this combination, nor do I find it usual.'

γιγνομένους] Sc. τοιούτους. Cf. Rep. 6. 492 E: Οὔτε γὰρ γίγνεται οὔτε γέγονεν οὔτ' οὖν μὴ γένηται ἀλλοῖον ἦθος, κ. τ. λ.

ἀλλ' οἷ τε, κ. τ. λ.] The

thought is exactly paralleled in the Republic, where the same combination of qualities is described as essential to the philosophic nature, and its rarity is dwelt upon in similar words. Rep. 6. 503 C: Εὐμαθεῖς καὶ μνήμονες καὶ ἀγχίνοι καὶ ὁξεῖς οἷσθ' ὅτι οὐκ ἐθέλουσιν ἅμα φύεσθαι καὶ νεανικοὶ τε καὶ μεγαλοπρεπεῖς τὰς διανοίας, οἷοι κοσμίως μετὰ ἡσυχίας καὶ βεβαιότητος ἐθέλειν ζῆν, ἀλλ' οἱ τοιοῦτοι ὑπ' ὀξύτητος φέρονται ὅπῃ ἂν τύχωσι, καὶ τὸ βέβαιον ἅπαν αὐτῶν ἐξοίχεται. Ἀληθῆ, ἔφη, λέγεις. Οὐκοῦν τὰ βέβαια αὐ ταῦτα ἦθη καὶ οὐκ εὐμετάβολα, οἷς τις μᾶλλον ὥς πιστοῖς χρήσαιο, καὶ ἐν τῷ πολέμῳ πρὸς τοὺς φόβους δυσκίνητα ὄντα, πρὸς τὰς μαθήσεις αὐ ποιεῖ ταυτὸν, δυσκινήτως ἔχει καὶ δυσμαθῶς, καὶ ὕπνου τε καὶ χάσμενος ἐμπίπλανται; ὅταν τι δέῃ τοιοῦτον διαπονεῖν; So the difficulty of combining bravery with gentleness is dwelt upon, ib. 375, 6. See also Polit. 309, 310, Legg. 6. 773. The essentials of the philosophic nature enumerated in the 6th Book of the Republic are, love of truth, quickness in learning, good memory, liberality, justice and gentleness, temperance, courage. Theætetus is the embodiment of this nature.

4. ὁξεῖς] 'Quick.' Cp. Rep. 6. 503 C: Εὐμαθεῖς καὶ μνήμονες καὶ ἀγχίνοι καὶ ὁξεῖς—quoted above.

5. πρὸς τὰς ὀργὰς ὀξύρροποι] 'Impetuous,' 'Quick in temper as in mind.'

τες φέρονται ὥσπερ τὰ ἀνερμάτιστα πλοῖα, καὶ μανι-^{p. 144.}
 κότεροι ἢ ἀνδρεῖότεροι φύονται, οἳ τε αὖ ἐμβριθεστε-^B
 ροι νοθροὶ πῶς ἀπαντῶσι πρὸς τὰς μαθήσεις καὶ λή-
 θης γέμοντες. ὁ δὲ οὕτω λείως τε καὶ ἀπταιστως καὶ
 5 ἀνυσίμως ἔρχεται ἐπὶ τὰς μαθήσεις τε καὶ ζητήσεις
 μετὰ πολλῆς πραότητος, οἷον ἐλαίου ρεῦμα ἀψοφητὶ
 ρέοντος, ὥστε θαυμάσαι τὸ τηλικούτον ὄντα οὕτω
 ταῦτα διαπράττεσθαι.

ΣΩ. Εὖ ἀγγέλλεις. τίνος δὲ καὶ ἔστι τῶν πολι-
 10 τῶν;

Theætetus
 (son of Eu-
 phronius of
 Sunium)
 now enters

ΘΕΟ. Ἀκήκοα μὲν τοῦνομα, μνημονεύω δὲ οὐ.
 ἀλλὰ γὰρ ἔστι τῶνδε τῶν προσιόντων ὁ ἐν τῷ μέσῳ. C
 ἄρτι γὰρ ἐν τῷ ἔξῳ δρόμῳ ἡλείφοντο ἑταῖροί τέ τινες

2. φύονται] Rep. 6. 503 C :
 Οὐκ ἐθέλουσι . . φύεσθαι. 'Have
 more the nature of madmen
 than of courageous men.'

3. λήθης γέμοντες] Rep. 6. 486
 C : Εἰ μηδὲν ὦν μάθοι σώζειν δύ-
 ναιτο, λήθης ὦν πλέως, ἄρ' ἂν οἷός
 τ' εἴη ἐπιστήμης μὴ κενὸς εἶναι.

5. ἀνυσίμως] 'Successfully'—
 'Making rapid progress.'

7. ὥστε θαυμάσαι] Soph. El.
 394 : Καλὸς γὰρ οὐμὸς βίωτος,
 ὥστε θαυμάσαι. Aristoph. Plut.
 810 : Τὰ σκενάρια πλήρη 'στίν,
 ὥστε θαυμάσαι. By an expan-
 sion, the particular cause of
 wonder is here expressed and
 made to depend on θαυμάσαι.

9. καὶ asks for further in-
 formation.

11. Ἀκήκοα μὲν τοῦνομα, μνημο-
 νεύω δὲ οὐ] Theodorus takes the
 interest of a teacher in the
 youth himself, Socrates that
 of a fellow-citizen in his father.

12. ἀλλὰ γὰρ ἔστι . . ἀλλὰ σκό-
 πει] This double ἀλλά is fre-
 quent in Plato. Comp. also
 Soph. Phil. 520 : Ἄλλ' αἰσχροῖ

μέντοι σοῦ γ' ἔμ' ἐνδεέστερον | ξένῳ
 φανῆναι πρὸς τὸ καίριον πονεῖν. |
 ἀλλ' εἰδοκεῖ, πλέωμεν. The second
 ἀλλά puts definitely forward the
 proposition for which the first
 ἀλλά has cleared the way.

13. ἐν τῷ ἔξῳ δρόμῳ] The
 scene then is a gymnasium,
 perhaps the Lyceum. Compare
 Euthyphr. 2 A : Σὺ τὰς ἐν
 Λυκείῳ καταλιπὼν διατριβὰς ἐνθάδε
 νῦν διατρίβεις περὶ τὴν τοῦ βασι-
 λέως στοάν; taken in connection
 with infr. 210 D : Νῦν . .
 ἀπαντητέον μοι εἰς τὴν τοῦ βασι-
 λέως στοάν. Theodorus had
 seen the young men in the
 portico as he entered. The
 word δρόμος seems to have been
 applied to several parts of the
 gymnasium. Euthyd. 273 A :
 Ἐν τῷ καταστέγῳ δρόμῳ. (See
 the whole passage.) Aristias
 ap. Polluc. 9. 43 : Ἦν μοι
 παλαίστρα καὶ δρόμος ἐυστὸς πέλας.
 Archæologists are not agreed
 as to the exact part of the pa-
 læstra which is here indicated.
 ἑταῖροί τέ τινες] One of these,

p. 144. οὔτοι αὐτοῦ καὶ αὐτός, νῦν δέ μοι δοκοῦσιν ἀλειψάμενοι δεῦρο ἰέναι. ἀλλὰ σκόπει εἰ γιγνώσκεις αὐτόν.

ΣΩ. Γιγνώσκω· ὁ τοῦ Σουνιέως Εὐφρονίου ἐστί, καὶ πάνν γε, ὃ φίλε, ἀνδρὸς οἶον καὶ σὺ τοῦτον διηγεί, καὶ ἄλλως εὐδοκίμου, καὶ μέντοι καὶ οὐσίαν μάλα 5 πολλὴν κατέλιπε. τὸ δ' ὄνομα οὐκ οἶδα τοῦ μειρακίου.

D ΘΕΟ. Θεαίτητος, ὃ Σώκρατες, τό γε ὄνομα· τὴν μέντοι οὐσίαν δοκοῦσί μοι ἐπίτροποί τινες διεφθαρκεναι· ἀλλ' ὅμως καὶ πρὸς τὴν τῶν χρημάτων ἐλευθεριότητα θαυμαστός, ὃ Σώκρατες.

10

ΣΩ. Γεννικὸν λέγεις τὸν ἄνδρα. καί μοι κέλευε αὐτὸν ἐνθάδε παρακαθίξασθαι.

ΘΕΟ. Ἔσται ταῦτα. Θεαίτητε, δεῦρο παρὰ Σωκράτη.

ΣΩ. Πάνν μὲν οὖν, ὃ Θεαίτητε, ἵνα καὶ γὰρ ἐμαυτὸν 15 ἀνασκέψωμαι, ποῖόν τι ἔχω τὸ πρόσωπον. φησὶ γὰρ Εὐθεόδωρος ἔχειν με σοὶ ὅμοιον. ἀτὰρ εἰ νῶν ἐχόντων ἐκατέρου λύραν ἔφη αὐτὰς ἡρμόσθαι ὁμοίως, πότερον εὐθύς ἂν ἐπιστεύομεν ἢ ἐπεσκεψάμεθ' ἂν εἰ μουσικὸς ὢν λέγει;

20

Νέος Σωκράτης, is named in this dialogue, and is an interlocutor in the Politicus. The others remain mute. Such κῶφα πρόσωπα occur in many dialogues; e.g. Lysias, Charmantides, etc., in the Republic. Observe the idiomatic use of δοκεῖν here and infr. D. Cp. supr. 142 C.

4. καὶ πάνν] καί is intensive.

5. καὶ μέντοι] 'And surely, now I think of it.' This is a reason why the youth should have been better known. The construction returns to the indicative.

9. ἐλευθεριότητα] Rep. 6.485 E: Καὶ μὴν που καὶ τότε δεῖ

σκοπεῖν, ὅταν κρίνεις μέλλης ψυχὴν φιλόσοφόν τε καὶ μή. Τὸ ποῖον; Μὴ σε λάθῃ μετέχουσα ἀνελευθερίας.

11. τὸν ἄνδρα] Not μειράκιον. 'He must be a capital fellow.' καί, as elsewhere, adds a touch of earnestness to the imperative.

13. Θεαίτητε] The abrupt vocative, without δ, is the address of the master to the pupil.

15. καὶ γὰρ] καί is to be taken closely with ἵνα and the verb. Cf. Soph. Antig. 280: Παῦσαι, πρὶν ὀργῆς καμὲ μεστῶσαι λέγων (where join πρὶν καὶ μεστῶσαι).

19. εἰ μουσικὸς ὢν λέγει] The

the gymnasium with some companions. Theodorus adds that, although impoverished, the youth is most liberal. He is made to sit by Socrates. They converse.

'If Theodorus were a draughtsman, he would be an authority on the subject of our personal appearance.

¹ As he is a cultivated man, we must respect his judgment of our mental endowments.

ΘΕΑΙ. Ἐπεσκεψάμεθ' ἄν.

p. 144.

ΣΩ. Οὐκοῦν τοιοῦτον μὲν εὐρόντες ἐπειθόμεθ' ἄν, ἄμουσον δέ, ἡπιστοῦμεν;

ΘΕΑΙ. Ἀληθῆ.

5 ΣΩ. Νῦν δέ γ' οἶμαι, εἴ τι μέλει ἡμῖν τῆς τῶν προσώπων ὁμοιότητος, σκεπτέον εἰ γραφικὸς ὦν λέγει p. 145. ἢ οὐ.

ΘΕΑΙ. Δοκεῖ μοι.

ΣΩ. Ἡ οὖν ζωγραφικὸς Θεόδωρος;

10 ΘΕΑΙ. Οὐχ, ὅσον γ' ἐμὲ εἰδέναι.

ΣΩ. Ἄρ' οὐδὲ γεωμετρικός;

ΘΕΑΙ. Πάντως δὴ πού, ὦ Σώκρατες.

ΣΩ. Ἡ καὶ ἀστρονομικὸς καὶ λογιστικὸς τε καὶ μουσικὸς καὶ ὅσα παιδείας ἔχεται;

15 ΘΕΑΙ. Ἐμοιγε δοκεῖ.

ΣΩ. Εἰ μὲν ἄρα ἡμᾶς τοῦ σώματος τι ὁμοίους φησὶν εἶναι ἐπαινῶν πῃ ἢ ψέγων, οὐ πάνυ αὐτῷ ἄξιον τὸν νοῦν προσέχειν.

ΘΕΑΙ. Ἰσως οὐ.

20 ΣΩ. Τί δ', εἰ ποτέρου τὴν ψυχὴν ἐπαινοῖ πρὸς B

man then is not the measure of the likeness of musical sounds! Yet afterwards Theaetetus is wholly unconscious of contradicting this his first admission.

1. Ἐπεσκεψάμεθ' ἄν] Cp. esp. Crit. 47 B: Γυμναζόμενος ἀνὴρ καὶ τοῦτο πράττων πότερον παντὸς ἀνδρὸς ἐπαινῶ καὶ ψόγῳ καὶ δόξῃ τὸν νοῦν προσέχει, ἢ ἐνδὸς μόνου ἐκείνου, ὃς ἂν τυγχάνῃ λατρός ἢ παιδοτρίβης ὦν; Lach. 184 D E.

10. Οὐχ, ὅσον γ' ἐμὲ εἰδέναι] The Cesena MS., with a few others, has γ' ἐμέ, but the greatest number (including the Bodl.) read γέ με. ἐμέ seems more pointed, 'not that I know

of,' but με is possibly right.

11. Ἄρ' οὐδὲ γεωμετρικός;] 'Nor a geometrician, neither, eh?' There is an archness in the question, which affects to make doubtful what is matter of notoriety.

13. Ἡ καὶ ἀστρονομικός] 'I wonder if he is also an astronomer.'

20. εἰ ποτέρου] 'The mind of one of us two.' The indefinite πότερος occurs several times in Plato. Cp. Soph. 252 A: Ἔσται πότερον αὐτῶν, οὐσίας μὴ προσκοινώνουν; Though not common in other writers, it is precisely analogous to the

p. 145. ἀρετὴν τέ καὶ σοφίαν; ἄρ' οὐκ ἄξιον τῷ μὲν ἀκούσαντι προθυμῆσθαι ἀνασκέψασθαι τὸν ἐπαινέθοντα, τῷ δὲ προθύμως ἑαυτὸν ἐπιδεικνύναι;

ΘΕΑΙ. Πάνυ μὲν οὖν, ὦ Σώκρατες.

ΣΩ. Ὡρα τοίνυν, ὦ φίλε Θεαίτητε, σοὶ μὲν ἐπι- 5 δεικνύναι, ἐμοὶ δὲ σκοπεῖσθαι· ὥς εὖ ἴσθι ὅτι Θεόδωρος πολλοὺς δὴ πρὸς με ἐπαινέσας ξένους τε καὶ ἄστούς οὐδένα πω ἐπῆνεσεν ὥς σὲ νῦν δῆ.

ΘΕΑΙ. Εὖ ἂν ἔχοι, ὦ Σώκρατες· ἀλλ' ὅρα μὴ 10 οὐ παύζων ἔλεγεν.

ΣΩ. Οὐχ οὗτος ὁ τρόπος Θεοδώρου· ἀλλὰ μὴ ἀναδύου τὰ ὁμολογημένα σκηπτόμενος παίζοντα λέγειν τόνδε, ἵνα μὴ καὶ ἀναγκασθῇ μαρτυρεῖν· πάντως γὰρ οὐδεὶς ἐπισκήψει αὐτῷ. ἀλλὰ θαρρῶν ἔμμενε τῇ ὁμολογίᾳ. 15

ΘΕΑΙ. Ἀλλὰ χρὴ ταῦτα ποιεῖν, εἰ σοὶ δοκεῖ.

ΣΩ. Λέγε δὴ μοι· μανθάνεις που παρὰ Θεοδώρου γεωμετρίας ἅττα;

'Therefore, Theaetetus, you must be catechized by me; for he has praised you to me very highly.

'You learn from Theodorus several things.

indefinite use of *τις*, *πού*, *ποθέν*, etc.

9. Εὖ ἂν ἔχοι] 'That is good!'—'I am glad to hear it.' Or rather, perhaps, more hypothetically, 'It is well, if it is so.' For (1) cp. Menex. 249 E: Χάριν ἔχω τῷ εἰπόντι. Σ. Εὖ ἂν ἔχοι. ἀλλ' ὅπως μου μὴ κατερείς. And for (2) Polit. 277 A: Κινδυνεύει τέλεως ἂν ἡμῖν ἔχειν. Σ. Καλῶς ἂν, ὦ Σ., ἡμῖν ἔχοι. δεῖ δὲ μὴ σοὶ μόνῳ ταῦτα, ἀλλὰ καὶ μοι—ἐννδοκεῖν.

11. μὴ ἀναδύου τὰ ὁμολογημένα] 'Do not shrink from what you have agreed to.' Cp. Hom. II.

13. 225: Οὔτε τις ὄκνη Εἰκὼν ἀνδύεται πολέμου κακοῦ. Euthyd. 302 E: Οὐκ ἔστι γὰρ μοι ἀνά-
δυσσις.

14. ἐπισκήψει αὐτῷ] 'Will be found to impugn him.' The verb *ἐπισκήπτειν*, to accuse of murder or false witness (*φόνου*, *ψευδομαρτυρίων*), is commonly found in the middle voice, because the accuser in such cases is generally an interested party. The passage of Aeschines contr. Timarch., formerly quoted in support of the active, is found to have the middle in the best MSS., and Wohlrab tries to substantiate a different meaning here, while Schanz writes *ἐπισκήψεται* αὐτῷ from conjecture. Neither is really necessary.

17. μανθάνεις] There is a stress upon the word, preparing for what follows.

'To learn is
to become
wiser. To
be wise is
to know.

ΘΕΑΙ. Ἐγώ γε.

p. 145.

ΣΩ. Καὶ τῶν περὶ ἀστρονομίαν τε καὶ ἀρμονίας ὡς
καὶ λογισμούς;

ΘΕΑΙ. Προθυμοῦμαι γε δῆ.

5 ΣΩ. Καὶ γὰρ ἐγώ, ὦ παῖ, παρὰ γε τούτου καὶ παρ'
ἄλλων, οὓς ἂν οἶωμαι τι τούτων ἐπαίειν. ἀλλ' ὅμως,
τὰ μὲν ἄλλα ἔχω περὶ αὐτὰ μετρίως, μικρὸν δέ τι
ἀπορῶ, ὃ μετὰ σοῦ τε καὶ τῶνδε σκεπτέον. καί μοι
λέγε· ἄρ' οὐ τὸ μανθάνειν ἐστὶ τὸ σοφώτερον γίγνε-
10 σθαι περὶ ὃ μανθάνει τις;

ΘΕΑΙ. Πῶς γὰρ οὐ;

ΣΩ. Σοφία δέ γ' οἶμαι σοφοὶ οἱ σοφοί.

ΘΕΑΙ. Ναί.

ΣΩ. Τοῦτο δὲ μὴ διαφέρει τι ἐπιστήμης;

E

15 ΘΕΑΙ. Τὸ ποῖον;

ΣΩ. Ἡ σοφία. ἢ οὐχ ἅπερ ἐπιστήμονες, ταῦτα
καὶ σοφοί;

ΘΕΑΙ. Τί μήν;

ΣΩ. Ταῦτόν ἄρα ἐπιστήμη καὶ σοφία;

20 ΘΕΑΙ. Ναί.

ΣΩ. Τοῦτ' αὐτὸ τοίνυν ἐστὶν ὃ ἀπορῶ καὶ οὐ δύ-

'What,
then, is
Know-
ledge?'

2. τῶν περὶ ἀστρονομίαν] 'A-
stronomy, and what relates to
it.'

4. Προθυμοῦμαι γε δῆ] 'I cer-
tainly do my endeavour.' He is
more modest about these higher
subjects.

5. παρὰ γε τούτου] γε (the
MS. reading) may be defended:
'certainly when I have *such* a
master,' referring to προθυμοῦ-
μαι: although τε, the correction
of Heindorf, which is supported
by the version of Ficinus, per-
haps reads more harmonious-
ly; and the change is slight.
Cp. Crat. 384 E.

6. ἀλλ' ὅμως, τὰ μὲν ἄλλα . .
μικρὸν δέ τι ἀπορῶ] For the
parataxis cp. Rep. 2. 367 E:
Καὶ ἐγὼ ἀκούσας, αἰὲ μὲν δὴ—
ἡγάμην, ἅπαρ οὖν καὶ τότε πάνν γε
ἦσθην.

7. For the ironical μικρόν
τι cp. Charm. 154 D.

16. ἅπερ ἐπιστήμονες, ταῦτα καὶ
σοφοί] For the indefinite plural
cp. Georg. 457 C: Οὐ βραδίως
δύνανται—διορισσάμενοι πρὸς ἀλλή-
λους—οὕτω διαλύεσθαι τὰς συνου-
σίας. And for the sense cp.
Xen. Mem. 4. 6. 7: Ὅ ἄρα
ἐπίσταται ἕκαστος, ταῦτα καὶ σοφός
ἐστίν.

p. 145. ναμαι λαβεῖν ἱκανῶς παρ' ἑμαντῶ, Ἐπιστήμη ὃ τί ποτε
 p. 146. τυγχάνει ὄν. ἄρ' οὖν δὴ ἔχομεν λέγειν αὐτό; τί
 φατέ; τίς ἂν ἡμῶν πρῶτος εἴποι; ὁ δὲ ἁμαρτῶν,
 καὶ ὃς ἂν αἰὲν ἁμαρτάνη, καθεδεῖται, ὥσπερ φασὶν οἱ
 παῖδες οἱ σφαιρίζοντες, ὄνος. ὃς δ' ἂν περιγένηται
 ἀναμάρτητος, βασιλεύσει ἡμῶν καὶ ἐπιτάξει ὃ τι ἂν
 βούληται ἀποκρίνεσθαι. Τί σιγᾶτε; οὐ τί πον, ὦ
 Θεόδωρε, ἐγὼ ὑπὸ φιλολογίας ἀγροικίζομαι, προθυ-
 μούμενος ἡμᾶς ποιῆσαι διαλέγεσθαι καὶ φίλους τε
 καὶ προσηγόρους ἀλλήλοις γίγνεσθαι;

A pause.

B ΘΕΟ. Ἦκιστα μέν, ὦ Σώκρατες, τὸ τοιοῦτον ἂν
 εἶη ἀγροικον, ἀλλὰ τῶν μειρακίων τι κέλευέ σοι ἀπο-
 κρίνεσθαι. ἐγὼ μὲν γὰρ ἀήθης τῆς τοιαύτης δια-
 λέκτου, καὶ οὐδ' αὖ συνεθίζεσθαι ἡλικίαν ἔχω. τοῖσδε

1. λαβεῖν ἱκανῶς] 'To grasp adequately.' 'To get a clear conception of.'

λαβεῖν ἱκανῶς παρ' ἑμαντῶ] Phileb. 50 D: Λαβόντα δὲ τοῦτο παρὰ παντὶ ἀφείναι με, κ.τ.λ.

3. ὁ δὲ . . ἁμαρτάνη] 'But he who makes a blunder, or whoever is in error from time to time.'

4. καθεδεῖται . . ὄνος] Schol. Τῶν οὖν παιζόντων ταῦτα, τοὺς μὲν νικῶντας βασιλεῖς ἐκάλουν, καὶ ὃ τι ἂν προσετάρτων τοῖς ἄλλοις ὑπῆκουον, τοὺς δὲ ἡττωμένους ὄνους. Cp. Hor. Ep. 1. 1. 59: 'At pueri ludentes, Rex eris, aiunt, Si recte facies.' 'Mant. Prov. 1. 34: βασιλεὺς ἢ ὄνος' ἤγουν νικῶν ἢ ἡττώμενος.' Wohlrab.

9. ἡμᾶς] So the Bodleian MS. Others (including Ces.) have ἡμᾶς by a common error. The first person is obviously more in keeping with the urbanity of Socrates.

10. προσηγόρους] The active

and passive meanings are combined. 'Mutually conversable.' Cp. Republic 8. 546 C: Πάντα προσήγορα καὶ ῥητὰ πρὸς ἀλλήλα ἀπέφηναν. There is possibly an allusion to the mathematical meaning here: 'to make you friends, and bring you into relations with one another.' Cp. Republic 7. 534 D: 'Ἀλόγους ὄντας ὥσπερ γραμμάς, and the phrases Σύμφωνα καὶ ποτάγορα, — Ὅμοια καὶ ποτάγορα, in later Pythagorean writings.

11. μέν is omitted in T.

12. τῶν μειρακίων τι] Steph. conj. τινά, which is also found as a correction in one MS., but cp. Euthyd. 277 D: Γνοὺς βαπτίζομενον τὸ μειράκιον, βουλόμενος ἀναπαῦσαι αὐτό.

13. διαλέκτου] 'Conversation,' with something of the more technical meaning of 'abstract discussion.' Cp. Republic 5. 454 A: Ἐριδι, οὐ διαλέκτῳ, πρὸς ἀλλήλους χρώμενοι.

δὲ πρόποι τε ἂν τοῦτο καὶ πολὺ πλείον ἐπιδιδόειν' p. 146.
τῷ γὰρ ὄντι ἢ νεότης εἰς πᾶν ἐπίδοσιν ἔχει, ἀλλ',
ὥσπερ ἤρξω, μὴ ἀφίεσο τοῦ Θεαιτήτου, ἀλλ' ἐρώτα.

ΣΩ. Ἀκούεις δὴ, ὦ Θεαίτητε, ἃ λέγει Θεόδωρος,
5 ὃ ἀπιστεῖν, ὡς ἐγὼ οἶμαι, οὔτε σὺ ἐθελήσεις, οὔτε ο
θέμις περὶ τὰ τοιαῦτα ἀνδρὶ σοφῷ ἐπιτάττοντι νεώ-
τερον ἀπειθεῖν. ἀλλ' εὖ καὶ γενναίως εἰπέ· τί σοι δο-
κεῖ εἶναι ἐπιστήμη;

ΘΕΑΙ. Ἀλλὰ χρή, ὦ Σώκρατες, ἐπειδήπερ ὑμεῖς
10 κελεύετε, πάντως γάρ, ἂν τι καὶ ἀμάρτω, ἐπανορ-
θώσετε.

ΣΩ. Πάνυ μὲν οὖν, ἂν πέρ γε οἰοί τε ὦμεν.

ΘΕΑΙ. Δοκεῖ τοίνυν μοι καὶ ἃ παρὰ Θεοδώρου ἂν
τις μάθοι ἐπιστήμαι εἶναι, γεωμετρία τε καὶ ἅς νῦν δὴ
15 σὺ διηλθες, καὶ αὖ σκυτοτομική τε καὶ αἱ τῶν ἄλλων D
δημιουργῶν τέχναι, πᾶσαι τε καὶ ἐκάστη τούτων, οὐκ
ἄλλο τι ἢ ἐπιστήμη εἶναι.

ΣΩ. Γενναίως γε καὶ φιλοδώρως, ὦ φίλε, ἐν αἰτη-
θεῖς πολλὰ δίδως καὶ ποικίλα ἀντὶ ἀπλοῦ.

Theætetus is at length encouraged to attempt an answer. 'Geometry and other branches of education, shoe-making and the other useful arts, all and each of these is knowledge.'

But these are many and various; know-

2. ἐπίδοσιν ἔχει] Rep. 7. 536 D: Σόλωνι γὰρ οὐ πειστέον, ὡς γηράσκων τις πολλὰ δυνατὸς μανθάνειν, ἀλλ' ἦττον ἢ τρέχειν, νέων δὲ πάντες οἱ μεγάλοι καὶ οἱ πολλοὶ πόνοι.

3. μὴ ἀφίεσο τοῦ Θεαιτήτου, ἀλλ' ἐρώτα] Cp. Lach. 184 C: Χρὴ δ' ὅπερ σοι ἐξ ἀρχῆς ἔλεγον, καὶ Σωκράτης τόνδε μὴ ἀφίεναι, ἀλλὰ δεῖσθαι συμβουλεύειν. Rep. 5. 449 C.

5-7. ἀπιστεῖν, 'to disobey'; ἀπειθεῖν, 'to be disobedient.'

5. οὔτε θέμις . . νεώτερον ἀπειθεῖν] Instead of making ἀπιστεῖν depend on θέμις, a new clause is introduced expressing the particular points in this disobedi-

ence which make it unlawful. The like change occurs often in Plato, and is part of the fulness of his style. See above, 144 B: "Ὅστε θανμάσαι, κ.τ.λ., and note.

10. πάντως γάρ, κ.τ.λ.] Theætetus is not yet alive to the difficulty of the subject. He is sure that Theodorus and Socrates have entire command of it.

14-17. ἐπιστήμαι . . ἐπιστήμη] Theætetus does not distinguish between 'sciences' and 'science.' Grammatically, the variation is caused by the introduction of the singular ἐκάστη.

18. Γενναίως γε] Referring to

p. 146. ΘΕΑΙ. Πῶς τί τοῦτο λέγεις, ὦ Σώκρατες ;

ΣΩ. Ἴσως μὲν οὐδέν· ὃ μέντοι οἶμαι, φράσω.
ὅταν λέγῃς σκυτικήν, μή τι ἄλλο φράξεις ἢ ἐπιστή-
μην ὑποδημάτων ἐργασίας ;

ΘΕΑΙ. Οὐδέν.

ΣΩ. Τί δ', ὅταν τεκτονικήν ; μή τι ἄλλο ἢ ἐπι-
στήμην τῆς τῶν ξυλίνων σκευῶν ἐργασίας ;

ΘΕΑΙ. Οὐδὲ τοῦτο.

ΣΩ. Οὐκοῦν ἐν ἀμφοῖν, οὐ ἑκατέρα ἐπιστήμη,
τοῦτο ὀρίζεις ;

ΘΕΑΙ. Ναί.

ΣΩ. Τὸ δ' ἐπερωτηθέν, ὦ Θεαίτητε, οὐ τοῦτο ἦν,

ledge is one
and simple.
To enume-
rate is not
to define.
This is il-
lustrated.

5

10

εἷς καὶ γενναίως above, and to
Theodorus's praise, *supr.* 144 D.

19. ποικίλα] Either 'a rich
variety of things,' or 'many
complex notions for one simple
one.' The analysis of terms
which follows points rather to
the latter meaning; but the
former is more natural, and is
supported by comparing Phile-
bus 12 C (at the opening of
the dialogue): Τὴν δὲ ἡδονὴν οἶδα
ὥς ἐστὶ ποικίλον. . . . ἔστι γὰρ
ἀκούειν μὲν οὕτως ἀπλῶς ἐν τι, μορ-
φὰς δὲ δῆπου παντοίας εἴληφε καὶ
τινα τρόπον ἀνομοίας ἀλλήλων.
The two objections (πολλά, ποι-
κίλα) are discussed in the re-
verse order. See below: Τίνων
. . . ὁπόσαι, Πρώτῳ γέπου . . . Ἐπειτά
γέ που, κ.τ.λ.

1. Πῶς τί] What (τί), and
with what meaning (πῶς). Cp.
Soph. 261 E: Πῶς τί τοῦτ'
εἶπες; ὅπερ ψήθην, κ.τ.λ. Some
editors interpunctuate in all
such cases (πῶς; τί, κ.τ.λ.). But
the Greek idiom often combines
two interrogations in a single
clause.

2. Ἴσως μὲν οὐδέν] Sc. λέγω,
'perhaps I am talking non-
sense.'

ὃ μέντοι οἶμαι] Sc. λέγειν.

3. σκυτικήν] This is said to
have differed from σκυτοτομική
(above); and the change of
word is an instance of Plato's
love of variety (cp. *supr.* C:
ἀπιστεῖν . . . ἀπειθεῖν). Perhaps
the one was a generic, the other
a specific term. At least they
do not exclude each other in
Plato. See Rep. 2. 374 B:
Ἡ οὖν σκυτικῆς δεῖ μᾶλλον κήδε-
σθαι ἢ πολεμικῆς; Οὐδαμῶς. Ἄλλ'
ἄρα τὸν σκυτοτόμον, κ.τ.λ. Ib.
10. 601 C: Ποιήσει δέ γε σκυ-
τοτόμος καὶ χαλκεύς; . . . οὐδ' ὁ
ποιήσας ὃ τε χαλκεύς καὶ ὁ σκυ-
τεύς ;

ὅταν . . . φράξεις] 'You express
by the term "shoemaking."'

12. Τὸ δ' ἐπερωτηθέν] 'But
what I went on to ask you.' Cp.
supr. p. 16. l. 3, μὴ ἀφίεσο, κ.τ.λ.
Τὸ δέ γ' ἐρωτηθέν is a MS. con-
jecture ('τὸ δέ γε, t mg. τὸ δέ γε
ἐρωτηθέν, Vind. suppl. 7.' Schanz).

τίνων ἢ ἐπιστήμη, οὐδὲ ὀπόσαι τινές. οὐ γὰρ ἀριθμῇ- p. 146.
σαι αὐτὰς βουλόμενοι ἠρόμεθα, ἀλλὰ γινῶναι ἐπιστή-
μην αὐτὸ ὃ τί ποτ' ἐστίν. ἢ οὐδὲν λέγω;

ΘΕΑΙ. Πάνυ μὲν οὖν ὀρθῶς.

5 ΣΩ. Σκέψαι δὴ καὶ τόδε. εἴ τις ἡμᾶς τῶν φαύλων p. 147.
τι καὶ προχείρων ἔροιτο, οἷον περὶ πηλοῦ, ὃ τί ποτ'
ἐστίν, εἰ ἀποκρυναίμεθα αὐτῷ πηλὸς ὁ τῶν χυτρέων
καὶ πηλὸς ὁ τῶν ἵπνοπλαθῶν καὶ πηλὸς ὁ τῶν πλιν-
θουργῶν, οὐκ ἂν γελοῖοι εἴμεν;

10 ΘΕΑΙ. Ἰσως.

ΣΩ. Πρῶτον μὲν γέ που οἰόμενοι συνιέναι ἐκ τῆς
ἡμετέρας ἀποκρίσεως τὸν ἐρωτῶντα, ὅταν εἰπωμεν

1. τίνων ἢ ἐπιστήμη, οὐδὲ ὀπό-
σαι τινές] The first answer of
Meno to the question, 'What is
virtue?' is exactly analogous to
this of Theætetus about know-
ledge. Instead of attempting
to generalize, he enumerates
the several kinds of virtue.
Men. 71 E: 'Ἀνδρὸς ἀρετὴν . . .
γυναικὸς ἀρετὴν . . . παιδὸς ἀρετή,
κ.τ.λ. Socrates replies (Men.
72 A): Πολλῇ γέ τιμι εὐτυχία
ἔοικα κεχρησθαι, ὦ Μένων, εἰ μίαν
ζητῶν ἀρετὴν σμῆνός τι ἀνεύρηκα
ἀρετῶν παρὰ σοὶ κειμένων, κ.τ.λ.
The whole passage should be
compared with this. See also
Lach. 191, 192, where Socrates
finds a similar difficulty in lead-
ing the respondent to the con-
ception of a general notion,—
and Soph. 240, where Theæte-
tus is again entrapped into a
similar mistake in defining the
word εἶδωλον.

2. ἐπιστήμην αὐτό] Rep. 472
C: 'Ἐζητοῦμεν αὐτό τε δικαιοσύνην
οἷόν ἐστι.

5. εἴ τις ἡμᾶς—εἰ ἀποκρυναί-
μεθα] For the double εἰ comp.

Rep. 331 C: Εἴ τις λάβοι παρὰ
φίλου ἀνδρὸς σωφρονούντος ὅπλα,
εἰ μανείς ἀπαιτοῖ, κ.τ.λ.

τῶν φαύλων τι καὶ προχείρων]
'Some trivial and obvious mat-
ter.'

8. ἵπνοπλαθῶν] For this, the
reading of all the MSS., κοροπλα-
θῶν has been substituted in the
margin of some MSS., for the
sake of the uniformity which
Plato avoided. See below, note
on κοροπλαθῶν, p. 19. l. 1.

11. οἰόμενοι συνιέναι] Cp.
Rep. 505 C: Εἰ ὀνειδίζοντές γε
ὅτι οὐκ ἴσμεν τὸ ἀγαθόν, λέγουσι
παλιν ὡς εἰδόσι· φρόνησιν γὰρ αὐτό
φασιν εἶναι ἀγαθοῦ, ὡς αὐ συνιέντων
ἡμῶν ὃ τι λέγουσιν, ἐπειδὴν τὸ τοῦ
ἀγαθοῦ φθέγγωνται ὄνομα. Soph.
244 A: Τί ποτε βοῦλεσθε σημαί-
νειν ὁπότεν ὄν φθέγγησθε; We
find ourselves involved in a
further stage of the same ab-
surdity at the end of the
dialogue, p. 210 A: Καὶ παν-
τάπασι γε εὔηθες, ζητούντων ἡμῶν
ἐπιστήμην, δόξαν φάναι ὀρθὴν εἶναι
μετ' ἐπιστήμης εἴτε διαφοροτήτος
εἴτε ὁμοιότητος.

p. 147. πηλός, εἴτε ὁ τῶν κοροπλαθῶν προσθέντες εἴτε ἄλλων
 B ὀντινωνοῦν δημιουργῶν. ἢ οἶε τίς τι συνήσιν τινος
 ὄνομα, ὃ μὴ οἶδε τί ἐστίν ;

ΘΕΑΙ. Οὐδαμῶς.

ΣΩ. Οὐδ' ἄρα ἐπιστήμην ὑποδημάτων συνήσιν ὃ 5
 ἐπιστήμην μὴ εἰδώς.

ΘΕΑΙ. Οὐ γάρ.

ΣΩ. Σκυτικὴν ἄρα οὐ συνήσιν ὃς ἂν ἐπιστήμην
 ἀγνοῇ, οὐδέ τινα ἄλλην τέχνην.

ΘΕΑΙ. Ἔστιν οὕτως.

ΣΩ. Γελοία ἄρα ἢ ἀπόκρισις τῷ ἐρωτηθέντι ἐπι-
 C στήμη τί ἐστίν, ὅταν ἀποκρίνηται τέχνης τινὸς ὄνομα.
 τινὸς γὰρ ἐπιστήμην ἀποκρίνεται, οὐ τοῦτ' ἐρωτηθείς.

ΘΕΑΙ. Ἔοικεν.

ΣΩ. Ἐπειτά γέ που ἐξὸν φαύλως καὶ βραχέως 15
 ἀποκρίνασθαι περιέρχεται ἀπέραντον ὁδόν. οἶον καὶ
 ἐν τῇ τοῦ πηλοῦ ἐρωτήσῃ φαῦλόν που καὶ ἀπλὸν

1. εἴτε ὁ τῶν κοροπλαθῶν προσ-
 θέντες] It is in Plato's manner
 to surprise us with a fresh ex-
 ample at each step of the argu-
 ment, instead of dwelling upon
 one already adduced. Rep. 3.
 333 B: Ὡς περ ὁ καθαριστικός,
 κ.τ.λ. Prot. 312 D: Ὡς περ ὁ
 καθαριστής, κ.τ.λ., and in this
 dialogue, p. 161 D: Βατράχον
 γυρίνου, 169 B: Σὺ δὲ κατ'
 Ἀνταῖον, κ.τ.λ. 178 D: Οὐχ ἢ
 τοῦ καθαριστοῦ, 190 C: Ὑγιαί-
 νοντα ἢ μαίνόμενον.

2. ἢ οἶε τίς τι] τίς is made
 oxytone here because of τι fol-
 lowing. οἶε is parenthetical,
 and therefore does not affect
 the position of the enclitics.
 For the sense cp. Men. 80
 D: Καὶ τίνα τρόπον ζητήσεις, ὦ
 Σώκρατες, τοῦτο, ὃ μὴ οἶσθα τὸ
 παράπαν ὃ τι ἔστι.

12. ὅταν . . ὄνομα] 'When he
 gives as an answer the name
 of a particular art.' The ac-
 cusative is cognate.

15. Ἐπειτά γέ που] This
 ought strictly to refer to the
 illustration: to which the sen-
 tence presently returns. But
 Socrates had reverted to the
 main subject in the preceding
 instances.

16. περιέρχεται ἀπέραντον ὁδόν]
 Ar. Met. 3. 1007 a: Ἀδύνατον
 ἄπειρά γ' ὄντα τὰ συμβεβηκότα δι-
 ελθεῖν ἢ οὖν ἅπαντα διελθέτω ἢ
 μὴθέν.

17. ἐν τῇ τοῦ πηλοῦ ἐρωτήσῃ]
 For the form of reference with
 ἐν cp. Thucyd. 1. 9: Ἐν τοῦ
 σκήπτρου τῇ παραδόσει. Phileb.
 33 B: Ἐν τῇ παραβολῇ τῶν βίων.
 The frequency of this idiom
 perhaps assists the genitive

εἰπεῖν ὅτι γῇ ὑγρῷ φυραθείσα πηλὸς ἂν εἴη, τὸ δ' p. 147.
 ὅτου ἔαν χαίρειν.

Theætetus
 perceives
 that the
 answer re-
 quired is
 analogous
 to a geo-
 metrical
 expression ;

ΘΕΑΙ. Ῥάδιον, ὃ Σώκρατες, νῦν γε οὕτω φαίνε-
 ται· ἀτὰρ κινδυνεύεις ἐρωτᾶν οἷον καὶ αὐτοῖς ἡμῖν
 5 ἑναγχος εἰσηλθε διαλεγομένοις, ἐμοί τε καὶ τῷ σῷ
 ὁμωνύμῳ τούτῳ Σωκράτει.

D

ΣΩ. Τὸ ποῖον δὴ, ὃ Θεαίτητε ;

πηλοῦ, which is descriptive
 rather than objective. 'In the
 question of the clay.'

1. πηλὸς ἂν εἴη] Either, (1)
 'earth, if tempered with mois-
 ture, will be (ἂν εἴη) mud,' or
 (2), 'moistened earth would
 seem to be (ἂν εἴη) the definition
 of mud.'

2. ὅτου is masculine (supr.
 A B), although τινός above (p.
 19, l. 13) was neuter.

3. νῦν γε οὕτω] 'Now as you
 put it.' So far Theætetus has
 appeared wholly unfamiliar with
 the conception of a universal
 notion. But Socrates' illustra-
 tion reminds him of the com-
 prehensive simplicity of geo-
 metrical expressions. And thus
 he finds a clue in what he
 knows to the new labyrinth of
 inquiry into which Socrates
 invites him. Mathematical
 ideas, being the first pure
 abstractions obtained by the
 mind, are peculiarly fitted to
 guide it to the contemplation
 of abstractions generally. So
 at least thought Plato: Rep.
 7. 522-531. On the mi-
 nuteness of such illustrations
 see Hegel, *Gesch. d. Phil.* (1840)
 p. 197: 'A number of Plato's
 dialogues are intended merely
 to produce the consciousness
 of a general notion, which we
 possess without the trouble of
 acquiring it. Hence his dis-

cursiveness has often the effect
 of tediousness to us.'

In reading what follows, it
 must be borne in mind that, by
 the ancients, arithmetic was
 studied through geometry. If
 a number was regarded as sim-
 ple, it was a line. If as com-
 posite, it was a rectangular
 figure, whether plane or solid.
 To multiply was to construct a
 rectangle, to divide was to find
 one of its sides. Traces of this
 usage still remain in terms like
 square, cube, common measure,
 but the method itself is obso-
 lete. Hence it requires an effort
 to conceive of the square root,
 not as that which multiplied
 into itself produces a given
 number, but as the side of a
 square, which either is the
 number, or is equal to the
 rectangle which is the number.
 The use of the Arabic notation
 and of algebra has greatly as-
 sisted in expressing and con-
 ceiving the properties of num-
 bers without reference to form.

6. Σωκράτει] Young Socrates
 becomes the respondent in the
 Politicus. To introduce him
 here by name is quite in the
 manner of Plato. Naber's pro-
 posal to cancel this word, and
 Μεγαροῖ supr. 142 B, is surely
 erroneous. To do so would be
 to blur the outlines which Plato
 has made distinct.

p. 147. ΘΕΑΙ. Περὶ δυνάμεων τι ἡμῖν Θεόδωρος ὅδε ἔγραφε, τῆς τε τρίποδος πέρι καὶ πεντέποδος ἀποφαίνων ὅτι μήκει οὐ ξύμμετροι τῇ ποδιαίᾳ, καὶ οὕτω

i.e. simple and comprehensive. He relates the discovery of the integral and potential root.

1. Περὶ δυνάμεων τι, κ. τ. λ.] See Eucl. B. 10. Def. 3-11: Εὐθείαι δυνάμει σύμμετροί εἰσιν, ὅταν τὰ ἀπ' αὐτῶν τετράγωνα τῷ αὐτῷ χωρίῳ μετρήται. Ἀσύμμετροι δέ, ὅταν τοῖς ἀπ' αὐτῶν τετραγώνοις μηδὲν ἐνδέχεται χωρίον κοινὸν μέτρον γενέσθαι. Τούτων ὑποκειμένων δέκνυται ὅτι τῇ προτεθείᾳ εὐθείᾳ ὑπάρχουσιν εὐθείαι πλήθει ἀπειροὶ ἀσύμμετροι αἱ μὲν μήκει μόνον, αἱ δὲ καὶ δυνάμει, (v. l. σύμμετροι καὶ ἀσύμμετροι, αἱ μὲν μήκει καὶ δυνάμει, αἱ δὲ δυνάμει μόνον.) Καλείσθω οὖν ἡ μὲν προτεθείσα εὐθεία ῥητή. Καὶ αἱ ταύτῃ σύμμετροι, εἴτε μήκει καὶ δυνάμει, εἴτε δυνάμει μόνον, ῥηταί. Αἱ δὲ ταύτῃ ἀσύμμετροι, ἄλογοι καλείσθωσαν. Καὶ τὸ μὲν ἀπὸ τῆς προτεθείσης εὐθείας τετράγωνον, ῥητόν. Καὶ τὰ τούτῳ σύμμετρα, ῥητά. Τὰ δὲ τούτῳ ἀσύμμετρα, ἄλογα καλείσθω. Καὶ αἱ δυνάμεναι αὐτά, ἄλογοι· εἰ μὲν τετράγωνα εἴη, αὐταὶ αἱ πλευραὶ, εἰ δὲ ἕτερά τινα εὐθύγραμμα, αἱ ἴσα αὐτοῖς τετράγωνα ἀναγράφουσαι. B. 7. 17. 19: Τετράγωνος ἀριθμὸς ἐστὶν ὁ ἰσάκεις ἴσος, ἢ ὁ ὑπὸ δυὸ ἴσων ἀριθμῶν περιεχόμενος. Ὅταν δὲ δυὸ ἀριθμοὶ πολλαπλασιάσαντες ἀλλήλους ποιῶσι τινα, ὁ γενόμενος ἐπίπεδος καλεῖται· πλευραὶ δὲ αὐτοῦ οἱ πολλαπλασιάσαντες ἀλλήλους ἀριθμοί. Prop. 21: Τὸ ὑπὸ ῥητῶν δυνάμει μόνον συμμέτρων εὐθειῶν περιεχόμενον ὀρθογώνιον ἄλογόν ἐστι. καὶ ἡ δυναμένη αὐτὸ ἄλογός ἐστι. Καλείσθω δὲ μέση.

δυνάμεων] In mathematical language δυνάμεις, or 'powers,' are commonly understood to be the squares, cubes, etc., of simple quantities. And the word has been so interpreted here.

But it is not clear that in Plato's time this point of terminology was fixed. And on comparing 148 A it would rather seem that δύναμις is here an abbreviation for ἡ δυναμένη γραμμὴ εὐθεία, i.e. to speak arithmetically, not (1) the 'power' but (2) the 'root,' and the same term is presently limited by Theætetus and young Socrates to irrational roots. Cp. Eucl. B. 7. Def.: Ἐκ δύο ὀνομάτων πρώτη, δευτέρα, etc. ἀποτομή πρώτη, δευτέρα, etc. This explanation suits the context best. But the question is not one of much consequence. For just as the sides of the squares which are equal to 3, 5, 6, 7, 8, 10, 11, 12, 13, 14, 15, 17 are δυνάμει σύμμετροι, the squares themselves may be described as μήκει ἀσύμμετροι τῇ ποδιαίᾳ, i.e. having irrational sides.

2. H. Schmidt, who is followed in this by Schanz, has deleted the comma which was placed after πεντέποδος in previous editions.

3. τῇ ποδιαίᾳ] Sc. (1) δυνάμει, or (2) εὐθείᾳ:—the unit of measurement for integer quantities. The meaning is that the line = $\sqrt{1}$ or 1 is incommensurable with the line = $\sqrt{3}$.

H. Schmidt takes τῇ ποδιαίᾳ (δυνάμει) for an instrumental dative, 'commensurable by the "unit." This is less natural than 'commensurable with unity,' and particularly awkward if δύναμις is the square. For how can a square be commensurable with a line? 1 were

κατὰ μίαν ἐκάστην προαιρούμενος μέχρι τῆς ἑπτακαι- p. 147.
δεκάποδος· ἐν δὲ ταύτῃ πως ἐνέσχετο. ἡμῖν οὖν εἰς-
ἤλθ' ἐτι τοιοῦτον, ἐπειδὴ ἄπειροι τὸ πλῆθος αἱ δυνά-
μεις ἐφαίνοντο, πειραθῆναι ξυλλαβεῖν εἰς ἓν, ὅτῳ
5 πᾶσας ταύτας προσαγορεύσομεν τὰς δυνάμεις. E

ΣΩ. Ἡ καὶ εὐρετέ τι τοιοῦτον;

ΘΕΑΙ. Ἐμοιγε δοκοῦμεν. σκόπει δὲ καὶ σύ.

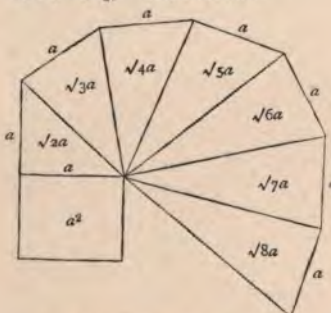
ΣΩ. Λέγε.

ΘΕΑΙ. Τὸν ἀριθμὸν πάντα δίχα διελάβομεν. τὸν
10 μὲν δυνάμενον ἴσον ἰσάκεις γίνεσθαι τῷ τετραγώνῳ

could be more easily spared than many phrases which have been excised by recent editors.

The square root of 2 was also incommensurable with the unit-line. But this had been already proved in the familiar theorem about the side and the diameter of a square, and was therefore passed over as already known.

The sides of the square could easily be found through the familiar relation between the hypotenuse and the other sides of a right-angled triangle. Thus, the diameter of $1 = \sqrt{2}$. The hypotenuse of $\sqrt{2}$ and $\sqrt{1} = \sqrt{3}$. And so on.



4. ξυλλαβεῖν εἰς ἓν, ὅτῳ] ἓν
is not the antecedent of ὅτῳ;

the construction is κατὰ σύνεσιν, as if it were εὐρεῖν, ὅτῳ, κ.τ.λ. 'To generalize and find an expression whereby we should embrace them all.' Cp. Soph. Philoct. 341: Τοιγαροῦν τὸ σὸν φράσον| αὐθις πάλιν μοι πρᾶγμ', ὅτῳ σ' ἐνύβρισαν. Charm. 166 B: 'Ἐπ' αὐτὸ ἥκεις ἐρευνῶν, ὅτῳ διαφέρει πα-
σῶν τῶν ἐπιστημῶν ἡ σωφροσύνη.

9. Τὸν ἀριθμὸν πάντα] For this collective use of ἀριθμός cp. Phaed. 104 A: 'Ἡ τριάς καὶ πεμπτὰς καὶ ὁ ἡμισυς τοῦ ἀριθμοῦ ἅπας. Soph. 238 A: 'Ἀριθμὸν δὴ τὸν ξύμπαντα.

10. δυνάμενον] Used here in its ordinary sense, without any reference to δυνάμειν above.

ἴσον ἰσάκεις γίνεσθαι] I.e. to be made as a square number, which, as Euclid says, is ὁ ἰσάκεις ἴσος, ἢ ὁ ὑπὸ δυοῖν ἴσων ἀριθμῶν περιεχόμενος. 'To arise by the multiplication of equal numbers.' Such technical abbreviations hardly admit of strict grammatical analysis. But this formula may be accounted for by the apposition of parts to the whole. Cp. infr. 148 A: 'Ἀδύνατος ἴσος ἰσάκεις γίνεσθαι, κ.τ.λ. 193 C: Δεξιὰ εἰς ἀριστερά, and note.

p. 147. τὸ σχῆμα ἀπεικάσαντες τετράγωνόν τε καὶ ἰσόπλευρον προσείπομεν.

ΣΩ. Καὶ εὖ γε.

ΘΕΑΙ. Τὸν τοίνυν μεταξὺ τούτου, ὧν καὶ τὰ
p. 148. τρία καὶ τὰ πέντε καὶ πᾶς ὃς ἀδύνατος ἴσος ἰσάκεις 5
γενέσθαι, ἀλλ' ἢ πλείων ἐλαττονάκεις ἢ ἐλάττων
πλεονάκεις γίγνεται, μείζων δὲ καὶ ἐλάττων αἰ πλεურὰ
αὐτὸν περιλαμβάνει, τῷ προμήκει αὖ σχήματι ἀπεικά-
σαντες προμήκη ἀριθμὸν ἐκαλέσαμεν.

ΣΩ. Κάλλιστα. ἀλλὰ τί τὸ μετὰ τοῦτο;

10

ΘΕΑΙ. Ὅσαι μὲν γραμμαὶ τὸν ἰσόπλευρον καὶ
ἐπίπεδον ἀριθμὸν τετραγωνίζουσι, μῆκος ὠρισάμεθα,
ὅσαι δὲ τὸν ἑτερομήκη, δυνάμεις, ὥς μήκει μὲν οὐ

1. τετράγωνόν τε καὶ ἰσόπλευρον] The expression is amplified and varied for the sake of non-mathematical readers.

9-13. προμήκη . . ἑτερομήκη] These terms were distinguished by the later Pythagoreans. Nicomachus says that ἑτερομήκης ἀριθμός has one factor greater than the other by 1, προμήκης by more than 1.

12. τετραγωνίζουσι] 'Form as their squares.' This use of τετραγωνίζειν is enough to show that geometrical terminology was not yet fixed. See the notes on δυνάμεων . . προμήκη . . ἑτερομήκη.

13. ὅσαι δὲ τὸν ἑτερομήκη] Sc. τετραγωνίζουσι. See Eucl. 2. 14. ὥς μήκει μὲν οὐ ξυμμέτρους ἐκείναις, τοῖς δ' ἐπιπέδοις ἀδύναται] Translate either, (1) 'not commensurable with the former in linear measurement, but in the superficial content of their squares,' or (2) 'not commensurable with them in linear measurement, while they are mu-


tually commensurable in the surfaces of which they are severally roots.' I. e. the lines which are (or stand for) the irrational roots are not commensurable with the integral roots or with unity (τῇ ποδιαίᾳ), but their squares, being integers, have a common measure. They are commensurable not in themselves, but in their squares, that is, they are potentially commensurable (δυνάμει μόνον σύμμετροι). For the construction ἀδύναται comp. αἱ δυνάμεναι αὐτά in the Def. of Euclid quoted above; also, Eucl. 10. 22: 'Ἡ δυναμένη αὐτό. It remains doubtful whether the one set of roots (δυνάμεις) or both are the nominative to δύνανται, and consequently, whether τοῖς ἐπιπέδοις refers (1) only to oblong number, or (2) to both oblong and square number. The former alternative may be adopted as the simpler; although the latter would be the more accurate expression. Instead of enumerating all the

ξυμμέτρους ἐκείναις, τοῖς δ' ἐπιπέδοις ἃ δύνανται· καὶ p. 148.
περὶ τὰ στερεὰ ἄλλο τοιοῦτον. B




ΣΩ. Ἀριστά γ' ἀνθρώπων, ὧ παῖδες· ὥστε μοι
δοκεῖ ὁ Θεόδωρος οὐκ ἔνοχος τοῖς ψευδομαρτυρίαις
5 ἔσσεσθαι.

irrational roots, which seemed infinite, they conceived the idea of finding an expression which should embrace them all. They first went for assistance from arithmetic to the less abstract forms of geometry (Ar. Met. I. 2: Αἱ γὰρ ἐξ ἐλαττόνων ἀκριβέστεραι τῶν ἐκ προσθέσεως λεγόμενων, οἷον ἀριθμητικῇ γεωμετρίας). Here they at once found a generalization. All numbers which can be produced by equal integers they called square numbers. The rest, formed of un-

equal factors, they called oblong. The roots of the former can be measured by unity, the roots of the latter cannot, though the numbers themselves can. Hence a general distinction, and a simple nomenclature. The roots of square numbers they called μήκη, i. e. μήκει σύμμετροι, commensurable in whole numbers, the roots of oblong numbers, δυνάμεις, i. e. δυνάμει μόνον συμμέτρους. And similarly, in regard to solid quantity, i. e. the cube roots of numbers.

In other words, $\sqrt{16} = 4$ or $16 =$  ;
and $4 = \frac{1 \cdot 2 \cdot 3 \cdot 4}{1 \cdot 2 \cdot 3 \cdot 4} =$ the line forming one of its sides.

On the other hand

$\sqrt{12} = 3.464$ or $12 = 2$  and 2  $= 3.$  ;

and $3.464 = \frac{1 \cdot 2 \cdot 3 \cdot 4}{1 \cdot 2 \cdot 3 \cdot 4}$, which is not commensurable with the side of the former square, although the squares are commensurable. The boys ended with the term with which they started; and yet they had gained much: they saw now as one, what they had seen as many; as a whole, what they had seen as infinite; and this by limiting the application of the term and distinguishing the thing from that with which they had confused it. In like

manner an advance is made towards a true conception of knowledge, when we have distinguished it from sense and from true opinion, although we fail to define it as it is in itself.

4. οὐκ ἔνοχος τοῖς ψευδομαρτυρίαις ἔσσεσθαι] 'Will not be found guilty of perjury.' Cp. supr. 145 C, οὐδεὶς ἐπισκῆψει, and note. The article refers to what has been already mentioned. The feminine form ψευδομαρτυριῶν is used in Legg. II. 937 B.

p. 148. ΘΕΑΙ. Καὶ μὴν, ὦ Σώκρατες, ὃ γε ἐρωτᾷς περὶ ἐπιστήμης, οὐκ ἂν δυναίμην ἀποκρίνασθαι, ὥσπερ περὶ τοῦ μήκους καὶ τῆς δυνάμεως· καίτοι σύ γέ μοι δοκεῖς τοιοῦτόν τι ζητεῖν· ὥστε πάλιν αὖ φαίνεται ψευδὴς ὁ Θεόδωρος.

But he fears that the question about knowledge is not so easy.

5

c ΣΩ. Τί δαί; εἴ σε πρὸς δρόμον ἐπαινῶν μηδενὶ οὕτω δρομικῶ ἔφη τῶν νέων ἐντετυχηκέναι, εἴτα διαθέων τοῦ ἀκμάζοντος καὶ ταχίστου ἡττήθης, ἡττόν τι ἂν οἶε ἀληθῆ τόνδ' ἐπαινέσαι;

ΘΕΑΙ. Οὐκ ἔγωγε.

10

ΣΩ. Ἀλλὰ τὴν ἐπιστήμην, ὥσπερ νῦν δὴ ἐγὼ ἐλεγον, σμικρόν τι οἶε εἶναι ἐξευρεῖν καὶ οὐ τῶν πάντη ἄκρων;

ΘΕΑΙ. Νῆ τὸν Δί' ἔγωγε καὶ μάλα γε τῶν ἀκροτάτων.

15

ΣΩ. Θάρρει τοίνυν περὶ σαντῶ καὶ τι οἶον Θεόδωρον λέγειν, προθυμήθητι δὲ παντὶ τρόπῳ τῶν τε ἄλλων πέρι καὶ ἐπιστήμης λαβεῖν λόγον, τί ποτε τυγχάνει ὄν.

Socrates still urges him.

3. καί] τε καὶ T.

7. διαθέων] Running a course. Comp. Prot. 335 E: Νῦν δ' ἐστὶν ὥσπερ ἂν εἰ δέοιό μου Κρίσωνι τῷ Ἱμεραίῳ δρομεῖ ἀκμάζοντι ἔπασθαι, ἢ τῶν δολιχοδρόμων τῷ ἢ τῶν ἡμεροδρόμων διαθεῖν τε καὶ ἔπασθαι.

9. ἀληθῆ is cognate or adverbial accusative, as in Menex. 242 D: Ὅτι οὐκ ἀληθῆ ἀμφισβητοῖεν.

11. ὥσπερ νῦν δῆ] Viz. above, 145 D: Σμικρόν δέ τι ἀπορῶ.

12. τῶν πάντη ἄκρων] The Bodl. MS. has ἀκρίβων, with an accent over the α, and a dot over each of the letters ι, β. ἄκρων is required by the words which follow. Cp. Lach. 192 C: τῶν πάντων καλῶν πραγμάτων ἡγεῖ σὺ ἀνδρία εἶναι; Εὖ μὲν οὖν ἴσθι ὅτι

τῶν καλλίστων. The mistake perhaps originated in not perceiving that ἄκρων is masculine. 'Knowledge is no trifling matter to find out, but it belongs to men every way complete;' i. e. not, like the runner, accomplished in one thing only.

14. καὶ μάλα γε τῶν ἀκροτάτων] 'Most certainly, to men complete in the highest degree.' The superlative of ἄκρος, *summus*, is a kind of double superlative. Cp. Legg. 10. 906 B: τῶν παντάπασιν ἀκροτάτων δεσποτῶν.

17. προθυμήθητι] Supr. 1

18. ἐπιστήμης i partly by πέρι, λόγον.

He answers that he has tried ineffectually before; but is still anxious. 'This is a sign, dear lad, that there is something in you, and that you ought to be made to feel the power of my art. You have heard that I am a strange fellow, but you were not aware that I practised my

ΘΕΑΙ. Προθυμίας μὲν ἔνεκεν, ὃ Σώκρατες, φα- p. 148.
νείται.

ΣΩ. Ἰθι δὴ· καλῶς γὰρ ἄρτι ὑφηγήσω· πειρῶ μιμούμενος τὴν περὶ τῶν δυνάμεων ἀπόκρισιν, ὥσπερ
5 ταύτας πολλὰς οὔσας ἐνὶ εἵδει περιέλαβες, οὕτω καὶ τὰς πολλὰς ἐπιστήμας ἐνὶ λόγῳ προσειπεῖν.

ΘΕΑΙ. Ἄλλ' εὖ ἴσθι, ὃ Σώκρατες, πολλάκις δὴ ἔ
αὐτὸ ἐπεχείρησα σκέψασθαι, ἀκούων τὰς παρὰ σοῦ
ἀποφερομένας ἐρωτήσεις· ἀλλὰ γὰρ οὐτ' αὐτὸς δύ-
10 ναμαι πείσαι ἐμαυτὸν ὡς ἱκανῶς τι λέγω, οὐτ' ἄλλου
ἀκούσαι λέγοντος οὕτως ὡς σὺ διακελεύει· οὐ μὲν δὴ
αὐ οὐδ' ἀπαλλαγῆναι τοῦ μέλειν.

ΣΩ. Ὡδίνεις γάρ, ὃ φίλε Θεαίτητε, διὰ τὸ μὴ
κενὸς ἀλλ' ἐγκύμων εἶναι.

1. Προθυμίας . . ἔνεκεν] Cp. Phædr. 272 C: Πειρῶ λέγειν . . ἔνεκα μὲν . . πείρας ἔχοιμ' ἂν. Polit. 304 A: Πείρας μὲν τοίνυν ἔνεκα.

3. καλῶς γὰρ ἄρτι ὑφηγήσω] Comp. Gorg. 455 D: Αὐτὸς γὰρ καλῶς ὑφηγήσω. ὑφηγεῖσθαι is sometimes 'to set a pattern,' as in writing or drawing. Rep. 3. 403 E, Legg. 10. 890 C.

5. ἐνὶ εἵδει περιέλαβες . . ἐνὶ λόγῳ προσειπεῖν] The processes of generalizing and of defining or naming, although more clearly distinguished here than supr. 147 D (συλλαβεῖν εἰς ἓν . . ὅτῳ προσαγορεύομεν), are still considered as different aspects of the same thing.

8. ἀκούων . . ἐρωτήσεις] Thus it is indicated that, although this is the first meeting between Theætetus and Socrates, the curiosity of the youth had been previously awakened. Those whom Socrates had puzzled, had puzzled their com-

panion in turn. See Apol. 23 C, Symp. 215 D.

12. μέλειν] The reading is doubtful. μέλειν has on the whole the best authority; but the reading of the Scholiast, εὔρειν, which is found on the margin of several MSS., supposing it to have been originally a gloss, agrees better with μέλλειν. There is an idea of uneasiness in μέλειν which suits well with the context. And although οὐδ' ἀπαλλαγῆναι τοῦ μέλλειν (sc. ἱκανῶς τι λέγειν) is sufficiently Greek, yet 'to get rid of a care' is a simpler notion than 'to get rid of an incipient act.' For μέλειν used personally comp. Aesch. Ag. 370: Θεοὺς βροτῶν ἀξιοῦσθαι μέλειν. Soph. Electr. 342: Κείνου λαθέσθαι τῆς δὲ τικτοῦσης μέλειν (where it may be impersonal, as perhaps here). Eur. H. F. 772: Θεοὶ θεοὶ τῶν ἀδίκων μέλουσι.

13. Ὡδίνεις γάρ] Rep. 6. 490 B: Καὶ οὕτω λήγοι ὠδίνος, πρὶν δ' οὐ.

p. 148. ΘΕΑΙ. Οὐκ οἶδα, ὦ Σώκρατες· ὁ μέντοι πέπονθα λέγω.

mother's
trade.

p. 149. ΣΩ. Εἴτα, ὦ καταγέλαστε, οὐκ ἀκήκοας, ὥς ἐγὼ εἰμι υἱὸς μαίας μάλα γενναίας τε καὶ βλοσυρᾶς, Φαιναρέτης;

5

ΘΕΑΙ. Ἦδη τοῦτό γε ἤκουσα.

ΣΩ. Ἄρα καί, ὅτι ἐπιτηδεύω τὴν αὐτὴν τέχνην, ἀκήκοας;

ΘΕΑΙ. Οὐδαμῶς.

ΣΩ. Ἄλλ' εὖ ἴσθ' ὅτι· μὴ μέντοι μου κατείπης πρὸς τοὺς ἄλλους· λέληθα γάρ, ὦ ἐταῖρε, ταύτην ἔχων τὴν τέχνην· οἱ δέ, ἅτε οὐκ εἰδότες, τοῦτο μὲν οὐ λέγουσι περὶ ἐμοῦ, ὅτι δὲ ἀτοπώτατός εἰμι καὶ ποιῶ τοὺς ἀνθρώπους ἀπορεῖν· ἢ καὶ τοῦτο ἀκήκοας;

B ΘΕΑΙ. Ἐγωγε.

15

ΣΩ. Εἴπω οὖν σοι τὸ αἷτιον;

ΘΕΑΙ. Πάνυ μὲν οὖν.

ΣΩ. Ἐννόησον δὴ τὸ περὶ τὰς μαίας ἅπαν ὥς ἔχει, καὶ ῥᾶον μαθήσει ὁ βούλομαι. οἶσθα γάρ που ὥς οὐδεμία αὐτῶν ἔτι αὐτὴ κυῖσκομένη τε καὶ τίκ-

‘Consider
the mid-
wives; they
have once
had chil-
dren, but

4. μάλα γενναίας τε καὶ βλοσυρᾶς] ‘Truly noble and valiant,’ or ‘commanding,’ ‘of no common or feeble mould.’

γενναίας] ‘Of the right sort.’ βλοσυρᾶς, ‘burly.’ Comp. Rep. 7. 535 B: Γενναίους τε καὶ βλοσυροὺς τὰ ἦθη.

13. ἀτοπώτατος, κ.τ.λ.] ‘That I am the strangest of mortals, and bring men to their wit’s end.’ ἀτοπώτατος is the very word to express Socrates’ idea of himself,—αὐτὸν τε καὶ τοὺς λόγους. Symp. 215 A: Οὐ γάρ τι ῥάδιον τὴν σὴν ἀτοπίαν ὧδ’ ἔχοντι εὐπόρως καὶ ἐφεξῆς καταριθμῆσαι.

ἀτοπώτατός εἰμι καὶ ποιῶ τοὺς

ἀνθρώπους ἀπορεῖν] Comp. Men. 79, 80: Ἦκουον μὲν ἔγωγε καὶ πρὶν συγγενέσθαι σοι ὅτι σὺ οὐδὲν ἄλλο ἢ αὐτός τε ἀπορεῖς καὶ τοὺς ἄλλους ποιεῖς ἀπορεῖν. . . καὶ δοκεῖς μοι παντελῶς, εἰ δέ τι καὶ σκῶψαι, ὁμοιότατος εἶναι τό τε εἶδος καὶ τὰλλα ταύτῃ τῇ πλατείᾳ νάρκῃ τῇ θαλαττίᾳ. This whole passage is at least as much in favour of the MS. reading ἀτοπώτατος, as of Stallbaum’s conjecture, ἀπορώτατος, which was suggested by the former part of it. Men thought Socrates a strange being, because he made them discontented with themselves.

are now past the age. They have thus experience of child-birth and are also such as the virgin Goddess approves. They perceive the state of those they meet with. They can arouse or allay the travail of a patient: and cause abortion when they think it meet. They are also naturally the best match-makers.

τουσα ἄλλας μαιεύεται, ἀλλ' αἱ ἤδη ἀδύνατοι τίκ- p. 149.
τειν.

ΘΕΑΙ. Πάνν μὲν οὖν.

ΣΩ. Αἰτίαν δέ γε τούτου φασὶν εἶναι τὴν Ἀρτέ-
5 μιν, ὅτι ἄλοχος οὔσα τὴν λοχείαν εἴληχε. στερίφαις
μὲν οὖν ἄρα οὐκ ἔδωκε μαιεύεσθαι, ὅτι ἡ ἀνθρωπίνη ὁ
φύσις ἀσθενεστέρα ἢ λαβεῖν τέχνην ὧν ἂν ἡ ἄπειρος
ταῖς δὲ δι' ἡλικίαν ἀτόκοις προσέταξε, τιμῶσα τὴν
αὐτῆς ὁμοιότητα.

10 ΘΕΑΙ. Εἰκός.

ΣΩ. Οὐκοῦν καὶ τόδε εἰκός τε καὶ ἀναγκαῖον, τὰς
κνύσας καὶ μὴ γινώσκεσθαι μᾶλλον ὑπὸ τῶν μαιῶν
ἢ τῶν ἄλλων;

ΘΕΑΙ. Πάνν γε.

15 ΣΩ. Καὶ μὴν καὶ διδοῦσαί γε αἱ μαῖαι φαρμάκια
καὶ ἐπάδουσαι δύνανται ἐγείρειν τε τὰς ὠδῖνας καὶ
μαλθακώτερας, ἂν βούλωνται, ποιεῖν, καὶ τίκτειν τε
δὴ τὰς δυστοκούσας, καὶ εἰς νέον ὃν δόξη ἀμβλί-
σκειν, ἀμβλίσκουσιν;

4. Αἰτίαν] An adjective agreeing as predicate with Ἀρτεμιν. 'Artemis is said to be responsible for this.' Cp. infr. 150 E: Τῆς μέντοι μαιείας ὁ θεὸς καὶ ἐγὼ αἴτιος.

5. ἄλοχος] Used etymologically, as if from ἀ priv., and λέχος or λοχεύω.

6. ἄρα] According to this tale. Cp. φασὶν supra.

ἡ ἀνθρωπίνη φύσις, κ.τ.λ.] 'It is not in human nature to become skilful where it is not experienced.' This point is dropped in the comparison: unless Plato means to hint that the art of Socrates was superhuman.

8. ἀτόκοις] Bodl. p.m. ἀτόποις.

The correction is by a recent hand.

τιμῶσα τὴν αὐτῆς ὁμοιότητα] 'In honour of their resemblance to herself.' τιμῶσα, 'prizing.' Cp. Symp. 179 D: Οὕτω καὶ θεοὶ τὴν περὶ τὸν ἔρωτα σπουδὴν . . . τιμῶσιν.

15. φαρμάκια] The Diminutive is noticeable. 'Gentle remedies.'

17. τίκτειν τε δὴ] Sc. ποιεῖν. Cp. Symp. 206 D: Σκυθρῶπόν τε (sc. γίγνεται) καὶ λυπούμενον συσπειράται, κ.τ.λ.

18. νέον ὃν] Sc. τὸ βρέφος, said here of the embryo, 'At an early stage,' i. e. before abortion is dangerous. Cp. Hipp. de Morb. Mul. § 3, 97: Ἦν

p. 149. ΘΕΑΙ. Ἔστι ταῦτα.

ΣΩ. Ἄρ' οὖν ἔτι καὶ τόδε αὐτῶν ἦσθαι, ὅτι καὶ προμνήστριαί εἰσι δεινόταται, ὥς πάσσοφοι οὖσαι περὶ τοῦ γνῶναι ποίαν χρὴ ποίῳ ἀνδρὶ συνοῦσαν ὥς ἀρίστους παῖδας τίκτειν ;

ΘΕΑΙ. Οὐ πάνν τοῦτο οἶδα.

ΣΩ. Ἄλλ' ἴσθ' ὅτι ἐπὶ τούτῳ μείζον φρονοῦσιν ἢ ἐπὶ τῇ ὁμφαλητομίᾳ. ἐννόει γάρ· τῆς αὐτῆς ἢ ἄλλης οἶε τέχνης εἶναι θεραπείαν τε καὶ ξυγκομιδὴν τῶν ἐκ γῆς καρπῶν καὶ αὐτὸ γινώσκειν εἰς ποίαν γῆν ποῖον φυτόν τε καὶ σπέρμα καταβλητέον ;

ΘΕΑΙ. Οὐκ, ἀλλὰ τῆς αὐτῆς.

ΣΩ. Εἰς γυναῖκα δέ, ὃ φίλε, ἄλλην μὲν οἶε τοῦ τοιούτου, ἄλλην δὲ ξυγκομιδῆς ;

ΘΕΑΙ. Οὐκουν εἰκός γε.

p. 150. ΣΩ. Οὐ γάρ. ἀλλὰ διὰ τὴν ἀδικόν τε καὶ ἄτεχνον ξυναγωγὴν ἀνδρὸς καὶ γυναικός, ἣ δὴ προαγωγεία ὄνομα, φεύγουσι καὶ τὴν προμνηστικὴν ἅτε σεμναὶ οὔσαι αἱ μαῖαι, φοβούμεναι μὴ εἰς ἐκείνην τὴν αἰτίαν διὰ ταύτην ἐμπέσωσιν. ἐπεὶ ταῖς γε ὄντως μαίαις μόναις που προσήκει καὶ προμνήσασθαι ὀρθῶς.

ΘΕΑΙ. Φαίνεται.

μηναῖον φθείρη τὸ παιδίον, where the same thing is spoken of. (This explanation is adopted by Schaarschmidt, 1874, and by H. Schmidt, 1877.) For the ellipse, which is a little difficult, cp. infr. p. 161 A, τό γε σὺν, sc. κύημα. δύναται is lost sight of as the sentence proceeds. The subject of ἀμβλίσκουν (used causatively) is still αἱ μαῖαι.

4. ποίαν χρῆ] 'What woman should be married to what man, to produce the noblest off-

spring.'

13. Εἰς γυναῖκα simply repeats the construction of εἰς ποίαν γῆν. In such cases the construction is often elliptical, as here.

τοῦ τοιούτου] Sc. τοῦ ποῖον σπέρμα εἰς ποίαν καταβλητέον.

16. ἀδικόν τε καὶ ἄτεχνον] 'Unlawful and skill-less : 'contrary to morality and nature. Socrates, according to his wont, assumes that vice is simply ignorance, so that 'vicious' and 'unscientific' are convertible terms.

'They are slow, indeed, to acknowledge the pride they take in this, though they bring together lawfully, and not unlawfully.

15

ΣΩ. Τὸ μὲν τοίνυν τῶν μαίω^ν τοσοῦτον, ἔλαττον p. 150.
δὲ τοῦ ἐμοῦ δράματος. οὐ γὰρ πρόσεστι γυναιξὶν
ἐνίοτε μὲν εἰδῶλα τίκτειν, ἔστι δ' ὅτε ἀληθινά, τοῦτο^Β
δὲ μὴ ῥάδιον εἶναι διαγνῶναι. εἰ γὰρ προσῆν, μέγι-
5 στὸν τε καὶ κάλλιστον ἔργον ἦν ἂν ταῖς μαίαις τὸ
κρίνειν τὸ ἀληθές τε καὶ μή. ἦ οὐκ οἶε;

ΘΕΑΙ. Ἔγωγε.

ΣΩ. Τῇ δέ γ' ἐμῇ τέχνῃ τῆς μαieiύσεως τὰ μὲν

'My art is
greater still

1. ἔλαττον δέ] There is a slight irregularity in the antithesis, occasioned by the stress on τοσοῦτον. The balance of clauses is, however, completed with τῇ δέ γ' ἐμῇ, κ.τ.λ.

2. τοῦ ἐμοῦ δράματος] It is doubted whether δράμα here and infr. 169 B, Rep. 5. 451 C, is literal='function' or figurative='role.' In either case the unusual word ('performance' for 'work') has here a humorously imposing effect.

8. Τῇ δέ γ' ἐμῇ τέχνῃ τῆς μαieiύσεως] For the well-known metaphor, which is nowhere else so completely elaborated, compare Symp. p. 206, sqq. (where Diotima proceeds to explain the mystical expression τόκος ἐν καλῷ) κυοῦσι γάρ, ἔφη, ὦ Σώκρατες, πάντες ἄνθρωποι καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν, καὶ ἐπειδὴν ἐν τινὶ ἡλικίᾳ γίνονται, τίκτειν ἐπιθυμεῖ ἡμῶν ἡ φύσις. τίκτειν δὲ ἐν μὲν αἰσχυρῷ οὐ δύναται, ἐν δὲ τῷ καλῷ. ἔστι δὲ τοῦτο θεῖον τὸ πρᾶγμα καὶ τοῦτο ἐν θνητῷ ὄντι τῷ ζῳφ ἀθάνατόν ἐστιν, ἡ κύσις καὶ ἡ γέννησις. . . ὅθεν δὴ τῷ κυοῦντί τε καὶ ἡδὴ σπαργῶντι πολλὴ ἡ ποίησις γέγονε περὶ τὸ καλὸν διὰ τὴν μεγάλῃς ὠδίνος ἀπολείπειν τὸν ἔχοντα. Ib. 209: τούτων αὖ ὅταν τις ἐκ νέου ἐγκύμων ᾖ τὴν ψυχὴν θεῖος ὢν, κ.τ.λ. to the end of the speech. Repub. 6.

490 B: Οὐκ ἀμβλύνειτο οὐδ' ἀπολήγοι τοῦ ἔρωτος, πρὶν αὐτοῦ ὁ ἔστιν ἐκάστον τῆς φύσεως ἀφασθαι ᾧ προσήκει ψυχῆς ἐφάπτεσθαι τοῦ τοιούτου· προσήκει δὲ συγγενεῖ· ᾧ πλησιάσας καὶ μεγάλης τῷ ὄντι ὄντως, γεννήσας νοῦν καὶ ἀληθειαν, γνοίῃ τε καὶ ἀληθῶς ζῶῃ καὶ τρέφετο καὶ οὕτω λήγοι ὠδίνος, πρὶν δ' οὗ. So far of the relation of the mind to knowledge. For the relation of the teacher and the taught see Phædr. 276 E, 278 A: Πολὺ δ', οἶμαι, καλλίων σπουδὴ περὶ αὐτὰ γίγνεται, ὅταν τις τῇ διαλεκτικῇ τέχνῃ χρώμενος, λαβὼν ψυχὴν προσήκουσαν, φυτεύῃ τε καὶ σπείρῃ μετ' ἐπιστήμης λόγους, οἱ ἑαυτοῖς τῷ τε φυτεύσαντι βοηθεῖν ἱκανοί, καὶ οὐχὶ ἄκαρποι ἀλλὰ ἔχοντες σπέρμα . . . δεῖν δὲ τοὺς τοιούτους λόγους αὐτοῦ λέγεσθαι οἷον νιείς γνησίους εἶναι, πρῶτον μὲν τὸν ἐν ἑαυτῷ, εἰς εὐρεθεῖς ἐνῇ, ἔπειτα εἰ τινες τοῦτου ἔκγονοί τε καὶ ἀδελφοὶ ἅμα ἐν ἀλλαισιν ἄλλων ψυχαῖς κατ' ἀξίαν ἐνέφυσαν. For the theory of teaching and learning thus illustrated see Rep. 7. 518 B: Δεῖ δὴ, εἶπον, ἡμᾶς τοῦνδε νομίσαι περὶ αὐτῶν, εἰ ταῦτ' ἀληθῆ, τὴν παιδείαν, οὐχ οἷαν τινες ἐπαγγελλόμενοι φασιν εἶναι, τοιαύτην καὶ εἶναι. φασὶ δὲ πού οὐκ ἐνούσης ἐν τῇ ψυχῇ ἐπιστήμης σφεῖς ἐπιθεῖναι, οἷον τυφλοῖς ὀφθαλμοῖς ὄψιν ἐπιθέντες, κ.τ.λ.,—where it occurs

p. 150. ἄλλα ὑπάρχει ὅσα ἐκείναις, διαφέρει δὲ τῷ τε ἄνδρα
 ἀλλὰ μὴ γυναικας μαieiέσθαι καὶ τῷ τὰς ψυχὰς αὐ-
 τῶν τικτούσας ἐπισκοπεῖν ἀλλὰ μὴ τὰ σώματα. μέ-
 γιστον δὲ τοῦτ' ἐνὶ τῇ ἡμετέρα τέχνῃ, βασανίζειν
 δυνατὸν εἶναι παντὶ τρόπῳ, πότερον εἶδωλον καὶ 5
 ψεῦδος ἀποτίκει τοῦ νέου ἢ διάνοια ἢ γόνιμόν τε καὶ
 ἀληθές. ἐπεὶ τόδε γε καὶ ἐμοὶ ὑπάρχει, ὅπερ ταῖς
 μαίαις· ἄγονός εἰμι σοφίας, καὶ ὅπερ ἤδη πολλοὶ μοι
 ὠνειδισαν, ὡς τοὺς μὲν ἄλλους ἐρωτῶ, αὐτὸς δὲ οὐδὲν
 ἀποκρίνομαι περὶ οὐδενὸς διὰ τὸ μηδὲν ἔχειν σοφόν,¹⁰
 ἀληθές ὠνειδίζουσι. τὸ δὲ αἴτιον τούτου τόδε· μαieiύ-
 εσθαί με ὁ θεὸς ἀναγκάζει, γεννᾶν δὲ ἀπεκώλυσεν.

than theirs, for it is ex-
 ercised upon the
 minds of men, and I
 can also discern the
 false birth from the
 true. I am childless of
 discoveries, by the will
 of the Deity whom I
 serve in this. But
 those we take in
 hand, how-
 ever stupid

under a different metaphor, that of the cave.

It is always difficult to separate the Platonic from the real Socrates. In the present passage they are indissolubly blended. That men thought Socrates the strangest being, and that he brought them to their wit's end, is matter of fact. The quaint humour, perhaps even the name 'Son of a Midwife,' is Socrates' own. But it is impossible to determine how far the theory based upon his practice, that to teach is not to put something into the mind but to evolve something out of it, or to turn the mind from darkness to light, was consciously held by Socrates himself, and how far it is Plato's theory of the method Socrates pursued. It receives its full development in the seventh book of the Republic, but is not there, as here, combined with the Socratic confession of ignorance.

3. μέγιστον δὲ τοῦτ' ἐνὶ] 'But

as its greatest triumph my art comprises this.' δὲ answers to μέν above, the former δὲ being parenthetical. μέγιστον recalls μέγιστον καὶ κάλλιστον supra.

5. δυνατόν] Sc. τὸν ἔχοντα αὐτήν.

εἶδωλον] Comp. Symp. 212 A, Rep. 7. 520 C. (From whence Bacon probably took his Idola.) Soph. 240 A, 264 B, 266 C.

6. ἀποτίκει] 'Is delivered of.' ἀπο- denotes completion or result, as in ἀποσαφεῖν, ἀποτελευτᾶν.

7. ἐπεὶ τόδε γε] 'For I have the same previous condition which the midwives have, in being barren of wisdom.' ἐπεὶ implies 'This is our highest function, for like the midwives I cannot pretend to what is higher still, viz. original production.'

12. ὁ θεός] Who presides over my art as Artemis does over that of the midwives. ὁ θεός must not be identified with τὸ δαιμόνιον, though they are probably connected (see below,

at first, make wondrous progress and do great things. If they leave me too soon, their minds miscarry: unless they return to me, when, if I am permitted to receive them, they again improve.

εἰμὶ δὴ οὖν αὐτὸς μὲν οὐ πάνυ τις σοφός, οὐδέ τί μοι p. 150.
ἔστιν εὕρημα τοιοῦτο γεγονός, τῆς ἐμῆς ψυχῆς ἔκ-
γονον· οἱ δ' ἐμοὶ ξυγγιγνόμενοι τὸ μὲν πρῶτον φαί-
νονται ἔνιοι μὲν καὶ πάνυ ἀμαθεῖς, πάντες δὲ προοιού-
5 σης τῆς ξυνουσίας, οἷσπερ ἂν ὁ θεὸς παρείκη, θαν-
μαστὸν ὅσον ἐπιδιδόντες, ὥς αὐτοῖς τε καὶ τοῖς ἄλλοις
δοκοῦσι· καὶ τοῦτο ἐναργὲς ὅτι παρ' ἐμοῦ οὐδὲν πώ-
ποτε μαθόντες, ἀλλ' αὐτοὶ παρ' αὐτῶν πολλὰ καὶ
καλὰ εὐρόντες τε καὶ κατέχοντες. τῆς μέντοι μαιείας

and cp. Apol. 40 B: τὸ τοῦ θεοῦ σημεῖον), but belongs rather to the belief expressed in Apol. 21, 23, where Socrates speaks of his cross-questioning as a Divine service, because occasioned by the oracle at Delphi; and Phædr. 85 B: 'Εγὼ δὲ καὶ αὐτὸς ἡγοῦμαι ὁμόδουλος εἶναι τῶν κύκνων καὶ ἱερὸς τοῦ αὐτοῦ θεοῦ, i. e. sacred to Apollo the god of the true μουσική (ib. 61 A: 'Ὡς φιλοσοφίας οὔσης μεγίστης μουσικῆς): but here, as in one or two places of the Apology, the feeling is generalized. The impression remains, however, that Apollo's part herein corresponds to that of his sister Artemis.

1. τις] This is preferred as the Bodleian reading. τι, the reading of T, etc., may possibly be right. C. F. Herm. compares Phædr. 228 B: Εἰ μὴ πάνυ τις ἦν μακρός.

οὐδέ τί μοι] 'Nor have I had such a prize of my invention born to me, the offspring of my own mind.' Perhaps there is a slight play upon the word εὕρημα. Compare Soph. Œd. Tyr. 1107: Εἴθ' ὁ Βακχεῖος θεὸς | εὕρημα δέξαι' ἔκ του | Νυμφῶν | Ἑλικωνιδῶν, αἰς πλείστα συμπαίζει; but the primary meaning is

'invention.' Cp. Phædr. 278 A: Υἱεῖς γησιόους . . . ἐαυτοῦ, ἐὰν εὐρεθεῖς ἐνῇ, and εὐρόντες below.

2. ἔστιν . . . γεγονός] This differs from γέγονεν as ἔχω with aor. or perf. partic. differs from the perf. act. This punctuation is upheld by Burger, De Theæt. 47, who, however, suggests that γέγονός may be interpolated. Most editors place the comma after τοιοῦτο. Cp. Lach. 186 E: Οὔτε γὰρ εὐρετὴς οὔτε μαθητὴς οὐδενὸς . . . γεγονέναι. The diorthotes of the Bodl. MS. has placed a comma after γεγονός, as in the text.

6. ἐπιδιδόντες] Sc. φαίνονται.

7. καὶ τοῦτο ἐναργὲς ὅτι] 'And that manifestly.' τοῦτο, sc. ποιούσιν: viz. ἐπιδιδόσιν.

ἐναργὲς ὅτι] A strengthened form of δῆλον ὅτι. 'As clear as day.' Plato frequently thus extends an idiom. C. F. Hermann, Wohlrab, and Schanz agree in deleting the comma after ἐναργὲς. It must be admitted, however, that καὶ ταῦτα is more usual than καὶ τοῦτο in such a connexion. The Bodl. MS. favours the punctuation of the earlier editors.

9. εὐρόντες τε καὶ κατέχοντες] 'Holding as their own dis-

- p. 150. ὁ θεός τε καὶ ἐγὼ αἴτιος. ὧδε δὲ δῆλον· πολλοὶ ἤδη
 ε τοῦτο ἀγνοήσαντες καὶ ἑαυτοὺς αἰτιασάμενοι, ἐμοῦ δὲ
 καταφρονήσαντες, ἢ αὐτοὶ ὑπ' ἄλλων πεισθέντες,
 ἀπῆλθον πρωϊότερον τοῦ δέοντος, ἀπελθόντες δὲ τὰ
 τε λοιπὰ ἐξήμβλωσαν διὰ πονηρὰν ξυνουσίαν καὶ τὰ 5
 ὑπ' ἐμοῦ μαιευθέντα κακῶς τρέφοντες ἀπώλεσαν,
 ψευδῇ καὶ εἰδωλὰ περὶ πλείονος ποιησάμενοι τοῦ
 ἀληθοῦς, τελευτῶντες δ' αὐτοῖς τε καὶ τοῖς ἄλλοις
 p. 151. ἔδοξαν ἀμαθεῖς εἶναι. ὧν εἷς γέγονεν Ἀριστείδης ὁ
 Λυσιμάχου καὶ ἄλλοι πάνυ πολλοί. οἷς, ὅταν πάλιν 10

coveries.' Schanz reads καὶ τε-
 κόντες, which is found in some
 inferior MS. authorities, and
 may possibly be right, but may
 also be due to corruption,
 through the accidental omis-
 sion of καί, or to MS. conjec-
 ture. The v.r. καὶ ἐκόντες rather
 points to this; and κατέχοντες
 gives a perfectly good sense,
 expressing the satisfaction a
 man feels in the secure pos-
 session of that which he owes
 to the exercise of his own
 powers. Those who left So-
 crates too early had no such se-
 curity. Wohlrab quotes Symp.
 175 D: Δῆλον γὰρ ὅτι εὖρες αὐτὸ
 καὶ ἔχεις.

3. ἢ αὐτοὶ ὑπ'] 'They left
 me, whether it was that they
 despised *me*, or were *themselves*
 won over by some one else.'
 The needless emphasis has
 given rise to suspicion. Hein-
 dorf read ἢ αὐτοὶ ἢ ('of their
 own accord, or through the in-
 fluence of others'), for which
 there is slight MS. authority.
 Schanz proposes ἢ αὐ, where αὐ
 is still more superfluous than
 the minute antithesis. If ἢ
 αὐτοὶ ἢ is read, the clause may
 be either joined to καταφρονή-

σαντες or (with L. Dissen quoted
 by Wohlrab) to ἀπῆλθον. The
 latter is more probable.

πεισθέντες] 'Attracted,' 'cap-
 tivated;' cp. Thueyd. 6. 54.

4. τὰ . . . λοιπά] 'What more
 they had in them.' Cp. infr.
 210 B.

5. ἐξήμβλωσαν] Cp. Aristoph.
 Nub. 137: Φροντίδ' ἐξήμβλωκας
 ἐξευρημένην (where, however, the
 verb is used causatively as above
 149 D, ἀμβλίσκουσιν).

διὰ πονηρὰν ξυνουσίαν] Symp.
 206 C: Τίττειν δ' ἐν μὲν αἰσχυρῷ οὐ
 δύναται, ἐν δὲ τῷ καλῷ. Cp. infr.
 151 A B. The image of μαιευτική
 is merged in that of προμνηστι-
 κή. The word ξυνεῖναι expresses
 more than one kind of inter-
 course.

9. Ἀριστείδης ὁ Λυσιμάχου] We
 read of the introduction of this
 youth to Socrates in the Laches,
 179 A: Λυσίμ. 'Ἡμῖν εἰσιν νιεῖς
 οὗτοι, ὅδε μὲν τοῦδε . . . ἐμὸς δὲ αὐ
 ὅδε' παππῶν δὲ καὶ οὗτος ὄνομα
 ἔχει τοῦμοῦ πατρός, Ἀριστείδην γὰρ
 αὐτὸν καλοῦμεν. Lysimachus and
 Melesias are consulting Nicias
 and Laches, in the presence of
 Socrates, about their sons, Ari-
 stides and Thucydides.

‘My patients also are in travail, and my art can rouse or allay this pain. And if some come to me whom I perceive not to need my skill, I give them away to Prodicus or to some other; and in this department

ἐλθωσιν δεόμενοι τῆς ἐμῆς ξυνοουσίας καὶ θαυμαστὰ p. 151.
 δρῶντες, ἐνίοις μὲν τὸ γινόμενόν μοι δαιμόνιον ἀπο-
 κωλύει ξυνεῖναι, ἐνίοις δὲ ἑᾶ, καὶ πάλιν οὗτοι ἐπι-
 διδῶσι. πάσχουσι δὲ δὴ οἱ ἐμοὶ ξυγγιγνόμενοι καὶ
 5 τοῦτο ταῦτόν ταῖς τικτούσαις· ὠδίνουσι γὰρ καὶ ἀπο-
 ρίας ἐμπίπλυνται νύκτας τε καὶ ἡμέρας πολὺ μᾶλλον
 ἢ ἐκεῖναι. ταύτην δὲ τὴν ὠδῖνα ἐγείρειν τε καὶ ἀπο-
 παύειν ἢ ἐμὴ τέχνη δύναται. καὶ οὗτοι μὲν δὴ οὕτως. B
 ἐνίοτε δέ, ὦ Θεαίτητε, οἱ ἄν μοι μὴ δόξωσί πως ἐγ-
 10 κύμονες εἶναι, γνοὺς ὅτι οὐδὲν ἐμοῦ δέονται, πάνν
 εὐμενῶς προμνῶμαι, καὶ ξὺν θεῷ εἰπεῖν, πάνν ἱκανῶς
 τοπάξω οἷς ἂν ξυγγενόμενοι ὄναιτο. ὧν πολλοὺς μὲν
 δὴ ἐξέδωκα Προδίκῳ, πολλοὺς δὲ ἄλλοις σοφοῖς τε
 καὶ θεσπεσίοις ἀνδράσι. Ταῦτα δὴ σοι, ὦ ἄριστε,

1. *θαυμαστὰ δρῶντες*] ‘Showing extraordinary solicitude.’ ‘Going on their knees to me.’ Cp. *Apol.* 35 A: ‘Εώρακά τινας . . . θαυμάσια ἐργαζομένους, ὡς δεινὸν τι οἰομένους πείσεσθαι εἰ ἀποθανοῦνται.

2. *τὸ . . . δαιμόνιον*] Here, as always, not commanding, but forbidding; and, as generally, neuter and impersonal. This is not the place to discuss the subject. It suits well with the intensely self-reflective nature of Socrates (lost sometimes for whole days in thought) that he should pause suddenly on the eve of doing something, without being able (at the time) to explain to himself and others the motives of reason or feeling which checked his impulse.

3. *οὗτοι*] This is the reading of T and most MSS. The Bodleian has *αὐτοί*, which is certainly admissible, and is perhaps also preferable as the more

difficult reading. ‘In some cases I am permitted to do so, and the men themselves improve.’ But *οὗτοι* is on the whole more probable.

7. *ἢ ἐκεῖναι*] T has ἢ κείναι. Schanz reads ἢ ‘κείναι.

9. *πως*] Qualifying *μὴ δόξωσι*. ‘Whom, somehow, I perceive not to be,’ etc.

13. *ἐξέδωκα*] For the word cp. *Soph.* 242 D: Δνὸ δὲ ἕτερος εἰπὼν (τὰ ὄντα), ὑγρὸν καὶ ξηρὸν ἢ θερμὸν καὶ ψυχρὸν, συνουκίζει τε αὐτὰ καὶ ἐκδίδωσι. For the thing cp. *Lach.* 200 D: Κἀνέγὼ τὸν Νικήρατον τούτῳ ἥδιστα ἐπιτρέπομι, εἰ ἐθέλοι οὗτος· ἀλλὰ γὰρ ἄλλους μοι ἐκάστοτε συνίστησιν. For the ironical hyperbole in *θεσπεσίοις* cp. *Euthyd.* 289 E: Καὶ γάρ μοι οἱ τε ἄνδρες αὐτοὶ οἱ λογοποιοί, ὅταν συγγένωμαι αὐτοῖς, ὑπέρσοφοι, ὦ Κλεινία, δοκοῦσιν εἶναι καὶ αὐτὴ ἡ τέχνη αὐτῶν θεσπεσία τις καὶ ὑψηλή.

p. 151. ἔνεκα τοῦδε ἐμήκυνα, ὑποπτεύων σε, ὥσπερ καὶ αὐτὸς οἶε, ὠδίνειν τι κυοῦντα ἔνδον. προσφέρει οὖν πρὸς
 C με ὡς πρὸς μαίας υἱὸν καὶ αὐτὸν μαιευτικόν, καὶ ἂν ἂν ἐρωτῶ, προθυμοῦ ὅπως οἴός τ' εἶ, οὕτως ἀποκρίνασθαι. καὶ ἂν ἄρα σκοπούμενός τι ὦν ἂν λέγῃς, ἡγήσωμαι 5
 εἰδῶλον καὶ μὴ ἀληθές, εἴτα ὑπεξαίρωμαι καὶ ἀποβάλλω, μὴ ἀγρίαίνε ὥσπερ αἱ πρωτοτόκοι περὶ τὰ παιδία. πολλοὶ γὰρ ἦδη, ὧ θανμάσιε, πρὸς με οὕτω διετέθησαν, ὥστε ἀτεχνῶς δάκνειν ἔτοιμοι εἶναι, ἐπειδάν τινα λῆρον αὐτῶν ἀφαιρῶμαι, καὶ οὐκ οἴονται 10
 εὐνοίᾳ τοῦτο ποιεῖν, πόρρω ὄντες τοῦ εἰδέναι ὅτι οὐδεὶς D θεὸς δύνουσι ἀνθρώποις, οὐδ' ἐγὼ δυσνοίᾳ τοιοῦτον οὐδὲν δρῶ, ἀλλὰ μοι ψευδός τε ξυγχωρῆσαι καὶ ἀληθὲς ἀφανίσαι οὐδαμῶς θέμις. Πάλιν δὲ οὖν ἐξ ἀρχῆς, ὧ Θεαίτητε, ὅ τί ποτ' ἐστὶν ἐπιστήμη, πειρῶ λέγειν· 15
 ὡς δ' οὐχ οἴός τ' εἶ, μηδέποτ' εἴπῃς. ἂν γὰρ θεὸς ἐθέλῃ καὶ ἀνδρίζῃ, οἴός τ' ἔσει.

ΘΕΑΙ. Ἀλλὰ μέντοι, ὧ Σώκρατες, σοῦ γε οὕτω παρακελευομένου αἰσχροὺν μὴ οὐ παντὶ τρόπῳ προθυ-
 E μεῖσθαι ὅ τί τις ἔχει λέγειν. δοκεῖ οὖν μοι ὁ ἐπιστά- 20
 μένός τι αἰσθάνεσθαι τοῦτο ὃ ἐπίσταται, καὶ ὥς γε νυνὶ φαίνεται, οὐκ ἄλλο τί ἐστὶν ἐπιστήμη· ἢ αἰσθησις.

1. ὥσπερ καὶ αὐτὸς οἶε] Cp. supr. 148 D E: 'Ἄλλ' εὖ ἴσθι ... πέπονθα λέγω.

2. προσφέρει] Charm. 165 B: Σὺ μὲν ὡς φάσκοντος ἐμοῦ εἰδέναι περὶ ὧν ἐρωτῶ προσφέρει πρὸς με.

6. εἴτα] Cp. Apol. 23 C: Πολλάκις ἐμέ μιμοῦνται, εἴτα ἐπιχειροῦσιν ἄλλους ἐξετάζειν.

ὑπεξαίρωμαι] The MSS. have ὑπεξαίρωμαι, Bekk. corr. See below, ἀφαιρῶμαι, where T and B pr. have ἀφαίρωμαι.

ἀποβάλλω] ὑποβάλω B.

10. τινα λῆρον] Some 'barren stuff.'

οἴονται] Plutarch in quoting this passage reads οἴονταί με.

11. οὐδεὶς θεός] And therefore not the presiding genius of my Art.

18. σοῦ γε] I. e. 'You, whom I respect so highly.'

22. ἐπιστήμη ... αἴσθησις] The term αἴσθησις is more simple and more extensive than any one by which it could be ren-

too I seldom fail. Take courage then, and be not angry if I put aside your first-born as not worth rearing. I am guided in this also by the Deity, who desires your good.'

Theaetetus now ventures to answer, I. Knowledge is Sensation. 1. 'Why, Protagoras meant this when he

said, "The Man the Measure of what is." I.e. What appears to me, is real to me.

ΣΩ. Εὖ γε καὶ γενναίως, ὦ παῖ· χρὴ γὰρ οὕτως p. 151.
ἀποφαινόμενον λέγειν. ἀλλὰ φέρε δὴ αὐτὸ κοινῇ
σκεψώμεθα, γόνιμον ἢ ἀνεμαῖον τυγχάνει ὄν. αἰσθη-
σις, φῆς, ἐπιστήμη;

5 ΘΕΑΙ. Ναί.

ΣΩ. Κινδυνεύεις μέντοι λόγον οὐ φαῦλον εἶρη-

dered in English or any modern language, in which the notion of the five senses has become fixed. 'Sense-perception' is too definite for it here. See below, 156 B: Αἱ μὲν οὖν αἰσθήσεις τὰ τοιαύδε ἡμῖν ἔχουσιν ὀνόματα, ὅφεις τε καὶ ἄκοαί καὶ ὁσφρήσεις καὶ ψύξεις καὶ καύσεις καὶ ἡδοναί γε δὴ καὶ λῦπαι καὶ ἐπιθυμίαι καὶ φόβοι, κ. τ. λ. Perhaps 'to see and feel is to know,' is the nearest equivalent to what Theætetus means. But 'feeling' has ethical associations which must be excluded here. The German word 'Sinn' presents a nearer parallel.

Before reflection begins, our individual impressions are those of which we are most conscious and most certain. And subjective certainty is the primitive meaning of τὸ ἐπίστασθαι. Hence αἴσθησις seems at first sight identical with ἐπιστήμη. Cp. Phæd. 83 C: "Οτι ψυχὴ παντὸς ἀνθρώπου ἀναγκάζεται ἅμα τε ἡσθῆναι ἢ λυπηθῆναι σφόδρα ἐπὶ τῷ καὶ ἡγέσθαι, περὶ δ' ἂν μάλιστα τοῦτο πάσχη, τοῦτο ἐναργέστατόν τε καὶ ἀληθέστατον, οὐχ οὕτως ὄν. Aristotile, Metaph. 3. 1009 b: 'Ἡ περὶ τὰ φαινόμενα ἀλήθεια ἐνίοις ἐκ τῶν αἰσθητῶν ἐλλήλυθεν. . . ὅλως δὲ διὰ τὸ ὑπολαμβάνειν φρόνησιν μὲν τὴν αἴσθησιν, ταύτην δ' εἶναι ἀλλοίωσιν, τὸ φαινόμενον κατὰ τὴν αἴσθησιν ἐξ ἀνάγκης ἀληθὲς εἶναι φασιν. The saying of Theæte-

tus is shown to be the meeting point of two lines of speculation; the one of which may be termed in modern language, subjective, the other objective: the one regarding all knowledge as relative and apparent to man: the other regarding things without reference to man as in a state of transience or relation: thus sense cannot be knowledge, unless knowledge is relative, and being is change. This leads to an analysis of Sensation. We are made aware of its real nature, and so taught to distinguish Knowledge from it. See Aristot. de An. 3. 3: Δοκεῖ δὲ τὸ νοεῖν καὶ τὸ φρονεῖν ὥσπερ αἰσθάνεσθαι τι εἶναι· ἐν ἀμφοτέροις γὰρ τοῖτοις ἡ ψυχὴ κρίνει τι καὶ γνωρίζει τῶν ὄντων· καὶ οἱ γε ἀρχαῖοι τὸ φρονεῖν καὶ τὸ αἰσθάνεσθαι ταῦτόν εἶναι φασιν, ὥσπερ καὶ Ἐμπεδοκλῆς εἴρηκε, Πρὸς παρεὸν γὰρ μῆτις ἀέξεται ἀνθρώποισιν, καὶ ἐν ἄλλοις. . . Ὅθεν σφίσιν αἰεὶ καὶ τὸ φρονεῖν ἀλλοῖα παρίσταται. Τὸ δ' αὐτὸ βούλεται τοῖτοις καὶ τὸ τοῦ Ὀμήρου, Τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων, οἷον ἐπ' ἡμᾶρ ἀγῆσι πατὴρ ἀνδρῶν τε θεῶν τε.

1. Εὖ γε καὶ γενναίως] Supr. 146 C.

2. αὐτό here—sc. τὸ ἀποφαινόμεν—and supr. 148 E, has no distinctly expressed antecedent.

6. Κινδυνεύεις μέντοι] 'Well, after all, I should not wonder if...'

p. 152. κέναι περὶ ἐπιστήμης, ἀλλ' ὃν ἔλεγε καὶ Πρωταγόρας. τρόπον δέ τινα ἄλλον εἴρηκε τὰ αὐτὰ ταῦτα. φησὶ γάρ που πάντων χρημάτων μέτρον ἄνθρωπον εἶναι, τῶν μὲν ὄντων, ὡς ἔστι, τῶν δὲ μὴ ὄντων, ὡς οὐκ ἔστιν. ἀνέγνωκας γάρ που ;

5

ΘΕΑΙ. Ἀνέγνωκα καὶ πολλάκις.

ΣΩ. Οὐκοῦν οὕτω πως λέγει, ὡς οἷα μὲν ἕκαστα ἐμοὶ φαίνεται, τοιαῦτα μὲν ἔστιν ἐμοί, οἷα δὲ σοί, τοιαῦτα δὲ αὖ σοί· ἄνθρωπος δὲ σύ τε καὶ γώ ;

ΘΕΑΙ. Λέγει γὰρ οὖν οὕτως.

10

B ΣΩ. Εἰκὸς μέντοι σοφὸν ἄνδρα μὴ ληρεῖν· ἐπακολουθήσωμεν οὖν αὐτῷ. ἄρ' οὐκ ἐνίστε πνέοντος ἀνέμου τοῦ αὐτοῦ ὁ μὲν ἡμῶν ῥιγῶ, ὁ δ' οὐ ; καὶ ὁ μὲν ἡρέμα, ὁ δὲ σφόδρα ;

ΘΕΑΙ. Καὶ μάλα.

15

ΣΩ. Πότερον οὖν τότε αὐτὸ ἐφ' ἑαυτὸ τὸ πνεῦμα

'E.g. When it is asked, Is the wind cold? Protagoras would say it is cold to him who feels cold. Appearance in this

3. ἄνθρωπον] Not 'Man,' i.e. collective human nature; nor yet exactly 'Each man.' As we have seen, p. 147, Θεαί- tetus is little conscious of the universal. Hence ἄνθρωπος signifies to him not humanity, nor yet the individual, as opposed to it, but this or that man, 'any man you choose.' And whether or not it was so intended by Protagoras, it would certainly appear to have been so understood by his 'disciples,' to whom Socrates presently refers.

7. ὡς οἷα μὲν, κ.τ.λ.] Cp. Cratyl. 385 E, 386 A: Ὡσπερ Πρωταγόρας ἔλεγε, λέγων πάντων χρημάτων μέτρον εἶναι ἄνθρωπον, ὡς ἄρα οἷα μὲν ἂν ἐμοὶ φαίνηται τὰ πράγματα εἶναι, τοιαῦτα μὲν ἔστιν ἐμοί, οἷα δ' ἂν σοί, τοιαῦτα δ' αὖ σοί. This repetition of

the same language affords a presumption that the explanation, as well as the original saying, is Protagoras' own.

11. μέντοι] 'Well, at all events,' εἰκὸς μέντοι . . μὴ ληρεῖν] Cp. Phaedr. 260 A: Οὐκ ἀπόβλητον ἔπος εἶναι δεῖ . . ὃ ἂν εἴπωσι σοφοί, ἀλλὰ σκοπεῖν μή τι λέγωσι' καὶ δὴ καὶ τὸ νῦν λεχθὲν οὐκ ἀφετίον.

16. ἐφ' ἑαυτό] 'ἑαυτοῦ Vindob. suppl. 7. ἐαυτό B T.' Schanz. The accusative may be defended from Thucyd. 1. 141: Ὅταν . . τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ.

4. 28: Τὸ ἐπὶ σφᾶς εἶναι. The prep. is used in a slightly pregnant sense, = *ipsotenus*, 'As far as to itself, and no further.' Cp. infr. 160 A: Οὐδὲ . . ἐκεῖνο . . ἑαυτῷ τοιοῦτον γενήσεται. (Perhaps the accus. is also partly due to the idea of motion in πνεῦμα.) ἐφ' ἑαυτό is sup

case is sensation. The wind is to me as I sensibly perceive it, i.e. Sensation discovers Being.

ψυχρὸν ἢ οὐ ψυχρὸν φήσομεν; ἢ πεισόμεθα τῷ p. 152.
Πρωταγόρα ὅτι τῷ μὲν ῥιγοῦντι ψυχρὸν, τῷ δὲ
μὴ οὐ;

ΘΕΑΙ. Ἔοικεν.

5 ΣΩ. Οὐκοῦν καὶ φαίνεται οὕτως ἐκατέρῳ;

ΘΕΑΙ. Ναί.

ΣΩ. Τὸ δέ γε φαίνεται αἰσθάνεσθαι ἔστιν;

ΘΕΑΙ. Ἔστι γάρ.

ΣΩ. Φαντασία ἄρα καὶ αἴσθησις ταῦτὸν ἔν τε
10 θερμοῖς καὶ πᾶσι τοῖς τοιούτοις. οἷα γὰρ αἰσθάνεται
ἕκαστος, τοιαῦτα ἐκάστῳ καὶ κινδυνεύει εἶναι.

ported by H. Schmidt. For ἐφ' ἑαυτοῦ, which is preferred by Wohlrab, Schanz and others, cp. Tim. 51 B: Ἄρ' ἔστι τι πῦρ αὐτὸ ἐφ' ἑαυτοῦ. For the use of the reflexive pronoun cp. Rep. 4. 419 A: Καὶ ταῦτα δι' ἑαυτοῦς. This notion is carried farther by Locke, Hum. Underst. 2. 8. § 21: 'The same water may produce the sensation of cold in the one hand and heat in the other.'

7. Τὸ δέ γε φαίνεται αἰσθάνεσθαι ἔστιν] 'When you say "appears," it is that he has a sensation.' The example is kept in view throughout. There is MS. authority for αἰσθάνεται. (Cp. inf. 164 B: Τὸ δέ γε οὐχ ὁρᾷ οὐκ ἐπίσταται ἔστιν, εἴπερ καὶ τὸ ὁρᾷ ἐπίσταται.) But the change of subject makes αἰσθάνεσθαι preferable. Cp. inf. 186 D: Τί οὖν δὴ ἐκείνῳ ἀποδίδωσ ὄνομα κ. τ. λ.; Αἰσθάνεσθαι ἔγωγγε. Crat. 410 C: Τὸ γὰρ γεγάσι γεγενῆσθαι λέγει. And the repetition of the termination is a more probable form of corruption than the recurrence of σθ in the same word. φαίνεσθαι ap-

pears as a correction for φαίνεται in some MSS.

9. Φαντασία ἄρα] I. e. 'In regard to heat and cold and the like your theory and that of Protagoras agree.' φαντασία occurs here simply as the noun of φαίνεσθαι, = 'appearing,' rather than 'appearance,' and must be kept clear from the notion of *faculty*, and the associations due to Aristotle, (see de An. 3. 3, where he defines it, κίνησις ὑπὸ τῆς αἰσθήσεως τῆς κατ' ἐνέργειαν γιγνομένης.) Appearance (or relative being) becomes a middle term between sensation and being, so that all is merged in sensation. Thus, while the answer of Theætetus is shown to coincide with the saying of Protagoras, the reader is gently led to acquiesce for the moment in their common point of view.

ἔν τε θερμοῖς] Cp. infr. 204 D: Ἐν γε τοῖς ὅσα ἐξ ἀριθμοῦ ἔστιν. These are instances of Plato's tentative method.

10. οἷα γὰρ αἰσθάνεται] (1) Sc. αὐτά, which however is purposely omitted; viz. τὰ θερμά, κ. τ. λ.

p. 152.

ΘΕΑΙ. Ἔοικεν.

ΣΩ. Αἰσθησις ἄρα τοῦ ὄντος αἰεὶ ἐστὶ καὶ ἀψευδής,
ὡς ἐπιστήμη οὐσα.

ΘΕΑΙ. Φαίνεται.

ΣΩ. Ἄρ' οὖν πρὸς Χαρίτων πάσσοφός τις ἦν ὁ
Πρωταγόρας, καὶ τοῦτο ἡμῖν μὲν ἡνίξατο τῷ πολλῷ
συρφετῷ, τοῖς δὲ μαθηταῖς ἐν ἀπορρήτῳ τὴν ἀλήθειαν
ἔλεγεν;

Or, (2) while τὰ θερμά, κ. τ. λ. are subj. of κινδυνεύει, οἷα may be cogn. acc. 'For they would seem to be to each according to his sensation.' As we dwell upon the above example in support of the identification of appearance and sense, ὅτι τῷ μὲν ῥιγοῦντι ψυχρόν, τῷ δὲ μὴ οὐ, (where, however, ἐστὶ was carefully excluded,) we are led insensibly to substitute 'relative being' for 'appearing,' by a play of words, which may be preserved in English, 'What appears to me, is to me.' And from relative being (ἐκάστῳ εἶναι) we argue at once to 'being' (αἰσθησις ἄρα τοῦ ὄντος). For a similar recapitulation, in which the argument is really carried a step further (with γάρ), cp. 190 E: Οὐτε γὰρ ταύτη οὐτε κατὰ τὰ πρότερα φαίνεται ψευδὴς ἐν ἡμῖν οὐσα δόξα.

For γάρ, introducing as a reason what is properly an inference, cp. also Gorg. 454 D.

2. Αἰσθησις ἄρα] 'Sensation then is of Being, and is infallible, in accordance with your theory.' Certainty is here implicitly assumed as the mark of ἐπιστήμη. The genuineness of the last words has been needlessly questioned by Wolff and others. They are required in order to bring 'the wheel

full circle' and to complete the identification of Protagoras' theory with that of Theætetus. Compare with ὡς ἐπιστήμη οὐσα, infr. 160 C: Κατὰ τὸν Πρωταγόραν.

5. Ἄρ' οὖν, κ. τ. λ.] If sensation is of Being, then Being is not Being but Change. ἄρα in such questions (cp. infr. 200 C) is more emphatic than ἄρ' οὐ. Here it expresses delighted surprise. 'In the name of all that is charming, was Protagoras even wiser than we knew?' For the Graces in this connexion cp. Prot. 320 C: Δοκεῖ τοίνυν μοι . . . χαριέστερον εἶναι μῦθον ὑμῖν λέγειν.

'What? says Socrates, did Protagoras then teach an obscure exoteric doctrine to the multitude, and tell the truth in esoteric confidence to his disciples? Did he teach the one to believe in ὄντα, the others in nothing but γινόμενα?' Prof. Kennedy.

7. τοῖς δὲ μαθηταῖς ἐν ἀπορρήτῳ] He told the *real truth*, not in his book which is so entitled ('Αλήθεια), but privately to his disciples. Cp. Crat. 413 A: Ἐγὼ δέ, ὦ Ἑρμόγενης, ἀτε λιπαρῆς ὦν περὶ αὐτοῦ, ταῦτα μὲν πάντα διαπέπνυμαι ἐν ἀπορρήτοις. (Socrates has just given a derivation of the word δικαιοσύνη,

'This theory of Knowledge, then, depends upon a theory of Being, which Protagoras reserved for his disciples, to whom he

told the
real truth
in a mys-
tery.

2. 'If Sen-
sation is
Know-
ledge,
Being is
Change.
Things are
not, but
become.
Heraclitus,
Empedo-
cles, Ho-
mer, Epi-
charmus,
all agree
in this.

ΘΕΑΙ. Πῶς δὴ, ὦ Σώκρατες, τοῦτο λέγεις;

p. 152.

ΣΩ. Ἐγὼ ἐρῶ καὶ μάλ' οὐ φαῦλον λόγον· ὥς ἄρα^D
ἐν μὲν αὐτὸ καθ' αὐτὸ οὐδέν ἐστιν, οὐδ' ἂν τι προσ-
είποις ὀρθῶς οὐδ' ὅποιονοῦν τι, ἀλλ', ἐὰν ὥς μέγα
5 προσαγορεύῃς, καὶ σμικρὸν φανεῖται, καὶ ἐὰν βαρύν-
κουφον, ξύμπαντά τε οὕτως, ὥς μηδενὸς ὄντος ἐνὸς
μήτε τινὸς μήτε ὅποιονοῦν· ἐκ δὲ δὴ φορᾶς τε καὶ
κινήσεως καὶ κράσεως πρὸς ἄλληλα γίγνεται πάντα,
ἃ δὴ φαμεν εἶναι, οὐκ ὀρθῶς προσαγορεύοντες· ἐστὶ
10 μὲν γὰρ οὐδέποτ' οὐδέν, ἀεὶ δὲ γίγνεται. καὶ περὶ^E
τούτου πάντες ἐξῆς οἱ σοφοὶ πλὴν Παρμενίδου ξυμ-

which he thus ironically at-
tributes to the disciples of
Heraclitus as an esoteric doc-
trine.) By a similar irony, he
says here that the 'friends of
Protagoras' have learnt their
doctrine from their master 'in
a mystery.' Clearly then the
doctrine which Socrates pro-
ceeds to develop was not to be
found in the written teaching
of Protagoras, but in the in-
terpretations of his reputed
followers. The question, how
far the Cyrenaics are indicated
by the phrase, 'disciples of
Protagoras,' has been discussed
in the introduction.

τὴν ἀλήθειαν] There is
a slight allusion here to the
work of Protagoras of this
name, which is more distinctly
referred to afterwards.

2. καὶ μάλ' οὐ φαῦλον λόγον] 'I
will tell you, and it is indeed a
high argument.' He had spoken
of a λόγος οὐ φαῦλος above
(151 E). Cp. *infr.* 179 D.

3. οὐδ' ἂν τι προσείποις] (1)
'Nor can you call anything
rightly by any name.' Or (2)
with H. Schmidt, making οὐδέν

the object and τί predicative,
'Nor can you rightly call it
anything or any kind of
thing.' But this is less prob-
able, and is certainly not re-
quired by what follows.—Who-
ever the contemporaries were
to whom Plato refers as the
disciples of Protagoras, he
aims beyond them at the whole
relative side of Greek thought,
of which Heraclitus was the
most prominent exponent.

8. καὶ κράσεως πρὸς ἄλληλα]
These words are introduced in
order to include Empedocles,
whose elements, however, were
not subject to growth and de-
cay, and who was probably not
independent of an Eleatic in-
fluence. His Muse is called in
the Sophist (242 E) μαλακωτέρα
(in contradistinction to the
συντονώτεραι μούσαι of He-
raclitus), because his two prin-
ciples of friendship and strife
do not possess the world to-
gether, but alternately.

11. ξυμφερέσθων] MS. autho-
ity preponderates (numerically)
in favour of ξυμφέρεσθων, which
Stallbaum and Wohlrab have

p. 152. φερέσθων, Πρωταγόρας τε καὶ Ἡράκλειτος καὶ Ἐμπεδοκλῆς, καὶ τῶν ποιητῶν οἱ ἄκροι τῆς ποιήσεως ἑκατέρας· κωμωδίας μὲν, Ἐπίχαρμος, τραγωδίας δέ, Ὅμηρος, [*ὁς] εἰπὼν

Ὡκεανόν τε θεῶν γένεσιν καὶ μητέρα Τηθύν, 5

vainly attempted to defend. Even if it were clear that Empedocles was set over against Protagoras and Heraclitus, or that these (coupled with τε καί) only counted for one, the use of the dual here would still be unnatural. Stobæus, who quotes this passage, has *ξυμφέρονται*, which is possibly right. In the Bodleian MS. there is an erasure to the right of the omicron, which seems originally to have been ω. An accent on the penultimate has also been erased. Thus *ξυμφερέσθων* (or *συμφερέσθων*) is supported by the Bodleian first hand, besides three other MSS. 'Be it assumed (since we cannot ask them) that the philosophers of all ages speak with one voice concerning this.' For the imperative, denoting a provisional assumption, cp. *infr.* 187 B: Καί μοι τοῦτο ἀποκεκρίσθω· 197 E: Πεποίησθω· *Soph.* 248 A: Πρὸς μὲν οὖν τοῦτους τοῦτο ἡμῖν μενέτω ξυνομολογηθέν· *Rep.* 6. 485 A: Τοῦτο . . . ὠμολογήσθω ἡμῖν, ὅτι, κ.τ.λ. *Legg.* 2. 672 E: Διαπεπεράνθω. Possibly the word *ξυμφερέσθων* retains here something of its literal meaning, 'are gathered together,' 'move all one way.' *Thuc.* 7. 36. The boldness of the language, especially the word *στρατόπεδον*, is in favour of this.

3. Ἐπίχαρμος] Epicharmus, ed. Krüsemann, fr. 95: Συνεκρίθη, καὶ διεκρίθη, καὶ ἀπῆνθεν

ὅθεν ἦνθε πάλιν γὰ μὲν εἰς γὰν, πνεῦμα δ' ἄνω. *Ib.* fr. 90: Φύσις ἀνθρώπων ἀσκοὶ πεφυσχημένοι. The passage quoted by *Diog. Laert.* 3. 10 (who says that Plato borrowed from Epicharmus), though interesting, if authentic, is too long for quotation here, except the line ἐν μεταλλαγῇ δὲ πάντες ἐντὶ πάντα τὸν χρόνον. (Cp. *Mullach, Fragment. Phil. Gr. Epicharm.* vv. 177-194.) Epicharmus (circ. 490 B.C.) is called a Pythagorean. One or two of his γνῶμαι remind us of Heraclitus, although, as only fragments from his Comedies are preserved, we cannot tell in any case how far the notions expressed are his own.

τραγωδίας δέ, Ὅμηρος] Where the form is in question, ἔπη are distinguished from τραγωδία: as in *Rep.* 3. 394 C. Where this is not the case, they are combined as tragedy, this being another name for σπουδαία μυμητική: e.g. *Rep.* 10. 605 C: Ἀκροώμενοι Ὀμήρου ἢ ἄλλου τινὸς τῶν τραγωδοποιῶν.

4. [*ὁς] εἰπὼν] The best MSS. read Ὅμηρος εἰπὼν. A few add γάρ, as in a similar passage, 175 D (ἰλιγγίῳν τε κ.τ.λ.) γάρ is added in one MS. (*Ven. Z.*) ὁς εἰπὼν is Heindorf's very probable emendation. The MS. reading is to be defended, if at all, by supposing a 'return to the indicative.'

5. Ὡκ. θ. γ. κ. μ. T.] *Il.* 14. 201, 302.

πάντα εἴρηκεν ἔκγονα ῥοῆς τε καὶ κινήσεως. ἥ οὐ p. 152.
δοκεῖ τοῦτο λέγειν;

ΘΕΑΙ. Ἔμοιγε.

ΣΩ. Τίς οὖν ἂν ἔτι πρὸς γε τοσοῦτον στρατό- p. 153.
5 πεδον καὶ στρατηγὸν Ὅμηρον δύναιτο ἀμφισβητήσας
μὴ καταγέλαστος γενέσθαι;

ΘΕΑΙ. Οὐ ῥάδιον, ὦ Σώκратες.

ΣΩ. Οὐ γάρ, ὦ Θεαίτητε. ἐπεὶ καὶ τάδε τῷ λόγῳ

'Motion is
the prin-
ciple of
growth,

6. μὴ...γενέσθαι] A few MSS. have μὴ οὐ. But the omission of οὐ may be defended by the remoteness of the supposition. Cp. Sophist 241 E: Τούτων γὰρ μήτε ἐλεγχθέντων μήτε ὁμολογηθέντων σχολῇ ποτέ τις οὐός τε ἔσται . . . μὴ καταγέλαστος εἶναι: Soph. O. T. 76, 77. μὴ belongs to the adj. 'Who could prove other than ridiculous?' Compare with the whole passage Cratyl. 401 E, 402 A, where, after proposing first Ἔστια (fire) and then ὥστια (displacement), as derivations for οὐσία, Socrates says: Ὡ γὰρ, ἐννεόηκά τι σμήνος σοφίας. Ἑρμ. Ποῖον δὴ τοῦτο; Σω. Γελόιον μὲν πάνυ εἰπεῖν, οἶμαι μέντοι τινὰ πιθανότητα ἔχειν. Ἑρμ. Τίνα ταύτην; Σω. Τὸν Ἡράκλειτόν μοι δοκῶ καθορᾶν παλαί' ἅττα σοφὰ λέγοντα, ἀτεχνῶς τὰ ἐπὶ Κρόνου καὶ Ῥέας, ἃ καὶ Ὅμηρος ἔλεγεν. Ἑρμ. πῶς τοῦτο λέγεις; Σω. λέγει που Ἡράκλειτος ὅτι πάντα χωρεῖ καὶ οὐδὲν μένει, καὶ ποταμοῦ ῥοῇ ἀπεικάζων τὰ ὄντα λέγει ὡς δις ἐς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης, κ. τ. λ. Two Orphic lines are then quoted besides this of Homer and Hesiod: Ὁκεανὸς πρῶτος καλλίρροος ἤρξε γάμοιο, ὃς ῥα κασιγνήτην ὁμομήτορα Τηθὺν ὄπνιεν. Socrates adds, ταῦτ' οὖν σκόπει ὅτι καὶ ἀλλήλοις συμφωνεῖ καὶ πρὸς

τὰ τοῦ Ἡρακλείτου πάντα τείνει. The last words are a good commentary on ἐνυμφερέσθων.

The theory of Knowledge, 'All impressions are true,' is shown to require the theory of Being, 'All things come and go.' And thus of the Protagorean and Heraclitean traditions there is woven a doctrine of sense, similar to that which was held by the Cyrenaics and perhaps others at this time. As a doctrine of sense it is received, as a doctrine of knowledge and being it is negated. Compare the way in which δόξα is treated in the Republic, 5. 479 A: Τῶν πολλῶν καλῶν μῶν τι ἔστιν, ὃ οὐκ αἰσχρὸν φανήσεται; καὶ τῶν δικαίων, ὃ οὐκ ἄδικον; καὶ τῶν ὁσίων, ὃ οὐκ ἀνόσιον; κ. τ. λ. τί δέ; τὰ πολλὰ διπλάσια ἡττόν τι ἡμίσεια ἢ διπλάσια φαίνεται; Οὐδέν. Καὶ μεγάλα δὴ καὶ μικρὰ καὶ κοῦφα καὶ βαρέα μὴ τι μᾶλλον, ἢ ἂν φήσωμεν, ταῦτα προσρηθήσεται ἢ τὰναντία;

8. ἐπεὶ καὶ τάδε, κ. τ. λ.] The clause ὅτι . . . ἡσυχία is added in explanation of τῷ λόγῳ σημεία. 'The theory is confirmed by the following indications of the fact that,' etc. H. Schmidt quotes Menex. 237 E: Μέγα δὲ τεκμήριον τοῖτ' ὅτι τῷ λόγῳ, ὅτι, κ. τ. λ. . . . πᾶν γάρ, κ. τ. λ. Cp.

p. 153. σημεία ἱκανά, ὅτι τὸ μὲν εἶναι δοκοῦν καὶ τὸ γίγνεσθαι κίνησις παρέχει, τὸ δὲ μὴ εἶναι καὶ ἀπόλλυσθαι ἡσυχία· τὸ γὰρ θερμόν τε καὶ πῦρ, ὃ δὴ καὶ τὰλλα γεννᾷ καὶ ἐπιτροπεύει, αὐτὸ γεννᾶται ἐκ φορᾶς καὶ τρίψεως· τοῦτο δὲ κίνησις· ἢ οὐχ αὐται γενέσεις 5 πυρός;

ΘΕΑΙ. Αὐται μὴν οὖν.

B ΣΩ. Καὶ μὴν τό γε τῶν ζώων γένος ἐκ τῶν αὐτῶν τούτων φύεται.

ΘΕΑΙ. Πῶς δ' οὐ;

Thuc. 1. 2 : Καὶ παράδειγμα τόδε τοῦ λόγου οὐκ ἐλάχιστόν ἐστι, διὰ τὰς μετοικίας ἐς τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι· ἐκ γάρ, κ. τ. λ.

1. δοκοῦν] The expression has been thought harsh [δοκοῦν] Schanz; and Badham proposes to read *δοτιοῦν*. But cp. *supr.* 152 D : Ἄ δὲ φαμεν εἶναι. *Infr.* 153 E : Καὶ ὃ δὴ ἔκυστον εἶναι φαμεν χρῶμα : also 176 C : Δεινότητές τε δοκοῦσαι. 'Being, so esteemed.' 'What passes for Being.'

3. ὃ δὴ καὶ τὰλλα γεννᾷ] 'Which our theory assumes to produce all other things.' The symbol of fire as the primal element is elsewhere associated with the theory of a flux. See *Cratyl.* 401 (quoted above), *ib.* 413 B (speaking of the Heracliteans) : 'Ὁ μὲν γάρ τις φησι τοῦτο εἶναι δίκαιον, τὸν ἥλιον· τοῦτον γὰρ μόνον διαῖοντα καὶ κῆντα ἐπιτροπεύειν τὰ ὄντα. ἐπειδὴν οὖν τῷ λέγω αὐτὸ ἄσμενος ὥς καλόν τι ἀκηκῶς, καταγελᾷ μου οὗτος ἀκούσας καὶ ἐρωτᾷ, εἰ οὐδὲν δίκαιον οἶμαι εἶναι ἐν τοῖς ἀνθρώποις, ἐπειδὴν ὁ ἥλιος δύνῃ. λιπαροῦντος οὖν ἐμοῦ ὃ τι αὐτὸν ἐκεῖνος λέγει, αὐτὸ τὸ πῦρ φησὶ· τοῦτο δὲ οὐ ῥάδιόν ἐστιν εἰδέναι. ὃ δὲ οὐκ αὐτὸ τὸ

πῦρ φησίν, ἀλλ' αὐτὸ τὸ θερμόν τὸ ἐν τῷ πυρὶ ἐνόν. ὃ δὲ τούτων μὲν πάντων καταγελᾷ φησίν, εἶναι δὲ τὸ δίκαιον ὃ λέγει Ἀναξαγόρας, νοῦν εἶναι τοῦτο, κ. τ. λ. Thus the mythology of the doctrine was rationalized by its adherents. In this dialogue every feature of it is presented, from the most sensuous symbolism (*ἥλιος, χρυσὴ σειρά*) to the most abstract principle (*τὸ πᾶν κίνησις ἦν*, 156), and its most remote application. See also the famous saying of Heraclitus (fr. Bywater) : *Κόσμον τὸν αὐτὸν ἀπάντων, οὔτε θεῶν τις οὔτε ἀνθρώπων ἐποίησεν, ἀλλ' ἔστιν ἦν τε αἰεὶ καὶ ἔσται πῦρ αἰεζῶν ἀπτόμενον μέτρα καὶ σβεννύμενον μέτρα*. But the symbol fire was by no means confined to Heraclitus (cp. the Atomists, Pythagoreans, etc.).

5. τοῦτο δὲ κίνησις] This is added parenthetically with reference to *τρίψεως*. Τούτῳ δὲ κινήσεις has been adopted by editors on the authority of the Bodleian MS. But τοῦτο is also the reading of the Bodl. first hand. The marginal note *διουκῶς* is due to the corrector (b) who changed τοῦτο into τούτῳ, instead of restoring κίνησις.

rest of decay. Fire, the presiding element, is generated by friction, that is, by motion.

* Living creatures owe their origin to a similar cause.

'Exercise is essential to the preservation and improvement both of body and mind.

ΣΩ. Τί δέ; ἡ τῶν σωμάτων ἕξις οὐχ ὑπὸ ἡσυχίας μὲν καὶ ἀργίας διόλλυται, ὑπὸ γυμνασίων δὲ καὶ κινήσεων ἐπὶ πολὺ σῶζεται;

ΘΕΑΙ. Ναί.

5 ΣΩ. Ἡ δ' ἐν τῇ ψυχῇ ἕξις—οὐχ ὑπὸ μαθήσεως μὲν καὶ μελέτης, κινήσεων ὄντων, κτάται τε μαθήματα καὶ σῶζεται καὶ γίγνεται βελτίων, ὑπὸ δ' ἡσυχίας,

3. ἐπὶ πολὺ] 'To a great extent;' or 'for a long time.' The MSS. vary between (ὡς) ἐπὶ πολὺ (T etc.), and ἐπὶ τὸ πολὺ (B etc.), from which ὡς ἐπὶ τὸ πολὺ has been conjectured. But ὡς in T was at first omitted, and ἐπὶ πολὺ gives a better sense. Cp. Thuc. 8. 1: 'Ἐπὶ πολὺ μὲν ἡπίστουν. Crat. 415 A: Τοῦ ἀνείν ἐπὶ πολὺ.

5. 'Ἡ δ' ἐν τῇ ψυχῇ ἕξις] ἕξις in Plato, like φαντασία, is less technical than in Aristotle. It is simply the noun of ἔχειν, whether transitive or not. The body is said ἔχειν πως, the mind is said ἔχειν τὰ μαθήματα; hence ἡ τοῦ σώματος ἕξις, 'the condition of the body;' but ἡ ἐν τῇ ψυχῇ ἕξις, 'the having in the mind.' Cp. Rep. 9. 591 B: 'Ἡ ψυχὴ τιμωτέραν ἔξιν λαμβάνει σωφροσύνην τε καὶ δικαιοσύνην . . . κτωμένη. Ar. Met. 4. 1022. 6: Ἐξίς δὲ λέγεται ἓνα μὲν τρόπον οἷον ἐνέργειά τις τοῦ ἔχοντος καὶ ἔχομένου . . . ἄλλον δὲ τρόπον διάθεσις, κ. τ. λ.

For a similar transition from one sense of a word to another cp. 158 E: Τὰ αὖτις δοκοῦντα τῷ δοκοῦντι εἶναι ἀληθῆ.

'But with regard to the having the mind, is it not through learning and practice, which are motions, that it gains what it learns, and is preserved, and becomes better?' The sentence

proceeds as if ψυχὴ were the subject, at all events of the latter part. Cp. Rep. 7. 532 B: 'Ἡ δέ γε, ἦν δ' ἐγώ, λύσις τε ἀπὸ τῶν δεσμών, κ. τ. λ.

6. κινήσεων ὄντων] Cp. Prot. 329 D: "Ὅτι ἐνὸς ὄντος τῆς ἀρετῆς μόριά ἐστιν ἃ ἐρωτᾷς. ὄντων is neuter; 'things which are of the nature of motion,' like τοῦτο δὲ κίνησις above. Others suppose ὄντων to be the masculine form used for the feminine according to a well-known tendency of Attic Greek. But in this case it would be better to read κινήσειον ὄντων with Buttmann and Schanz.

7. σῶζεται] (1) 'Retains' (middle), or, better, (2) 'is preserved' (passive). ἕξις, as above interpreted, the preceding κτάται τε . . . καί, and ἐπιλανθάνεται in the corresponding clause, may be urged in favour of the former: for which cp. 163 D: "Ἐτι ἔχοντα μνήμην τούτου καὶ σωζόμενον. Rep. 455 B: Μηδ' ἃ ἔμαθε σῶζοιτο. But when σῶζεται is rendered as passive, there is a more natural progress in the thought, 'gets knowledge, is preserved, improves,' while ἐπιλανθάνεται may be as justly opposed to improvement as to retention. And we avoid the difficulty of supposing that the word is used differently here, and a few lines

p. 153. ἀμελετησίας τε καὶ ἀμαθίας οὔσης, οὔτε τι μαρτάνει
 c ἄ τε ἂν μάθη ἐπιλανθάνεται;

ΘΕΑΙ. Καὶ μάλα.

ΣΩ. Τὸ μὲν ἄρα ἀγαθόν, κίνησις, κατὰ τε ψυχὴν
 καὶ κατὰ σῶμα, τὸ δὲ τοῦναντίον;

ΘΕΑΙ. Ἔοικεν.

ΣΩ. Ἔτι οὖν σοι λέγω νηνεμίας τε καὶ γαλήνας

'Motion,
 then, is
 good, and
 rest is evil.

above and below: cp. Symp. 208 A: Μελετῇ . . σώζει τὴν ἐπιστήμην. See the whole passage. In the indeterminate state of grammar, may there not be a real, though not unconscious, ambiguity? H. Schmidt thinks that σώζεται may be taken reflexively throughout sections B to D, 'Es lässt sich in allen drei stetter medial fassen, in der ersten und dritter als "servat se" and in der zweiten als "servat sibi."' This comes practically to the same thing as (1).

4. τὸ μὲν ἄρα] 'The one, then, namely, motion, is good.'

There seems no reason to suspect a gloss. There would be a want of Plato's usual explicitness without κίνησις; and the variety of genders presents no difficulty. Cp. Rep. 433 D: Ἐνάμλλον ἄρα—ἡ—δύναμις; inf. 156 B: Τὸ δὲ αἰσθησις.

7. Ἔτι οὖν σοι λέγω . . ἔτι] (1) 'Must I go on to mention still weather and calms, and the like, showing how quietness in every case corrupts and destroys, whilst its opposite preserves: and for my crowning instance, pressing it into the service, shall I insist upon it that by his golden chain Homer means the sun?' For προσβιβάζων, 'making it

yield to my theory,' cp. Phædr. 229 E: Αἰς εἰ τις ἀπιστῶν προσβιβᾷ κατὰ τὸ εἰκὸς ἔκαστον.—'If one is to force each of them (the mythes) to harmonize with probability.' Cratyl. 427 C: Καὶ τὰλλα οὕτω φαίνεται προσβιβάζων—ὁ νομοθέτης, 'forcing the sound of words to square with the sense.' Mythology, poetry, nature, body, mind, the elements, had already been 'pressed into the service.' But this final instance requires still greater force. Thus Plato glances, as he does elsewhere, at the absurd allegorical interpretations of Homer which were current (amongst Heracliteans and others) in his day. The position of the accusative τὴν χρυσὴν σειράν is possibly due to the attraction of the active προσβιβάζων, and to the previous accusative, τὸν κολοφῶνα, which is in apposition to the sentence (Riddell, Digest of Idioms, §§ 11, 13). For the transitive clause with ἀναγκάζω cp. Symp. 202 A: Μὴ τοίνυν ἀνάγκασε, ὁ μὴ καλὸν ἔστιν, αἰσχρὸν εἶναι. Parm. 133 C: Ὁ ἄγνωστα ἀναγκάζων αὐτὰ εἶναι. Or (2) 'And finally, shall I clinch the proof (or shall I compel assent) by bringing on my crowning argument (and showing) that by his golden chain Homer means

'Water and air are preserved by motion. The whole may be clinched with Homer's golden chain.

καὶ ὅσα τοιαῦτα, ὅτι αἱ μὲν ἡσυχίαι σήπουσι καὶ p. 153.
ἀπολλύασι, τὰ δ' ἕτερα σώζει; καὶ ἐπὶ τούτοις τὸν
κολοφῶνα ἀναγκάζω προσβιβάζων τὴν χρυσὴν σειρὰν
ὡς οὐδὲν ἄλλο ἢ τὸν ἥλιον Ὅμηρος λέγει, καὶ δηλοῖ
5 ὅτι ἕως μὲν ἂν ἡ περιφορὰ ἧ κινουμένη καὶ ὁ ἥλιος, D

the sun?' For ἀναγκάζω here cp. Rep. 10. 611 B: "Οτι... ἀθανάτων ψυχὴ καὶ ὁ ἄρτι λόγος καὶ οἱ ἄλλοι ἀναγκάσειαν ἂν. In (2) προσβιβάζων is not used as in Phædr. 229 E, Crat. 427 C, and the Bodleian reading προσβιβάζων would do equally well. In either case ἀναγκάζω, like λέγω supra, is deliberative subjunctive. Schanz brackets ἀναγκάζω, and reads προσβιβάζω ('Shall I adduce?'). Dobree conjectures ἀναγαγὼν προσβιβάζω.

1. αἱ μὲν ἡσυχίαι] There is a slight redundancy of expression in order to bring the instance in question under the general theory. Here, as elsewhere, Hirschig prunes the text.

3. τὴν χρυσὴν σειρὰν] Pl. 8. 18, foll. At this point Socrates has entered fully into the Heraclitean vein; as when he says of himself in the Cratylus, 407 D: "Ὁφρα ἴδῃαι οἱ Εὐθύφρωνος ἵπποι, or in the Phædrus, 238 D: Οὐκέτι πόρρω Διθυράμβων φθέγγομαι. This is the crowning argument, because it adduces the capital fact of nature witnessed to by the oldest and gravest authority (στρατηγὸν Ὅμηρον). The lines chiefly adverted to are 23-26: 'Ἄλλ' ὅτε δὴ κεν ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι, | αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσῃ' | σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο | δησαίμην, τὰ δέ κ' αὐτε μετήγορα πάντα γένοιτο. Cp. Heracl. fr. 31, By-

water: Εἰ μὴ ἥλιος ἦν, εὐφρόνη ἂν ἦν. Fr. 29: ἥλιος οὐχ ὑπερβήσεται μέτρα, εἰ δὲ μὴ, Ἐρινύες μιν Δίκης ἐπίκουροι ἐξευρήσουσι. See also Eur. Orest. 982-4. As fire was the symbol of motion, so the sun was the still more concrete symbol of fire. See Rep. 6. 508, where the sun is allowed to be paramount in the region of sense; being essential to vision and to life. For the way in which the authority of Homer and the poets is used, ironically by Plato, but seriously by those whom he imitates, cp. Cratyl. 391, where an argument is based upon the line δν Ξάνθον καλεῖνσι θεοί, ἄνδρες δὲ Σκάμανδρον, and infr. 194 E: "Ὅταν ταινὺν λάσιόν του τὸ κέαρ ἦ, ὃ δὴ ἐπήνεσεν ὁ πάντα σοφὸς ποιητής.

5. ἡ περιφορὰ ἧ κινουμένη καὶ ὁ ἥλιος] The motion of the whole universe, and the perpetual interchange of the different elements, was symbolized in the Heraclitean theory by the revolution of the sun, who not only rose and descended, traversing the sky, but was also quenched and rekindled daily, Νέος ἐφ' ἡμέρη (fr. 32). Lassalle compares Ar. Meteor. 1. 9: Ἡ μὲν οὖν ὡς κινουσα καὶ κυρία καὶ πρώτη τῶν ἀρχῶν ὁ κύκλος ἐστίν· ἐν ᾧ φανερώς ἡ τοῦ ἡλίου φορὰ διακρίνουσα καὶ συγκρίνουσα τῷ γίγνεσθαι πλησίον ἢ πορρώτερον, αἰτία τῆς γενέσεως καὶ τῆς φθορᾶς ἐστὶ... Ἔστι δ' ἡ μὲν ἐξ ὕδατος ἀναθυμία-

p. 153. πάντα ἔστι καὶ σώζεται τὰ ἐν θεοῖς τε καὶ ἀνθρώποις·
εἰ δὲ σταίη τοῦτο ὥσπερ δεθέν, πάντα χρήματ' ἂν δια-
φθαρείη καὶ γένοιτ' ἂν τὸ λεγόμενον ἄνω κάτω πάντα ;
ΘΕΑΙ. Ἄλλ' ἔμοιγε δοκεῖ, ὦ Σώκρατες, ταῦτα
δηλοῦν, ἅπερ λέγεις.

ΣΩ. Ὑπόλαβε τοίνυν, ὦ ἄριστε, οὕτωςί. κατὰ τὰ

σις, ἀτμίς· ἡ δ' ἐξ ἀέρος εἰς ὕδωρ, νέφος. . . Γίνεται δὲ κύκλος οὗτος μιμούμενος τὸν τοῦ ἡλίου κύκλον, ἅμα γὰρ ἐκείνος εἰς τὰ πλάγια μεταβάλλει, καὶ οὗτος ἄνω καὶ κάτω. Δεῖ δὲ νοῆσαι τοῦτον ὥσπερ ποταμὸν ῥέοντα κύκλῳ ἄνω καὶ κάτω, κοινὸν ἀέρος καὶ ὕδατος. . . Ὡστ' εἶπερ ἡντίκτοντο τὸν Ὠκεανὸν οἱ πρότερον, τάχ' ἂν τοῦτον τὸν ποταμὸν λέγοιεν τὸν κύκλῳ ῥέοντα περὶ τὴν γῆν. Cp. *infr.* 181 D: Τὴν δὲ περιφορὰν, and note: *Phil.* 28 E.

2. εἰ δὲ σταίη] Cp. *Phædr.* 245 C (where the point of view is nearer to Plato's own): Τὸ ἀεικίνητον ἀθάνατον, τὸ δ' ἄλλο κινεῖται καὶ ὑπ' ἄλλου κινούμενον, παῦλαν ἔχον κινήσεως, παῦλαν ἔχει ζωῆς . . . οὕτω δὲ κινήσεως μὲν ἀρχὴ τὸ αὐτὸ αὐτὸ κινεῖται. τοῦτο δ' οὐτ' ἀπολλύσθαι οὔτε γίγνεσθαι δυνατόν, ἢ πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπεσεύσαν στήναι καὶ μήποτε αὖθις ἔχειν ὅθεν κινήθENTA γενέσθαι. In the text all is made to depend on change; in the above passage all change depends on that which is self-moving; but in both, motion is essential to being. Cp. also *Legg.* 10. 895 A: Εἰ σταίη πῶς τὰ πάντα ὁμοῦ γενόμενα, καθάπερ οἱ πλείστοι τῶν τοιούτων τολμῶσι λέγειν, τίς ἄρα ἐν αὐτοῖς ἀνάγκη πρώτῃ κίνησιν γενέσθαι τῶν εἰρημένων; *Ar. Met.* 1. 994 A: Τὸν μὲν ἀνθρώπον ὑπὸ τοῦ ἀέρος κινηθῆναι, τοῦτον δ' ὑπὸ τοῦ ἡλίου, τὸν δὲ ἡλίον ὑπὸ τοῦ νεφέους, καὶ τοῦτον μηδὲν εἶναι πέρας. *Ib.* 11.

6-10. *Simpl. in Aristot. Cat.* p. 1056. *Bas.* (quoted by *Ias-salle*): Εἰ γὰρ τὸ ἔτερον τῶν ἐναντίων ἐπιλείπει, οἷοιτο ἂν πάντα ἀφανισθέντα διὸ καὶ μέμφεται Ὀμήρῳ Ἡράκλειτος εἰπόντι, Ὡς ἔρις κ.τ.λ. Οἰχίσσεσθαι, γὰρ, φησι, πάντα. *Schol. Ven. ad Iliad.* 18. 107: (Ὡς ἔρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο) Ἡράκλειτος τὴν τῶν ὄντων φύσιν κατ' ἔριν συνεστάναι νομίζων μέμφεται Ὀμήρῳ, σύγχυσιν κόσμου δοκῶν αὐτὸν εὐχέσθαι. In the words ἄνω κάτω there is perhaps an allusion to *Heraclitus* ὁδὸς ἄνω κάτω μία. See also *Phædo* 72 C.

Some of the latest guesses at truth have sometimes had a real or fanciful resemblance to the earlier ones. See *Comte in Miss Martineau's abridgment*, vol. 1. p. 429: 'Amidst the confusion and obscurity which exist on this subject, I think we may conclude that no organism, even the simplest, could live in a state of complete immobility. The double movement of the earth, and especially its rotation, may probably be as necessary to the development of life as to the periodical distribution of heat and light.'

6. Ὑπόλαβε] If being then is motion, how are we to conceive of knowledge, i. e. of sensible perception? This is now evolved, a fresh appeal to experience being made at every

If the revolution of the sun and of the heaven were stopped, the order of the universe would be overthrown.'

3. The theory is now applied.

(1) Colour is not something without nor in the eye, it arises between, when the eye encounters a particular motion. Hence it is different to man and other animals, to different men, and

ὄμματα πρῶτον, ὃ δὲ καλεῖς χρῶμα λευκόν, μὴ εἶναι p. 153.
αὐτὸ ἕτερόν τι ἔξω τῶν σῶν ὀμμάτων μὴδ' ἐν τοῖς
ὀμμασι· μὴδὲ τιν' αὐτῷ χώραν ἀποτάξῃς· ἥδη γάρ B
ἂν εἴη τε *ὄν που ἐν τάξει καὶ μένοι καὶ οὐκ ἂν ἐν
5 γενέσει γίγνοιτο.

ΘΕΑΙ. Ἀλλὰ πῶς;

ΣΩ. Ἐπώμεθα τῷ ἄρτι λόγῳ, μὴδὲν αὐτὸ καθ'
αὐτὸ ἐν ὃν τιθέντες· καὶ ἡμῖν οὕτω μέλαν τε καὶ
λευκὸν καὶ ὁτιοῦν ἄλλο χρῶμα ἐκ τῆς προσβολῆς
10 τῶν ὀμμάτων πρὸς τὴν προσήκουσαν φορὰν φανεῖται
γεγεννημένον, καὶ ὃ δὲ ἕκαστον εἶναί φαμεν χρῶμα,
οὔτε τὸ προσβάλλον οὔτε τὸ προσβαλλόμενον ἔσται, p. 154.
ἀλλὰ μεταξὺ τι ἐκάστω ἴδιον γεγονός· ἢ σὺ δῦσχυρί-

step. Each sensation is the result of a double movement from within and from without. Hence all sensations are, (1) relative to the individual (ἐκάστω ἴδιον γεγονός); (2) relative to each other. (1) is proved chiefly of the sensations of colour, warmth, etc.: (2) of the perceptions of size and number.

κατὰ τὰ ὄμματα] 'In the sphere of vision.'

2. ἕτερόν τι] 'A separate thing.'

3. χώραν] Cp. infr. 156 C.

4. *ὄν] MSS. ἄν. Heind. corr. ὄν που ἐν τάξει = εἴ τις αὐτῷ χώρα ἀποταχθεῖη. The change from ἄν to ὄν is more probable than the repetition of ἄν in this place. For ἥδη = 'if that were done,' cp. infr. 201 E: ἥδη γὰρ ἂν οὐσίαν . . προστίθεσθαι.

10. πρὸς τὴν προσήκουσαν φορὰν] The theory does not consider the origin of this motion. The instinctive belief in the reality of external things is already weakened.

11. ὃ δὲ ἕκαστον εἶναί φαμεν] Cp. 152 D: ἅδ' ὁ φάμεν εἶναι. τὸ προσβάλλον, sc. ἡ φορά. τὸ προσβαλλόμενον, sc. τὰ ὄμματα. Cp. infr. ἄλλω τῷ προσπεσόν . . ἄλλον προσελθόντος.

12. οὔτε τὸ προσβάλλον οὔτε τὸ προσβαλλόμενον] 'Neither that which strikes, nor that which is struck,' i.e. Neither the motion from within nor that which meets it from without. Here, as elsewhere, 'sight' is conceived of as an act, and not as a passive impression. And τὸ προσβαλλόμενον is the object, τοῦτο, ᾧ προσβάλλει τὰ ὄμματα. This is a curious use of the passive voice. But the comparison of other passages, esp. Tim. 45 C: ὅπηπερ ἂν ἀντερείδῃ τὸ πρόσπιπτον ἐνδοθεν πρὸς ὃ τῶν ἔξω ξυνέπεσεν, excludes the possibility of doubt, although the expression so understood is inconsistent with the theory of active and passive elements, which is afterwards introduced (infr. 156 A).

p. 154. σαιο ἂν ὥς οἶον σοὶ φαίνεται ἕκαστον χρώμα, τοιοῦτον καὶ κυνὶ καὶ ὀφρῶν ζῶν;

ΘΕΑΙ. Μὰ Δί' οὐκ ἔγωγε.

ΣΩ. Τί δέ; ἄλλω ἀνθρώπῳ ἂρ' ὅμοιον καὶ σοὶ φαίνεται ὅτιοῦν; ἔχεις τοῦτο ἰσχυρῶς, ἢ πολὺ μᾶλλον, 5 ὅτι οὐδὲ σοὶ αὐτῷ ταῦτον διὰ τὸ μηδέποτε ὁμοίως αὐτὸν σεαυτῷ ἔχειν;

ΘΕΑΙ. Τοῦτο μᾶλλον μοι δοκεῖ ἢ ἐκείνο.

B ΣΩ. Οὐκοῦν εἰ μὲν ᾧ παραμετρούμεθα ἢ οὐ ἐφαπτόμεθα, μέγα ἢ λευκὸν ἢ θερμὸν ἦν, οὐκ ἂν ποτε 10 ἄλλω προσπεσὸν ἄλλο ἂν ἐγεγόνει, αὐτό γε μηδὲν μεταβάλλον· εἰ δὲ αὖ τὸ παραμετρούμενον ἢ ἐφαπτόμενον ἕκαστον ἦν τούτων, οὐκ ἂν αὖ ἄλλου προσελθόντος ἢ τι παθόντος αὐτὸ μηδὲν παθὸν ἄλλο ἂν ἐγένετο. ἐπεὶ νῦν γε, ὧ φίλε, θαυμαστά τε καὶ γελοῖα 15

to the same man in different states.

(2) Warmth in like manner is relative to the touch, and size and number are wholly relative. For want of observing this,

9. ᾧ παραμετρούμεθα] Cornarius, followed by most editors, reads *ὁ*, taking *παραμετρούμεθα* actively. Although (as H. Schmidt remarks) in the example given *infr.* 155 B the case is altered by the supposition that Theætetus has grown, I still adhere to the MS. text and interpret (with Jowett) 'that with which we compare ourselves in size.' The instance most in point is that adduced in the *Phædo*, 102 B, where Simmias is shorter than Socrates, but taller than Phædo. There is in any case some confusion between relativity and subjectivity. This is partially evaded by making self the subject of comparison, but would be increased if τὸ παραμετρούμενον meant 'that which perceives size,' as it must if *ὁ* is read. None of the examples given are such as

to suggest the notion that bigness is in the eye.

We are introduced to a new class of objects, and make a transition in the argument at the same time. All that I can see, hear, feel, etc., is seen, heard, felt, etc. by me alone, and arises solely in relation to me. Again, I view the size of other bodies in relation to my own, or I compare different quantities. I cannot think of any magnitude or number as great or small, except in relation to some other magnitude or number.

12. τὸ παραμετρούμενον ἢ ἐφαπτόμενον] I.e. 'I, the subject in the one case of self-measurement, in the other of sensation.' Cp. 182 A, τὸ . . πάσχον. *Ar. Eth. N.* 10. 4. § 5: Αὐτὴν δὲ (τὴν αἰσθησιν) λέγειν ἐνεργεῖν ἢ ἐν ᾧ ἐστὶ μηδὲν διαφερέτω.

we allow ourselves to fall into manifest contradictions.

E.g. We say that six dice are more and fewer; more than four, fewer than twelve.

Can anything become more unless increased?

εὐχερῶς πως ἀναγκαζόμεθα λέγειν, ὥς φαίη ἂν Πρω- p. 154.
ταγόρας τε καὶ πᾶς ὁ τὰ αὐτὰ ἐκείνῳ ἐπιχειρῶν
λέγειν.

ΘΕΑΙ. Πῶς δὴ καὶ ποῖα λέγεις;

5 ΣΩ. Σμικρὸν λαβὲ παράδειγμα, καὶ πάντα εἴσει ἂ ο
βούλομαι. ἀστραγάλους γάρ που ἕξ, ἂν μὲν τέτταρας
αὐτοῖς προσενέγκης, πλείους φαμὲν εἶναι τῶν τεττάρων
καὶ ἡμιολίους, εἰ δὲ δώδεκα, ἐλάττους καὶ ἡμίσεις·
καὶ οὐδὲ ἀνεκτὸν ἄλλως λέγειν. ἢ σὺ ἀνέξει;

10 ΘΕΑΙ. Οὐκ ἔγωγε.

ΣΩ. Τί οὖν; ἂν σε Πρωταγόρας ἔρηται ἢ τις
ἄλλος, ὃ Θεαίτητε, ἔσθ' ὅπως τι μείζον ἢ πλεόν
γίγνεται ἄλλως ἢ αὐξηθέν; τί ἀποκρινεῖ;

ΘΕΑΙ. Ἐὰν μὲν, ὦ Σώκρατες, τὸ δοκοῦν πρὸς τὴν
15 νῦν ἐρώτησιν ἀποκρίνωμαι, ὅτι οὐκ ἔστιν· εἰ δὲ πρὸς δ
τὴν προτέραν, φυλάττων μὴ ἐναντία εἶπω, ὅτι ἔστιν.

ΣΩ. Εὖ γε νῆ τὴν Ἥραν, ὦ φίλε, καὶ θείως. ἀτάρ,
ὡς ἔοικεν, εἰ ἀποκρίνη ὅτι ἔστιν, Εὐριπίδειόν τι ξυμ-
βήσεται· ἢ μὲν γὰρ γλῶττα ἀνέλεγκτος ἡμῖν ἔσται,
20 ἢ δὲ φρὴν οὐκ ἀνέλεγκτος.

1. εὐχερῶς πως ἀναγκαζόμεθα]
'We allow ourselves to be
drawn into using strange and
ridiculous expressions.' Pro-
tagoras would not find fault with
us for calling the six dice more
than the four, but for using the
verb εἶναι to express the rela-
tion.

6. ἀστραγάλους γάρ που ἕξ]
The difficulty has been stated
with regard to size, it is now
illustrated with regard to num-
ber.

14. τὸ δοκοῦν] Cp. p. 157 C:
Δοκοῦντά σοι.

16. φυλάττων] Not exactly
'avoiding' (φυλαττόμενος), but

'being careful:' keeping watch
on one point only. Cp. Gorg.
461 D: 'Εάν μοι ἐν μόνον φυλάτ-
της. Τί τοῦτο λέγεις; Τὴν μακρο-
λογίαν. ἢ καθείρξης: infr. p. 180
A: Εὖ πάνυ φυλάττουσι τὸ μηδὲν
βέβαιον εἶναι. Also infr.
169 C: πάνυ τήρει τὸ τοιόνδε, μή,
κ.τ.λ.

17. Εὖ γε. . καὶ θείως] Theete-
tus' answer showed great dia-
lectical aptitude. He perceives
the contradiction, and yet will
not answer παρὰ τὸ δοκοῦν αὐτῷ.
Cp. Rep. I. 346 A: καὶ, ὦ μακάριε,
μὴ παρὰ δόξαν ἀποκρίνου, ἵνα τι
καὶ περαίνωμεν.

19. ἢ μὲν γὰρ γλῶττα] 'Our

p. 154. ΘΕΑΙ. Ἀληθῆ.

ΣΩ. Οὐκοῦν εἰ μὲν δεινοὶ καὶ σοφοὶ ἐγὼ τε καὶ σὺ ἡμεν, πάντα τὰ τῶν φρενῶν ἐξητακότες, ἤδη ἂν τὸ λοιπὸν ἐκ περιουσίας ἀλλήλων ἀποπειρώμενοι, ξυνελ-
 E θόντες σοφιστικῶς εἰς μάχην τοιαύτην, ἀλλήλων τοὺς 5
 λόγους τοῖς λόγοις ἐκρούομεν· νῦν δὲ ἅτε ἰδιῶται
 πρῶτον βουλησόμεθα θεάσασθαι αὐτὰ πρὸς αὐτά, τί
 ποτ' ἐστὶν ἃ διανοούμεθα, πότερον ἡμῖν ἀλλήλοις
 συμφωνεῖ ἢ οὐδ' ὅπωςτιοῦν.

ΘΕΑΙ. Πάνυ μὲν οὖν ἔγωγε τοῦτ' ἂν βουλοίμην. 10

ΣΩ. Καὶ μὴν ἔγωγε. ὅτε δ' οὕτως ἔχει, ἄλλο τι ἢ
 ἡρέμα, ὥς πάνυ πολλὴν σχολὴν ἄγοντες, πάλιν ἐπανα-
 p. 155. σκεψόμεθα, οὐ δυσκολαίνοντες, ἀλλὰ τῷ ὄντι ἡμᾶς

Let us consider this, not in the spirit of controversy, but with calm inquiry.

What are these apparitions that have been raised within us?

tongue will be unconvinced, but not our mind.' Eur. Hipp. 612: 'Ἡ γλῶσσ' ὁμόμοχ', ἢ δὲ φρὴν ἀνάμοτος.

3. πάντα . . ἐξητακότες] 'Having ransacked every mental problem.'

4. ἐκ περιουσίας] 'Out of our superfluity,' 'for mere pastime.' Dem. de Cor. 226: Οὗτος δ' ἐκ περιουσίας ἐμοῦ κατηγορεῖ.

5. τοιαύτην] Sc. σοφιστικὴν. Cp. Symp. 210 B C: "Ὡστε καὶ εἰς ἐπικλῆς ὧν τὴν ψυχὴν τις καὶ μικρὸν ἄνθος ἔχη, ἐξαρκεῖν αὐτῷ καὶ ἐρᾶν καὶ κήδεσθαι καὶ τίκτειν λόγους τοιούτους, viz. ἐπικλείς. Plato is thinking of such encounters as those which he has satirized in the Euthydemus.

τοὺς λόγους τοῖς λόγοις ἐκρούομεν] Ar. Nub. 321: Καὶ γνωμίδι γνῶμην νύξας, ἐτέρω λόγῳ ἀντιλογήσω.

6. ἐκρούομεν] 'Would have knocked our arguments together,' like swords in a sham fight; 'would have bandied arguments.'

7. αὐτὰ πρὸς αὐτά] 'Compared with one another.' The reading of the old edd., αὐτὰ πρὸς αὐτά, might be defended, but αὐτά is the Bodleian reading.

8. ἡμῖν] Cp. Rep. I. 343 A.

11. Καὶ μὴν ἔγωγε] V. r. Καὶ μὴν ἐγὼ (B pr. TΠ.) The abruptness of ἐγὼ without γε may be defended from Rep. 6. 500 A: Καὶ ἐγὼ, ἀμέλει, ἔφη, συνοίωμαι, infr. 164 A, Eur. Med. 1375: Καὶ μὴν ἐγὼ σὴν. Alcest. 369: Καὶ μὴν ἐγὼ σοι πένθος . . συνοίσω. But the correction of the Bodleian MS. is in the ancient hand. In either case καὶ belongs to the pronoun.

12. ὥς πάνυ πολλὴν σχολὴν ἄγοντες] Plato does not forget, either here or infr. 172 E, that Socrates has been summoned to appear before the King Archon.

13. οὐ δυσκολαίνοντες] 'With no feeling of impatience.' Cp. Men. 75 C D: Εἰ μὲν γε τῶν σοφῶν τις εἴη καὶ ἐριστικῶν ὁ ἐρόμενος, εἴποιμ' ἂν αὐτῷ, ὅτι Ἐμοὶ

One voice says, Nothing can become more or fewer, greater or less, while it is equal to itself.

Another: —That to which nothing is added, and from which nothing is taken, remains equal to itself.

αὐτοὺς ἐξετάζοντες, ἅττα ποτ' ἐστὶ ταῦτα τὰ φάσματα p. 155.
 ἐν ἡμῖν; ὦν πρῶτον ἐπισκοποῦντες φήσομεν, ὥς ἐγὼ
 οἶμαι, μηδέποτε μηδὲν ἂν μείζον μηδὲ ἔλαττον γενέ-
 σθαι μήτε ὄγκῳ μήτε ἀριθμῷ, ἕως ἴσον εἴη αὐτὸ
 5 εἶναι. οὐχ οὕτως;

ΘΕΑΙ. Ναί.

ΣΩ. Δεύτερον δέ γε, ὃ μήτε προστίθεται μήτε
 ἀφαιροῖτο, τοῦτο μήτε ἀυξάνεσθαι ποτε μήτε φθίνειν,
 αἰεὶ δὲ ἴσον εἶναι.

10 ΘΕΑΙ. Κομιδῇ μὲν οὖν.

ΣΩ. Ἄρ' οὖν οὐ καὶ τρίτον, ὃ μὴ πρότερον ἦν, B

μὲν εἴρηται· εἰ δὲ μὴ ὀρθῶς λέγω, σὸν ἔργον λαμβάνειν λόγον καὶ ἐλέγχειν· εἰ δὲ ὥσπερ ἐγὼ τε καὶ σὺ νυνὶ φίλοι ὄντες βούλοιντο ἀλλήλοις διαλέγεσθαι, δεῖ δὴ πρῶτον πῶς καὶ διαλεκτικώτερον ἀποκρίνεσθαι.

1. φάσματα] These mental phenomena (that have started into prominence). The ἀπορία just stated have made us aware of certain 'facts of consciousness' or postulates of our own minds. These are here called φάσματα, but presently, when they have been expressed and assented to, ὁμολογήματα. Cp. Polit. 268 E: Τὸ περὶ τὴν Ἀτρείως τε καὶ Θυέστου λεχθείσαν ἔριν φάσμα. Meno 85 C: Ὡσπερ ὅναρ ἄρτι ἀνακεκίνηται αἱ δόξαι αὐται, κ.τ.λ. For the thought cp. infr. 203 A: Βασανίζομεν δὴ αὐτὰ ἀναλαμβάνοντες, μᾶλλον δὲ ἡμᾶς αὐτοὺς. Prot. 331 C: Οὐδὲν γὰρ δέομαι τὸ εἰ βούλει τοῦτο καὶ εἰ σοι δοκεῖ ἐλέγχεσθαι ἀλλ' ἐμέ τε καὶ σέ.

2. ὦν πρῶτον . . φήσομεν] 'The first of which, as we look steadily at it, we shall thus put into words.'

8. ἀφαιροῖτο] Sc. ἀπ' αὐτοῦ.

Or, possibly, the pronoun is here the subject: 'And it suffers no diminution.' Cp. infr. B: ἀφαιρεθέντος.

11. ὃ μὴ πρότερον ἦν] This may be construed in two ways. (1) 'What existed not before, but (exists) afterwards, this cannot be, without production and a process of becoming.' (2) 'What was not before, neither can that be afterwards, without production,' etc.

The latter is the more subtle interpretation, but is probably right. Schol.: 'Ὁ Πρόκλος τὸ ἀλλὰ παρέλκειν λέγει. 'Prorsusque ita Latine dixeris quod non prius erat at postea id esse.' Heindorf.—'Nay but, if it was not before, it cannot be afterwards.' Cp. Soph. 265 B: 'Ἦτις ἂν αἰτία γίγνηται τοῖς μὴ πρότερον οὖσιν ὕστερον γίγνεσθαι. The position of ἀλλά in the MSS., however (ὕστερον ἀλλὰ libri omnes, W.), throws some doubt upon the reading, and ἄρα may be suggested. ὕστερον *ἄρα τοῦτο εἶναι, κ.τ.λ., 'that, as our postulate runs, this cannot afterwards be with-

p. 155. *ἀλλὰ ὕστερον τοῦτο εἶναι ἄνευ τοῦ γενέσθαι καὶ γί-
γνεσθαι ἀδύνατον ;

ΘΕΑΙ. Δοκεῖ γε δῆ.

ΣΩ. Ταῦτα δῆ, οἶμαι, ὁμολογήματα τρία μάχεται
αὐτὰ αὐτοῖς ἐν τῇ ἡμετέρᾳ ψυχῇ, ὅταν τὰ περὶ τῶν 5
ἀστραγάλων λέγωμεν, ἢ ὅταν φῶμεν ἐμὲ τηλικόνδε
ὄντα, μήτε ἀυξηθέντα μήτε τούναντίον παθόντα, ἐν
ἐνιαυτῷ σοῦ τοῦ νέου νῦν μὲν μείζω εἶναι, ὕστερον δὲ
ἐλάττω, μηδὲν τοῦ ἐμοῦ ὄγκου ἀφαιρεθέντος ἀλλὰ
c σοῦ ἀυξηθέντος. εἰμὶ γὰρ δὴ ὕστερον ὁ πρότερον οὐκ 10
ἦ, οὐ γενόμενος· ἄνευ γὰρ τοῦ γίγνεσθαι γενέσθαι

A third :
Nothing
can be
what it was
not, with-
out be-
coming.
These seem
to jar, when
we say that
the dice
which were
fewer are
now more
without
being in-
creased :
or that I,
who was
taller than
you, am

out becoming and having be-
come.' For the addition of
γίγνεσθαι cp. infr. C.

H. Schmidt observes that
the contradiction is not be-
tween the assumptions them-
selves, but between the as-
sumption and the fact. But
μάχεται αὐτὰ αὐτοῖς can only
mean 'fight amongst them-
selves,' and if the logic of such
a half-humorous passage is to
be pressed, No. 3 may be sup-
posed to say 'Socrates is what
he was not; he must have
changed.' 'No,' says No. 2,
'he cannot have changed, for
nothing has been taken from
him, therefore he is not dimin-
ished.' No. 1 then comes to
the aid of No. 2.

6. τηλικόνδε] 'Of the height
you see me.'

7. ἐν ἐνιαυτῷ] 'In the space
of a year.' 'Within a year.'
This very natural expression
has somehow given offence,
and Madvig conj. παθόντα ἐν
ἐμαντῷ, an emendation which
appears to have been antici-
pated by the copyist of Par.
1814.

9. μηδὲν τοῦ ἐμοῦ ὄγκου ἀφαι-
ρεθέντος] 'My size having been
stripped of nothing,' i.e. 'With-
out anything being taken from
my height.' Badham conjec-
tures μηδὲν ἐμοῦ τοῦ ὄγκου ἀφαι-
ρεθέντος. But this is unneces-
sary.

11. ἄνευ γὰρ τοῦ γίγνεσθαι γενέ-
σθαι ἀδύνατον] This axiom is sup-
plementary to the three former.
In the first, the aorist was used
(γενέσθαι), the present in the
second (αὐξάνεσθαι, φθίνειν). Both
(γενέσθαι καὶ γίγνεσθαι) are ac-
cordingly combined in the third,
by means of which the two
former are applied. It is now
shown that the aorist implies
the present. To us such re-
finements are difficult, because
needless. The subtlety is car-
ried still further in the Par-
menides, until it is reduced to
the formula, 'That which is,
is.' Parm. 156 C: 'Εστὸς τε
πρότερον ὕστερον κινεῖσθαι καὶ
πρότερον κινούμενον ὕστερον ἐστά-
ναι, ἄνευ μὲν τοῦ μεταβάλλειν οὐχ
οἷόν τε ἔσται ταῦτα πάσχειν' . . ἀλλ'
οὐδὲ μὲν μεταβάλλει ἄνευ τοῦ με-
ταβάλλειν.

now shorter, without becoming so.

ἀδύνατον, μηδὲν δὲ ἀπολλὺς τοῦ ὄγκου οὐκ ἂν ποτε p. 155.
ἐγίγνομην ἐλάττων. καὶ ἄλλα δὴ μυρία ἐπὶ μυρίοις
οὕτως ἔχει, εἴπερ καὶ ταῦτα † παραδεξόμεθα. *ἔπει
γάρ που, ὦ Θεαίτητε· δοκεῖς γοῦν μοι οὐκ ἄπειρος
5 τῶν τοιούτων εἶναι.

Theaetetus is full of wonder and bewilderment at this contradiction:—a sign of his philosophic nature.

ΘΕΑΙ. Καὶ νῆ τοὺς θεοὺς γε, ὦ Σώκρατες, ὑπερφυῶς ὡς θαυμάζω τί ποτ' ἐστὶ ταῦτα, καὶ ἐνιότῃ ὡς ἀληθῶς βλέπων εἰς αὐτὰ σκοτοδινῶ.

ΣΩ. Θεόδωρος γάρ, ὦ φίλε, φαίνεται οὐ κακῶς D
10 τοπάζειν περὶ τῆς φύσεώς σου. μάλα γὰρ φιλοσόφου τοῦτο τὸ πάθος, τὸ θαυμάζειν· οὐ γὰρ ἄλλη ἀρχὴ

3. καί, which implies a subtle connexion between ταῦτα and ἄλλα μυρία, can only be expressed in English by the emphasis on 'these.' Cp. Soph. Œd. Col. 276: "Ὅσπερ με κἀνεστήσαθ', ὧδε σώζεστε.

† παραδεξόμεθα] Sc. παρὰ τοῦ Πρωταγόρου. 'If we are to take this at his hands;' i. e. not only accept, but adopt this as our own difficulty. Cp. infr. 161 B, Charm. 162 E: Εἰ οὖν ξυγχωρεῖς τοῦτ' εἶναι σωφροσύνην ὅπερ οὕτως λέγει, καὶ παραδέχει τὸν λόγον, ἔγωγε πολὺ ἂν ἦδιον μετὰ σοῦ σκοποῖμην. . . Ἀλλὰ πάντῃ ξυγχωρῶ, ἔφη, καὶ παραδέχομαι. But it must be admitted that εἴπερ καὶ ταῦτ' *ἄρ' *ἀποδεξόμεθα would give a plainer sense.

*ἔπει γάρ που] 'I assume this (δῆ), for I suppose I take you with me.' Cp. Euthyph. 12 C: "Ἐπει γάρ που νῦν γε: Εὐθ. πάντῃ γε. The MSS. have εἰπέ, but there can be little doubt of the truth of Heindorf's emendation. The six dice are more when compared with four. They were fewer when compared with twelve. They cannot be more

without having become more, and they cannot have become more without increase. Protagoras would say: It is true the same thing cannot be more without addition, but the dice in the two cases are not the same thing, for they are in a different relation.—The distinction between relative and absolute quantity is so familiar to us, that this is apt to appear a mere verbal quibble. But the solution of such difficulties was one of the steps by which the Greeks arrived at that distinction.

9. οὐ κακῶς τοπάζειν] 'Theodorus is evidently right in his surmise about you. For this Wonder is a true symptom of the philosophic nature.'

11. οὐ γὰρ ἄλλη ἀρχὴ φιλοσοφίας ἢ αὕτη] Arist. Metaph. 1. 2: Διὰ τὸ θαυμάζειν οἱ ἄνθρωποι καὶ νῦν καὶ τὸ πρῶτον ἤρξαντο φιλοσοφεῖν, κ. τ. λ.

Aristotle also observes that if wonder is the beginning, cessation of wonder is the end of philosophy;—so reconciling Plato's saying with that of

p. 155. φιλοσοφίας ἣ αὕτη, καὶ ἔοικεν ὁ τὴν Ἴριω Θαύμαντος ἔκγονον φήσας οὐ κακῶς γενεαλογεῖν. ἀλλὰ πότερον μανθάνεις ἤδη δι' ὃ ταῦτα τοιαῦτ' ἐστὶν ἐξ ὧν τὸν Πρωταγόραν φαμὲν λέγειν, ἢ οὐπω;

ΘΕΑΙ. Οὐπω μοι δοκῶ.

ΣΩ. Χάριν οὖν μοι εἴσει, εἰάν σοι ἀνδρός, μᾶλλον
E δὲ ἀνδρῶν ὀνομαστῶν τῆς διανοίας τὴν ἀλήθειαν ἀπο-
κεκρυμμένην συνεξερευνήσωμαι αὐτῶν;

ΘΕΑΙ. Πῶς γὰρ οὐκ εἶσομαι, καὶ πάνυ γε πολλήν;

ΣΩ. Ἄθρει δὴ περισκοπῶν, μή τις τῶν ἀμνήτων
ἐπακούῃ. εἰσὶ δὲ οὗτοι οἱ οὐδὲν ἄλλο οἰόμενοι εἶναι ἢ
οὐδ' αὖ δύνωνται ἀπρὶξ τοῖν χεροῖν λαβέσθαι, πράξις

5

4. To meet these and other difficulties the 'Protagorean' doctrine is further developed. It must be concealed, however, from the uninitiate,

Democritus, who made ἀθανασία his aim. See K. F. Herm. Gesch. d. Plat. Phil. p. 153.

1. τὴν Ἴριω Θαύμαντος ἔκγονον] Hes. Theog. 265: Θαύμας δ' Ὀκεανοῖο βαθυρρεΐτας θυγάτρα | ἡγάγετ' Ἠλέκτρην ἢ δ' ὠκεΐαν τέκεν Ἴριν' cp. v. 780.

2. πότερον μανθάνεις ἤδη] 'Do you begin to perceive what is the reason of this, according to the theory we attribute to Protagoras?'

Aristotle, Met. 10. 1063 A, points out that the Protagorean doctrine rests very much on the relativity of quantity: Φαίνονται γὰρ οὐχ ἥκιστα τὰ κατὰ τὰς ἀντιφάσεις ταύτου κατηγορεῖν ἐκ τοῦ τὸ ποσὸν ὑπειληφέναι μὴ μένειν ἐπὶ τῶν σωμάτων διὰ τὸ καὶ εἶναι τετραπλῆν τὸ αὐτὸ καὶ οὐκ εἶναι. ἢ δ' οὐσία κατὰ τὸ ποιόν, τοῦτο δὲ τῆς ὁρισμένης φύσεως, τὸ δὲ ποσὸν τῆς ἀόριστον.

6. Χάρην, κ. τ. λ.] 'Shall I then earn your gratitude, if in regard to a man, or rather men, of high renown, I help you to elicit the truth of their

meaning from its hidingplace in their minds?'

μᾶλλον δὲ ἀνδρῶν] Viz. Heraclitus, Homer, and the others mentioned above, 152 E.

7. ἀνδρῶν . . αὐτῶν] The two genitives are not precisely in the same construction: ἀνδρῶν is governed by διανοίας, αὐτῶν by ἐξ in συνεξερ. The pronoun αὐτός, however, is frequently used to recall a noun, which, for the sake of emphasis, has been placed in the forepart of the sentence, e. g. Rep. 5. 477 D: Ἐπιστήμην πότερον δύνάμιν τινα φῆς εἶναι αὐτήν, κ. τ. λ. Cp. Shak. Winter's Tale, 5. 1: 'Whom | Though bearing misery, I desire my life | Once more to look on him.'

ἀποκεκρυμμένην is to be taken closely with συνεξερ., as the order shows. Cp. Phæd. 89 A: πεφευγὸτας ἀνεκαλέσάτο.

12. ἀπρὶξ τοῖν χεροῖν λαβέσθαι] What may be 'grasped thus.' The extreme materialists are here discarded; in the Sophist they are made better for the

those 'impenetrable' men, who believe in no unseen operations, but only in what they can clutch with both hands.

δὲ καὶ γενέσεις καὶ πᾶν τὸ ἀόρατον οὐκ ἀποδεχόμενοι p. 155.
ὥς ἐν οὐσίας μέρει.

ΘΕΑΙ. Καὶ μὲν δὴ, ὦ Σώκρατες, σκληροὺς γε
λέγεις καὶ ἀντιτύπους ἀνθρώπους. p. 156.

5 ΣΩ. Εἰσὶ γάρ, ὦ παῖ, μάλ' εὖ ἄμουνσοι. ἄλλοι δὲ

argument's sake, that we may be able to discourse with them. The description there is very similar. Soph. 246 A B: Οἱ μὲν εἰς γῆν ἐξ οὐρανοῦ καὶ τοῦ ἀοράτου πάντα ἔλκουσι, ταῖς χερσὶν ἀτεχνῶς πέτρας καὶ δρυὺς περιλαμβάνοντες. τῶν γὰρ τοιούτων ἐφαπτόμενοι πάντων δισχυρίζονται τοῦτο εἶναι μόνον ὃ παρέχει προσβολὴν καὶ ἐπαφὴν τινα, ταῦτόν σῶμα καὶ οὐσίαν ὀριζόμενοι, τῶν δὲ ἄλλων εἴ τις φησὶ μὴ σῶμα ἔχον εἶναι, καταφρονούντες τὸ παράπαν καὶ οὐδὲν ἐθέλοντες ἄλλο ἀκούειν. 247 C: τοῦτων οὐδ' ἂν ἐν ἐπαισχυνθείην οἷ γε αὐτῶν σπαρτοὶ τε καὶ αὐτόχθονες, ἀλλὰ διατείνοντ' ἂν πᾶν ὃ μὴ δυνατοὶ ταῖς χερσὶ ἐξυμπίεζιν εἰσὶν, ὥς ἄρα τοῦτο οὐδὲν τὸ παράπαν ἐστίν.

πράξεις] E. g. δικάια καὶ ἄδικος πράξεις. Cp. Soph. 247 A B.

1. γενέσεις] E. g. αἵσθησις, κίνησις, ἥδονή.

Sensationalism is here treated as already a kind of idealism, whereas in the corresponding passage of the Sophist, p. 246, the doctrine of an unseen *γένεσις* is regarded as an inference which the idealist by his dialectic compels the reluctant materialist to accept. See Introduction.

3. σκληροὺς . . καὶ ἀντιτύπους] 'Hard and repellent,' i. e. stubborn and impenetrable. Cp. Soph. 246 B: Ἦ δεινοὺς εἴρηκας ἄνδρας; ἦδη γὰρ καὶ ἐγὼ τούτων συχνοῖς προσέτυχον. For the verbal climax cp. Tim. 62 B C:

Σκληρὸν δέ, ὅσοις ἂν ἡμῶν ἡ σὰρξ ὑπείκη . . τὸ δὲ ἐκ τετραγῶνων ἐν βάσεων . . ἀντιτυπώτατον εἶδος. There is perhaps a humorous intention in the application of these material attributes to the men in question, similar to the play of words by which the Heracliteans are called *ρέυντες*, *infr.* 181 A.

5. ἄλλοι δὲ πολὺ κομψότεροι] In comparison with these advocates of gross bodily 'matter,' Protagoras is almost an idealist. His disciples believe not indeed in a world of *νοητὰ εἶδη*, but in a hidden process underlying appearances. Cp. Rep. 5. 477 C: δυνάμεως γὰρ ἐγὼ οὔτε τινα χρῶαν ὁρῶ οὔτε σχῆμα, κ. τ. λ.

ἄλλοι δέ] Viz. the μαθηταὶ Πρωταγόρου, to whom he communicated his doctrine ἐν ἀπορρήτῳ, 152 C. Schleiermacher (who is followed by Schanz) conjectured ἀλλ' οἶδε: but the men would then be apt to be confused with the *ἄνδρες ὀνομαστοὶ* above. The 'disciples of Protagoras' are evidently contemporaries of Plato. Aristippus is probably included. (*Κομψός* and *συρφετός* are opposed, Hippias Maj. 288 D: Οὐ κομψὸς ἀλλὰ συρφετός.) The word *κομψός* is used similarly of certain nameless (Pythagorean?) philosophers in Polit. 284 E, 285 A: Πολλοὶ τῶν κομψῶν λέγουσιν ὥς ἄρα μετρητικὴ περὶ πάντ' ἐστὶ τὰ γινόμενα. Cp. Phil. 53 C: κομψοὶ γὰρ δὴ τιwes (Megarians?) αὐ

p. 156. πολὺ κομψότεροι, ὧν μέλλω σοι τὰ μυστήρια λέγειν. ἀρχὴ δέ, ἐξ ἧς καὶ ἃ νῦν δὴ ἐλέγομεν πάντα ἥρτηται, ἥδε αὐτῶν, ὡς τὸ πᾶν κίνησις ἦν καὶ ἄλλο παρὰ τοῦτο οὐδέν, τῆς δὲ κινήσεως δύο εἶδη, πλήθει μὲν ἄπειρον ἐκάτερον, δύναμιν δὲ τὸ μὲν ποιεῖν ἔχον, τὸ δὲ πά- 5 σχειν. ἐκ δὲ τῆς τούτων ὁμιλίας τε καὶ τρίψεως πρὸς ἄλληλα γίνεταί ἑκγονα πλήθει μὲν ἄπειρα, δίδυμα δέ, τὸ μὲν αἰσθητόν, τὸ δὲ αἰσθησις, αἰὲ συνεκπίπτουσα καὶ γεννωμένη μετὰ τοῦ αἰσθητοῦ. αἱ μὲν οὖν αἰσθήσεις τὰ τοιάδε ἡμῖν ἔχουσιν ὀνόματα, ὅψεις 10 τε καὶ ἀκοαὶ καὶ ὁσφρήσεις καὶ ψύξεις τε καὶ καύσεις καὶ ἡδοναί γε δὴ καὶ λύπαι καὶ ἐπιθυμίαι καὶ φόβοι κεκλημέναι καὶ ἄλλαι, ἀπέραντοι μὲν αἱ ἀνώνυμοι,

Far more refined are those whose mysteries we now reveal. Their first principle, upon which the whole depends, is that All is motion. Motion is active and passive, and each kind is infinite. These meet and produce innumerable twin births:

τοῦτον τὸν λόγον ἐπιχειροῦσι μνη-
ύειν ἡμῖν οἷς δεῖ χάριν ἔχειν.

3. ἦν] 'Really is,'—according to the well-known idiom, which becomes more frequent in Aristotle. What a thing proves to be when an inquiry is finished, that it *was* before the inquiry began. It is a transference of the reality of history to a general statement. H. Schmidt's argument for taking ἦν literally, 'In the beginning all was motion,' is not convincing.—The doctrine asserted above is now more minutely developed.

ἄλλο . . οὐδέν] Sc. ἦν.

8. συνεκπίπτουσα] 'Tumbling forth to light at the same moment.' Compare the lively expression in Rep. 4. 432 D, when justice is discovered: *πάλα, ὦ μακάριε, φαίνεται πρὸ ποδῶν ἡμῖν ἐξ ἀρχῆς κυλινδεῖσθαι*. For the insertion of καὶ γεννωμένη cp. Soph. Ant. 537: *Καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας*. Aesch. Prom. 331: *Πάντων μετασχὼν καὶ τετολημκῶς ἐμοί*. The present

tense denotes a process that is always in transition.

10. τὰ τοιάδε . . ἔχουσιν ὀνόματα, ὅψεις . . κεκλημέναι] The slight redundancy helps to connect the sentence.

11. The senses of taste and touch are added in the version of Ficinus: 'olfactus, gustus, tactusque frigidorum et calidorum,' and Cornarius inserted καὶ γεύσεις καὶ θίξεις after ὁσφρήσεις, perhaps with reference to the false interpretation of infr. C D, βραδὺν . . θάττω.

12. ἡδοναί γε δὴ] The particles mark the transition to a class of things less familiarly known by the name αἰσθησις.

13. αἱ ἀνώνυμοι] See Locke, Hum. Und. b. 2. c. 3: 'I think it will be needless to enumerate all the particular simple ideas belonging to each sense, nor indeed is it possible if we would, there being a great many more of them belonging to most of the senses than we have names for.' Also Spinoza, Eth. 3

sensation and sensible thing springing forth together. Sensations include pleasures, pains, desires and fears, and there are many without a name. Sensible things are colours, sounds, and the like. All the things now spoken of

παμπληθεῖς δὲ αἱ ὀνομασμέναι· τὸ δ' αὖ αἰσθητὸν p. 156.
γένος τούτων ἐκάσταις ὁμόγονον, ὅψεσι μὲν χρώματα
παντοδαπαῖς παντοδαπά, ἀκοαῖς δὲ ὡσαύτως φωναί, c
καὶ ταῖς ἄλλαις αἰσθήσεσι τὰ ἄλλα αἰσθητὰ ξυγγενῇ
5 γιγνόμενα. Τί δὴ οὖν ἡμῖν βούλεται οὗτος ὁ μῦθος,
ὃ θεαίτητε, πρὸς τὰ πρότερα; ἄρα ἐννοεῖς;

ΘΕΑΙ. Οὐ πάνυ, ὃ Σώκρατες.

ΣΩ. Ἄλλ' ἄθρει ἐάν πως ἀποτελεσθῇ. βούλεται
γὰρ δὴ λέγειν ὡς ταῦτα πάντα μὲν, ὥσπερ λέγομεν,
10 κινεῖται, τάχος δὲ καὶ βραδυτῆς ἐν τῇ κινήσει αὐτῶν.
ὅσον μὲν οὖν βραδύ, ἐν τῷ αὐτῷ καὶ πρὸς τὰ πλησιάζοντα τὴν κίνησιν ἴσχει καὶ οὕτω δὴ γεννᾷ, τὰ δὲ D

(quoted by H. Schmidt): 'un-
cuique ex jam dictis clare con-
stare credo, affectus tot varia-
tiones oriri, ut nullo numero
definiri queant . . . pleræque
animi fluctuationes nomina non
habent.'

2. The Bodleian, with most
other MSS., has ἐκάστης.

5. οὗτος ὁ μῦθος] Cp. Soph.
242 C: Μῦθόν τινα ἐκάστος φαίνε-
ται μοι διηγείσθαι παισὶν ὡς οὖσιν
ἡμῖν, κ. τ. λ. For the spirit with
which all this is done compare
Rep. 8. 545 D E: Φῶμεν αὐτὰς
τραγκῶς, ὡς πρὸς παῖδας ἡμᾶς
παιζούσας καὶ ἐρεσχηλούσας, ὡς δὴ
σπουδῇ λεγούσας, ὑψηλολογου-
μένας λέγειν;

6. πρὸς τὰ πρότερα] 'In rela-
tion to what came before,' viz.
from 153 D, Ὑπόλαβε—to 155
C, παραδεξόμεθα.

8. Ἄλλ' ἄθρει ἐάν] 'Well, look
attentively; perhaps we shall
be able to finish it.' Cp. infr.
192 E: Ἰδὲ δὴ, ἐάν τι μᾶλλον
νῦν ἐπισπῇ. ἐάν='in the hope
that.'

9. ταῦτα] ποιῶντα, πάσχοντα,
αἰσθητά, αἰσθήσεις.

πάντα . . . κινεῖται] Cp. Locke:
'The next thing to be con-
sidered is, how bodies produce
ideas in us, and that is mani-
festly by impulse, the only way
which we can conceive bodies
operate in.'

11. ὅσον μὲν οὖν βραδύ] 'The
slower have their motion in
one spot, and in relation to
what is in contact with them,
and are thus the producing
elements; but those which are
[thus] produced are swifter;
for they are carried about, and
their motion is from place to
place.'

For ἐν τῷ αὐτῷ cp. infr. 181
CD: Ὅταν ᾗ μὲν ἐν τῷ αὐτῷ, κ. τ. λ.

12. τὰ δὲ γεννώμενα τούτῳ δὴ]
Schol.: Εἰς τὸ δὴ ὑποστικτέον.
This only means that οὕτω δὴ
is to be taken with the pre-
ceding words. The phrase has
been felt to be somewhat harsh;
and perhaps the second οὕτω
may have crept in from the
preceding clause. The (prob-
ably conjectural) interpolation
of Cornarius after οὕτω δὴ
[βραδυτέρα ἐστίν· ὅσον δὲ αὖ

p. 156. γεννώμενα τούτω δὴ θάπτω ἐστί· φέρεται γὰρ καὶ ἐν φορᾷ αὐτῶν ἡ κίνησις πέφυκεν. ἐπειδὴν οὖν ὅμμα καὶ ἄλλο τι τῶν τούτῳ ξυμμέτρων πλησιάσαν γεν-

are in motion. But the motion of some is swift and

ταχύ, πρὸς τὰ πόρρωθεν τὴν κίνησιν ἴσχει καὶ οὕτω γεννᾷ, τὰ δὲ γεννώμενα οὕτω δὴ] is quite unnecessary, and confuses the real sense. It was occasioned by the condensation of the language and the inversion or 'chiasm' in what follows, which, to correspond exactly, should have been τὰ δ' αὖ θάπτω φέρεται καὶ γεννᾶται. The slower motions are the ποιοῦντα and πάσχοντα, which, when in contact, produce (without changing place) the αἰσθητά and αἰσθήσεις (i. e. qualities and sensations), which are the 'quicker motions,' and pass to and fro between the ποιοῦν and πάσχον. Cp. inf. p. 159 C D: 'Ἐγέννησε γὰρ δὴ ἐκ τῶν προωμολογημένων τό τε ποιοῦν καὶ τὸ πάσχον γλυκύτητά τε καὶ αἴσθησιν, ἅμα φερόμενα ἀμφότερα. Qualities and sensations are in locomotion, because existing merely in the act of flowing from subject to object, and from object to subject, perhaps also because they are realized now here, now there. Cp. 153 D E. When it is said that they are the swifter motions, the theory is vaguely connected with Heraclitean doctrine. Sensations and qualities are drops in the ever-flowing river of succession. The man or the tree is like the dull weed that clogs it, itself to be carried down in time. Subject and object are more of the nature of Earth, sensation and quality are sparks of the everliving Fire. That the ποιοῦν and πάσχον are both

γεννῶντα appears from 159 C D: 'Ἐγέννησε γὰρ δὴ . . τό τε ποιοῦν καὶ τὸ πάσχον, quoted above.

Sensational idealism is hampered by the necessity of dissolving 'substance' (whether matter or mind) into a series of transient processes, without too violently contradicting experience. An instance of this logical necessity has appeared since the above note was written, in Mr. J. S. Mill's 'Permanent possibilities' (Mill on Hamilton, ch. XI.), a device which unintentionally throws a vivid light on Plato's meaning here. Perception and attribute are conceived as momentary; things and persons are imagined as a gradual growth and decay. By 'slow' and 'swift' are really meant 'lasting' and 'momentary.' The distinction of kinds of motion (ἀλλοίωσις, φορὰ) is purposely slurred over here, that it may come in as a fresh point at a later stage of the discussion, 181 C. Cp. 157 B. See also Kant, Krit. d. r. Vern. B, 230.

3. τῶν τούτῳ ξυμμέτρων] Men. 76 D: 'Ἐστὶ γὰρ χρέα ἀπορροή σχήματος ὅψει σύμμετρος καὶ αἰσθητός. This definition is said to be 'κατὰ Γοργίαν.' In Tim. 67 C Plato calls colour φλόγα ὧν σωμάτων ἐκάστων ἀπορρέουσιν, ὅψει ξύμμετρα μόρια ἔχουσιν πρὸς αἴσθησιν. Cp. ib. 45, 6. Plato's account of sensation in the Timæus coincides in many points with this part of the Theætetus, showing that, al-

of others slow. Those which produce are slow, and their motion depends on juxta-position. The things produced are swifter, for they are in locomotion, and do not merely

νήση τὴν λευκότητά τε καὶ αἴσθησιν αὐτῇ ξύμφυτον, p. 156.
 ἃ οὐκ ἂν ποτε ἐγένετο ἐκατέρου ἐκείνων πρὸς ἄλλο
 ἐλθόντος, τότε δὲ μεταξὺ φερομένων τῆς μὲν ὄψεως
 πρὸς τῶν ὀφθαλμῶν, τῆς δὲ λευκότητος πρὸς τοῦ Ε
 5 συναποτίκτοντος τὸ χρῶμα, ὁ μὲν ὀφθαλμὸς ἄρα
 ὄψεως ἐμπλεως ἐγένετο καὶ ὅρα δὴ τότε καὶ ἐγένετο
 οὗ τι ὄψις ἀλλὰ ὀφθαλμὸς ὁρῶν, τὸ δὲ ξυγγενήσαν
 τὸ χρῶμα λευκότητος περιεπλήσθη καὶ ἐγένετο οὐ
 λευκότης αὖ ἀλλὰ λευκόν, εἴτε ξύλον εἴτε λίθος εἴτε

though rejected as a theory of knowledge, the hypothesis is retained as a 'probable' doctrine of sense. See also Phil. 34.

3. τότε δὴ, κ.τ.λ.] 'Then it is that while these are issuing in the midst, sight from the eyes, whiteness from that which helps to create the colour, the eye is filled with seeing, and sees now, and becomes not sight indeed, but seeing eye, and that which helps to give the colour birth is covered with whiteness, and it too becomes not whiteness but white, whether stick or stone, or whatever it is that happens to have been coloured with this hue.'

μεταξὺ φερομένων] It is doubtful whether this means 'whilst they are moving,' or 'as they are moving in the midst.' The former is idiomatic Greek, but the latter seems preferable if we turn to 154 A: Μεταξὺ τι ἐκάστω ἴδιον γεγονός, and infr. 182 A: Φέρεσθαι ἕκαστον τούτων ἅμα αἰσθήσει μεταξὺ τοῦ ποιούντος τε καὶ τοῦ πάσχοντος. And the idiomatic use of μεταξὺ belongs rather to cases in which one action supervenes upon another, than where both are

simultaneous, as here.

9. εἴτε *ὄπουον, κ.τ.λ.] The MS. reading is ὄπουον ξ. χρῶμα. Heind. who receives ὄπουον . . χρῶμα from Cornarius, adds, 'ne ipso quidem χρῶμα opus fuerit, h.l.' But ὄπουον has scarcely more authority than χρῶμα. One MS. (Par. H.) has σῶμα on the margin, but ὄπουον . . σῶμα, though it has thus some slight authority, is not satisfactory. The real text is perhaps restored by dropping χρῶμα, and reading ὄπουον as in the text (ὄπουον Par. F.) 'White, whether stick or stone, or whatsoever happens to be coloured with that colour.' The repetition of similar consonants is a frequent form of corruption; cp. esp. 158 C; ὄπου χρῶ, κ.τ.λ.; where three MSS. (Bodl. Vat. Ven. II.) read ὄπου χρόνῳ χρῶ, κ.τ.λ. (Χρόνου, χρόνον, χρόνου, χρόνον, occurring within the next few lines.) Also, 149 C, ἀτόποις for ἀτόκοις Bodl. pr. Vat. pr. Ven. II. with ἀτοπάτατος a few lines above.

Another way is opened by the ingenious conjecture of Schanz, who reads ὄπουον . . σχῆμα. Cp. esp. Men. 75 B: Ἔστω γὰρ δὴ ἡμῖν τοῦτο σχῆμα, δ

p. 156. *ὁφροῦν ξυνέβη χρωσθῆναι τῷ τοιούτῳ χρώματι.

καὶ τᾶλλα δὴ οὕτω, σκληρὸν καὶ θερμὸν καὶ πάντα
τὸν αὐτὸν τρόπον ὑποληπτέον, αὐτὸ μὲν καθ' αὐτὸ

p. 157. μηδὲν εἶναι, ὃ δὴ καὶ τότε ἐλέγομεν, ἐν δὲ τῇ πρὸς
ἄλληλα ὁμιλίᾳ πάντα γίνεσθαι καὶ παντοῖα ἀπὸ 5
τῆς κινήσεως· ἐπεὶ καὶ τὸ ποιοῦν εἶναι τι καὶ τὸ
πάσχον αὐτῶν ἐπὶ ἐνὸς νοῆσαι, ὥς φασιν, οὐκ εἶναι
παγίως· οὔτε γὰρ ποιοῦν ἐστὶ τι, πρὶν ἂν τῷ πά-
σχοντι ξυνέλθῃ, οὔτε πάσχον, πρὶν ἂν τῷ ποιοῦντι·
τό τέ τι ξυνελθὼν καὶ ποιοῦν ἄλλω αὖ προσπεσόν 10
πάσχον ἀνεφάνῃ. ὥστε ἐξ ἀπάντων τούτων, ὅπερ ἐξ

become.

—The eye and its appropriate active motion come in contact. Then sight begins to flit from the eye and colour from the object of sight; the eye becomes a seeing eye, and the object becomes coloured.

μόνον τῶν ὄντων τυγχάνει χρώματι ἀεὶ ἐπόμενον. But the language is clearer and simpler without introducing the notion of 'form.' For εἴτε ξύλος εἴτε λίθος cp. infr. ἀνθρώπων τε καὶ λίθου καὶ ἕκαστον ζῷον τε καὶ εἶδος. Hipp. Maj. 292 D: Καὶ λίθω καὶ ξύλῳ καὶ ἀνθρώπῳ καὶ θεῷ, κ.τ.λ. The sentence is turned like Phædr. 237 A: Εἴτε δι' ὁδῆς εἶδος λιγύϊαι, εἴτε διὰ γένος μουσικὸν τὸ Λιγύων ταύτην ἔσχετε τὴν ἐπωνυμίαν. Rep. 10. 612 A: Εἴτε πολυειδὴς εἴτε μονοειδὴς εἴτε ὅπη ἔχει καὶ ὅπως. The aorists, while marking the momentariness of each act of sense, give picturesqueness to the expression, referring, as in the Homeric similes, to an imaginary case.

4. τότε] Supr. 152 D.

6. ἐπεὶ καὶ τὸ ποιοῦν] A further effort is here made to melt away the 'category of substance' into thin air. The 'permanent possibility' (which is only relatively permanent) is incognizable in itself. 'For it is impossible to have a firm notion (they say) even of the

active and passive elements as existing separately in any single case.' αὐτῶν, sc. τῶν κινουμένων, 'To distinguish in them the active or passive element as existing.' αὐτῶν refers, as H. Schmidt points out, to σκληρὸν καὶ θερμὸν καὶ πάντα, κ.τ.λ., i. e. sense-phenomena generally. It depends rather on τὸ ποιοῦν καὶ τὸ πάσχον than on ἐνός. Cp. Arist. Met. 5. 20: Μηδὲν ἀξίων λέγεσθαι πλὴν τῷ οἰκείῳ ἐν ἐφ' ἐνός. For αὐτῶν Cornarius suggested αὐτῷ τι. If a change were necessary, αὐτῶν would seem more probable. τῶν ἐπὶ ἐνός, 'of things taken singly,' might then be compared with τῶν ἐν ἐκείνων, Phil. 16 D. (Wohlrab joins ἐπὶ ἐνός αὐτῶν, 'in the case of any one of them.') For ἐπὶ ἐνός cp. infr. 186 A, ἐπὶ πάντων.

7. νοῆσαι . . παγίως] Rep. 5. 479 C: Καὶ γὰρ ταῦτα ἐπυμφοτερίζουν, καὶ οὐτ' εἶναι οὔτε μὴ εἶναι οὐδὲν αὐτῶν δυνατόν παγίως νοῆσαι, οὐτ' ἀμφοτέρω οὔτε οὐδέτερον. The word is used by Aristotle.

11. πάσχον ἀνεφάνῃ] E. g. The same eye, when seen, is active, when seeing, passive,

Neither seeing eye nor coloured object can be thought of as existing independently of this mutual process. We must not speak of anything as existing, but only as becoming this or that, arising, perishing, or changing. This applies not only to single things, but to those

ἀρχῆς ἐλέγομεν, οὐδὲν εἶναι ἐν αὐτὸν κάθ' αὐτό, ἀλλά p. 157.
τινὶ αἰεὶ γίνεσθαι, τὸ δ' εἶναι πανταχόθεν ἐξαιρετέον, B
οὐχ ὅτι ἡμεῖς πολλὰ καὶ ἄρτι ἡναγκάσμεθα ὑπὸ συνη-
θείας καὶ ἀνεπιστημοσύνης χρῆσθαι αὐτῷ. τὸ δ' οὐ
5 δεῖ, ὡς ὁ τῶν σοφῶν λόγος, οὔτε τι ξυγχωρεῖν οὔτε
του οὔτ' ἐμοῦ οὔτε τόδε οὔτ' ἐκείνο οὔτε ἄλλο οὐδὲν
ὄνομα ὃ τι ἂν ἴσῃ, ἀλλὰ κατὰ φύσιν φθέγγεσθαι
γινόμενα καὶ ποιούμενα καὶ ἀπολλύμενα καὶ ἀλλοι-
ούμενα. ὥς ἐάν τί τις στήσῃ τῷ λόγῳ, εὐέλεγκτος ὁ
10 τοῦτο ποιῶν. δεῖ δὲ καὶ κατὰ μέρος οὕτω λέγειν καὶ
περὶ πολλῶν ἀθροισθέντων, ᾧ δὴ ἀθροίσματι ἄνθρω-
πὸν τε τίθενται καὶ λίθον καὶ ἕκαστον ζῷόν τε καὶ C
εἶδος. Ταῦτα δὴ, ὦ Θεαίτητε, ἄρ' ἡδέα δοκεῖ σοι
εἶναι, καὶ γεύοιο ἂν αὐτῶν ὡς ἀρεσκόντων;

3. οὐχ ὅτι ἡμεῖς] 'Though, as I need not observe.' The irony of this appears very clearly, if we compare 197 A: Εἰ μέντοι ἦν ἀντιλογικός, κ.τ.λ.

4. τὸ δ' οὐ δεῖ] Sc. ποιεῖν. Or rather τό is an accusative in opposition to the active of ξυγχωρεῖν, κ.τ.λ.

5. οὔτε του] The genitive is a point of transition to ἐμοῦ.

7. φθέγγεσθαι . .] 'To use the expression.' ('Man muss Ausdrücke wie γινόμενα ff. brauchen.' H. Schmidt.)

9. ὁ τοῦτο ποιῶν] For the redundancy cp. Rep. 6. 506 A: Δίκαια καὶ καλὰ ἀγνούμενα ὅπη ποτὲ ἀγαθὰ ἔστιν, οὐ πολλοῦ τινος ἄξιον φύλακα κεκτῆσθαι τὸν τοῦτο ἀγροῦντα.

11. ᾧ δὴ ἀθροίσματι . . τίθενται] Sc. ὄνομα. The subject of τίθενται is indefinite. From our Protagorean point of view, that which answers to a common name, or which counts for one, is not ἐν ἐπὶ πολλῶν, nor ἐν παρὰ

τὰ πολλά, but an arbitrary or conventional aggregate of phenomena. Cp. Parm. 165 A, where the word ὅκος answers to ἀθροίσμα here, but implies something even more vague and formless. The same terminology recurs infr. 182 A, οὐ μακθάνεις ἀθρόον λεγόμενον, where it denotes genus as opposed to species. A doubt may be raised whether the wholes here intended are general (a class = an aggregate of individuals) or particular (a thing or person = an aggregate of attributes). The former is preferable. Cp. however Tim. 56 C: Ξυναθροισθέντων δὲ πολλῶν τοὺς ὅκους αὐτῶν ὁρᾶσθαι (of the invisible particles of bodies).

12. καὶ ἕκαστον ζῷόν τε καὶ εἶδος] These words, which have occasioned needless difficulty, are to be explained by the common ellipse of ἄλλο, 'Men and other animals,' 'animals and other forms.'

p. 157. ΘΕΑΙ. Οὐκ οἶδα ἔγωγε, ὦ Σώκρατες· καὶ γὰρ οὐδὲ περὶ σοῦ δύναμαι κατανοῆσαι, πότῃρα δοκοῦντά σοι λέγεις αὐτὰ ἢ ἐμοῦ ἀποπειρᾶ.

ΣΩ. Οὐ μνημονεύεις, ὦ φίλε, ὅτι ἐγὼ μὲν οὐτ' οἶδα οὔτε ποιούμεαι τῶν τοιούτων οὐδὲν ἐμὸν, ἀλλ' 5 εἰμὶ αὐτῶν ἄγονος, σὲ δὲ μαιεύομαι καὶ τούτου ἔνεκα ἐπάδω τε καὶ παρατίθην ἐκάστων τῶν σοφῶν ἀπο- 10 γεύσασθαι, ὥς ἂν εἰς φῶς τὸ σὸν δόγμα ξυνεξαγάγω· ἐξαχθέντος δέ, τότ' ἤδη σκέψομαι εἴτ' ἀνεμαῖον εἴτε γόνιμον ἀναφανήσεται. ἀλλὰ θαρρῶν καὶ καρτερῶν 10 εὖ καὶ ἀνδρείως ἀποκρίνου ἃ ἂν φαίνηταί σοι περὶ ὧν ἂν ἐρωτῶ.

ΘΕΑΙ. Ἐρώτα δῆ.

ΣΩ. Λέγε τοίνυν πάλιν, εἴ σοι ἀρέσκει τὸ μή τι εἶναι ἀλλὰ γίγνεσθαι αἰεὶ ἀγαθὸν καὶ καλὸν καὶ πάντα 15 ἃ ἄρτι διῆμην.

5. ποιούμεαι] 'Tanquam proprium mihi vindico, velut dicitur ποιεῖσθαι τινα νόον.' Heind. Is it not rather, 'give birth to?' 'Produce as mine?' Cp. Rep. 2. 372 C: Ποιούμενοι τοὺς παῖδας. Crit. 45 D: Ἡ γὰρ οὐ χρὴ ποιεῖσθαι παῖδας.

7. παρατίθην] Supr. 149 C: Διδούσαι γε αἱ μαῖαι φαρμάκια καὶ ἐπάδουσαι. See the description of the education of a Greek youth in the Protagoras, 325 E: Παρατιθέασιν αὐτοῖς ἐπὶ τῶν βάθρων ἀναγιγνώσκων ποιητῶν ἀγαθῶν ποιήματα. The genitive is perhaps partitive with παρατίθην, but more probably governed by ἀπογείναισθαι.

10. καὶ καρτερῶν] 'And with perseverance.' Boldness was all he required at first; 148 C, θάρρει: 151 D, εἰς . . ἀνδρίην.

14. εἴ σοι ἀρέσκει] 'Whether

you are pleased with the idea that nothing is, but is ever becoming, good and noble, as well as what we have just enumerated.'

15. ἀγαθὸν καὶ καλόν] As in 156 B αἰσθησις is made to include desire, fear, etc., so, by the subtle introduction of these words, the doctrine is pushed to its farthest limits, and thus its chief fallacy is hinted at—that of arguing from sense to higher things. So afterwards Protagoras is made to assume that the doctrine applies to states as well as individuals.

ἀγαθὸν καὶ καλόν are brought in as it were accidentally, merely as a fresh example, like κοροπλαθῶν supr. 147 B. But this, to the Platonic reader, was already a tacit 'reductio ad absurdum,' and for all readers

bundles of things, which men call sorts or natures.

Theaetetus is invited to acknowledge the theory so far developed. Socrates disclaims having any share in it, except that he has helped to bring it to the birth. The Good and Noble must be thought of with other things, as not existing, but arising continually.

ΘΕΑΙ. 'Αλλ' ἔμοιγε, ἐπειδὴ σοῦ ἀκούω οὕτω δι- p. 157.
εξιόντος, θαυμασίως φαίνεται ὡς ἔχειν λόγον καὶ ὑπο-
ληπτέον ἥπερ διελήλυθας.

ΣΩ. Μὴ τοίνυν ἀπολίπωμεν ὅσον ἐλλείπον αὐτοῦ. Ε
5 λείπεται δὲ ἐνυπνίων τε πέρι καὶ νόσων, τῶν τε ἄλλων
καὶ μανίας ὅσα τε παρακούειν ἢ παρορᾶν ἢ τι ἄλλο
παραισθάνεσθαι λέγεται. οἶσθα γάρ που ὅτι ἐν πᾶσι
τούτοις ὁμολογουμένως ἐλέγχεσθαι δοκεῖ ὃν ἄρτι διη-
μεν λόγον, ὡς παντὸς μᾶλλον ἡμῖν ψευδεῖς αἰσθήσεις
10 ἐν αὐτοῖς γιγνομένας, καὶ πολλοῦ δεῖ τὰ φαινόμενα p. 158.
ἐκάστω ταῦτα καὶ εἶναι, ἀλλὰ πᾶν τούναντίον οὐδὲν
ὧν φαίνεται εἶναι.

5. A formidable class of objections is now disposed of. It is commonly said that in dreams and madness

it prepares the way for the pivot-argument from the δόξα τοῦ ὠφελίμου in what follows, 177 ff. H. Schmidt, however, approves of Heindorf's proposal to cancel these significant words.

2. θαυμασίως φαίνεται ὡς ἔχειν] The order is φαίνεται θαυμασίως ὡς ἔχειν. θαυμασίως ὡς is stronger than θαυμασίως, and is formed by attraction of the antecedent from θαυμάσιόν ἐστιν ὡς.

4. Μὴ τοίνυν] The doctrine is now so far developed that we have only to notice an objection, and it will be complete. As false opinion is our stumbling-block afterwards, so now false impressions have to be accounted for. The solution is a simple one, and confirms our theory—they are not false to him who is the subject of them. The position, Sense is knowledge, was at first made equivalent to the reality of the object of sense (p. 152). But are dreams real? Are the illusions of madness true? Is that

really bitter which tastes so to the diseased palate?—If truth is wholly relative, if nothing is but what becomes, this must be so.

5. καὶ νόσων, τῶν τε ἄλλων καί] 'And disease, especially madness and its delusions of sight, hearing, and other senses.' μανία is the subject of λέγεται, and ὅσα is cogn. accus. Cp. Soph. Trach. 406: Δεύσσων μάταια.

6. ὅσα . . τί ἄλλο] The double cognate accusative is also noticeable. 'The cases in which it is said—to have any other illusory impression.'

10. πολλοῦ δεῖ] This phrase has become equivalent to an adverb. Hence it is unnecessary to adopt δεῖν from Heindorf's conjecture.

11. ἀλλὰ πᾶν τούναντίον οὐδὲν ὧν φαίνεται εἶναι] E. g. Democritus (who is believed to have written against Protagoras) said of all sensations except hardness and weight: Σημεῖον δ' ὡς οὐκ εἰσὶ φύσει τὸ μὴ ταῦτα πᾶσι φαίνεσθαι τοῖς ζώοις, ἀλλ' ὃ ἡμῖν γλυκύ, τοῦτ'

p. 158. ΘΕΑΙ. Ἀληθέστατα λέγεις, ὦ Σώκρατες.

ΣΩ. Τίς δὴ οὖν, ὦ παῖ, λείπεται λόγος τῷ τῇν αἴσθησιν ἐπιστήμην τιθεμένῳ καὶ τὰ φαινόμενα ἐκαστῷ ταῦτα καὶ εἶναι τούτῳ ᾧ φαίνεται;

ΘΕΑΙ. Ἐγὼ μὲν, ὦ Σώκρατες, ὁκνῶ εἰπεῖν ὅτι οὐκ ἔχω τί λέγω, διότι μοι νῦν δὴ ἐπέπληξας εἰπόντι αὐτό. ἐπεὶ ὡς ἀληθῶς γε οὐκ ἂν δυναίμην ἀμφισβητῆσαι ὡς οἱ μαινόμενοι ἢ οἱ ὀνειρώττοντες οὐ ψευδῇ δοξάζουσιν, ὅταν οἱ μὲν θεοὶ αὐτῶν οἶωνται εἶναι, οἱ δὲ πτηνοὶ τε, καὶ ὡς πετόμενοι ἐν τῷ ὕπνῳ διανο-
ῶνται.

ΣΩ. Ἄρ' οὖν οὐδὲ τὸ τοιόνδε ἀμφισβήτημα ἐννοεῖς περὶ αὐτῶν, μάλιστα δὲ περὶ τοῦ ὄναρ τε καὶ ὕπαρ;

ΘΕΑΙ. Τὸ ποῖον;

ΣΩ. Ὁ πολλάκις σε οἶμαι ἀκηκοέναι ἐρωτῶντων τί ἂν τις ἔχοι τεκμήριον ἀποδείξαι, εἴ τις ἔροιτο νῦν οὕτως ἐν τῷ παρόντι, πότερον καθεύδομεν καὶ πάντα ἃ διανοοῦμεθα ὀνειρώττομεν, ἢ ἐγρηγόραμεν τε καὶ ὕπαρ ἀλλήλοις διαλεγόμεθα.

ΘΕΑΙ. Καὶ μὴν, ὦ Σώκρατες, ἀπορόν γε ὅτῳ χρὴ

nothing of what appears is real. Protagoras says, All that appears to me is real to me. What account does he then give of these phenomena?

There is a doubt which is often raised about them: e.g. when it is asked, Can we prove that we are not dreaming now?

ἄλλοις πικρὸν καὶ ἐτέροις ὀξύ καὶ ἄλλοις δριμύ, τοῖς δὲ στρυφνόν· καὶ τὰ ἄλλα δὲ ὡσαύτως.

6. νῦν δὴ] Supr. 151 D.

9. οἱ μὲν . . αὐτῶν] I.e. the madmen.

10. πτηνοὶ τε] Sc. οἶωνται εἶναι. Cp. supr. 149 D: τίκτειν τε δὴ, and note.

15. Ὁ πολλάκις] δ is not exactly governed by ἀκηκοέναι ἐρωτῶντων, but is cognate accusative in apposition with the whole sentence which follows. 'What question do you allude to? This. I dare say you have often heard it asked, etc.' Riddell's Digest, § 15, b. Cp. 165

D: Ἄ ἑλλοχῶν ἂν πελταστικὸς ἀνὴρ μισθοφόρος ἐν λόγοις ἐρόμενος, κ.τ.λ. Rep. 4. 443 B: Τὸ ἐνύπνιον, ὃ ἔφαμεν ὑποπτεῦσαι, κ.τ.λ.

Arist. Met. 3. 6. 1011 A: Τὰ δὲ τοιαῦτα ἀπορήματα ὁμοία ἐστὶ τῷ ἀπορεῖν πότερον καθεύδομεν νῦν ἢ ἐγρηγόραμεν. Ib. 7. 5.

20. ἀπορόν γε ὅτῳ χρὴ ἐπιδείξει] Descartes de la Méthode, p. 164 (Cousin): 'Et que les meilleurs esprits y étudient tant qu'il leur plaira, je ne crois pas qu'ils puissent donner aucune raison, qui soit suffisante pour ôter cette doute, s'ils ne présupposent l'existence de Dieu.' Descartes, however, would not say

ἐπιδείξαι τεκμηρίω. πάντα γὰρ ὥσπερ ἀντίστροφα p. 158.
τὰ αὐτὰ παρακολουθεῖ. ἃ τε γὰρ νυνὶ διειλέγμεθα,
οὐδὲν κωλύει καὶ ἐν τῷ ὕπνῳ δοκεῖν ἀλλήλοις διαλέ-
γεσθαι· καὶ ὅταν δὴ ὄναρ ὀνειράτα δοκῶμεν διηγεί-
σθαι, — ἄτοπος ἡ ὁμοιότης τούτων ἐκείνους.

Dreams
have as
much real-
ity to the
dreaming
mind, as
daylight
impressions
have to

ΣΩ. Ὅρας οὖν ὅτι τό γε ἀμφισβητῆσαι οὐ χαλε-
πόν, ὅτε καὶ πότερόν ἐστιν ὕπαρ ἢ ὄναρ ἀμφισβητεῖ-
ται, καὶ δὴ ἴσου ὄντος τοῦ χρόνου ὃν καθεύδομεν ὧς δ
ἐγρηγόραμεν, ἐν ἐκατέρῳ διαμάχεται ἡμῶν ἡ ψυχὴ
10 τὰ αἰεὶ παρόντα δόγματα παντὸς μᾶλλον εἶναι ἀληθῆ,

ὁμοίως ἐφ' ἐκατέροις διῶσχυρίζομεθα.
Attention was of course early
attracted by the phenomena of
dreams. See esp. Pl. 22. 199 :
'Ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύ-
γοντα διώκειν.

B has ὅτῳ χρόνῳ χρή, whence
Schanz formerly conjectured ὅτῳ
χρώμενον χρή, and now reads ὅτῳ
χρεῶν. But T gives χρή, and
χρόνου occurs a few lines below.

ἄπορον] Sc. τὸ ἀμφισβήτημα
γίνεται. ὅτῳ, κ.τ.λ., explains the
point of the difficulty.

1. πάντα γὰρ ὥσπερ ἀντίστροφα
τὰ αὐτὰ παρακολουθεῖ] 'For
everything corresponds in each
exactly, as if one series was the
counterpart of the other.'

3. ἐν τῷ ὕπνῳ] This is the
reading of the best MSS., though
ἐνυπνίῳ is supported by the
greater number. If the latter
reading were adopted, ἐν τῷ
must be changed to ἐν τῷ.

4. καὶ ὅταν δὴ] 'And when in a
dream we do seem to be relating
dreams, — it is strange, the re-
semblance of this state to that.'

ὀνειράτα . . διηγείσθαι] Either
(1) 'to tell dreams,' or (2) 'to
give utterance to thoughts
which are only dreams.' Cp.
supr. πάντα ἃ διανοούμεθα ὀνειρώτ-

τομεν. ὀνειράτα in (2) is a sort
of cognate accusative, or rather,
is in apposition to the suppress-
ed object of διηγείσθαι. ὄναρ is
adverbial to δοκῶμεν. (Meno 85
C : "Ὡσπερ ὄναρ ἄρτι ἀνακείνηνται
αἱ δόξαι αὐταί). But the former
explanation (1) is simpler and
is really free from objection.
ὅταν δὴ has a different force in
(1) and (2). Either, (1) 'When
it comes to this,' marking a
climax, or, (2) 'When in fact,'
marking the correspondence to
the previous clause. The second
interpretation (2), although in
some ways plausible, seems to
require Hirschig's emendation
διελέγεσθαι for διηγείσθαι. τού-
των refers to the waking, ἐκεί-
νοισι to the sleeping state, like
ἐνθάδε and ἐκεῖ of the visible
and invisible world. There is
a slight break in the sentence
before ἄτοπος, κ.τ.λ. Heindorf's
conjecture ἄττα (for ὀνειράτα),
approved by Cobet, and adopted
by Schanz, ('and when in
dreams we do seem to be re-
lating something'), is rather
flat, but is more plausible if we
adopt Hirschig's emendation :
'when we seem to have a con-
versation in our dream.'

p. 158. ὥστε ἴσον μὲν χρόνον τάδε φαμέν ὄντα εἶναι, ἴσον δὲ ἐκείνα, καὶ ὁμοίως ἐφ' ἑκατέροις διῃσχυρίζομεθα.

ΘΕΑΙ. Παντάπασι μὲν οὖν.

ΣΩ. Οὐκοῦν καὶ περὶ νόσων τε καὶ μανιῶν ὁ αὐτὸς λόγος, πλὴν τοῦ χρόνου, ὅτι οὐχὶ ἴσος;

ΘΕΑΙ. Ὅρθως.

ΣΩ. Τί οὖν; πλήθει χρόνου καὶ ὀλιγότητι τὸ ἀληθὲς ὁρισθήσεται;

Ε ΘΕΑΙ. Γελοῖον μέντ' ἂν εἴη πολλαχῇ.

ΣΩ. Ἀλλὰ τι ἄλλο ἔχεις σαφὲς ἐνδείξασθαι, ὅποια τούτων τῶν δοξασμάτων ἀληθῇ;

ΘΕΑΙ. Οὐ μοι δοκῶ.

ΣΩ. Ἐμοῦ τοίνυν ἄκουε οἷα περὶ αὐτῶν ἂν λέγοιεν οἱ τὰ αἰὲ δοκοῦντα ὀριζόμενοι τῷ δοκοῦντι εἶναι ἀληθῇ. λέγουσι δέ, ὥς ἐγὼ οἶμαι, οὕτως ἐρωτῶντες, ὦ Θεαίτητε, ὃ ἂν ἕτερον ἢ παντάπασι, μὴ πῇ τινα δύναμιν τὴν αὐτὴν ἔξει τῷ ἑτέρῳ; καὶ μὴ ὑπολάβωμεν τῇ μὲν ταῦτόν εἶναι ὃ ἐρωτῶμεν, τῇ δὲ ἕτερον, ἀλλ' ὅλως ἕτερον.

7. πλήθει χρόνου καὶ ὀλιγότητι] The supporters of the same doctrine as quoted by Aristotle extended this argument to meet that from general consent. Met. 3. 5. 1009 B: Τὸ μὲν γὰρ ἀληθὲς οὐ πλήθει κρίνεσθαι οἴονται προσήκειν οὐδὲ ὀλιγότητι.

10. τι ἄλλο . . . σαφές] 'Any other certain test.'

14. ὀριζόμενοι] 'Who determine.' Perhaps there is a touch of irony in the application of this word to the Protagoreans.

17. μὴ ὑπολάβωμεν τῇ μὲν ταῦτόν] These words expand παντάπασι, and are required in order to place Theætetus at the right point of view. Megarian subtlety is here ironi-

cally brought to the help of Protagoras, by the introduction of a fallacy in the Euthydemus vein. The language of logic is applied to the sensible world: the language of ideas to things which admit of degrees. And the idea dwelt upon throughout is that of difference. The language is humoured accordingly. Socrates ill can hardly be said to be ὅλως ἕτερον, wholly different, from Socrates well, but they differ when taken each as a whole, ὅλον τοῦτο ὄλω ἐκείνω (159 B). Cp. Democritus ap. Ar. de Gen. et Cor. 1. 2: Καὶ ὅλως ἕτερον φαίνεσθαι ἐνὸς μετακινήθεντος· ἐκ τῶν αὐτῶν γὰρ τραγῳδία καὶ κωμῳδία γίγνεται γραμμάτων.

the waking mind.

And half our life is spent in dreaming.

The impressions of madness, too, though more short-lived, are real at the time to them who experience them.

In both cases it is impossible to demonstrate which is the real world.

* Our theory resolves this doubt as follows:

That which
is different
has a dif-
ferent
power,

ΘΕΑΙ. Ἀδύνατον τοίνυν ταυτόν τι ἔχειν ἢ ἐν δυ- p. 158.
νάμει ἢ ἐν ἄλλῳ ὁφρῶν, ὅταν ἢ κομιδῇ ἕτερον. p. 159.

ΣΩ. Ἄρ' οὖν οὐ καὶ ἀνόμοιον ἀναγκαῖον τὸ τοιοῦ-
τον ὁμολογεῖν;

5 ΘΕΑΙ. Ἔμοιγε δοκεῖ.

ΣΩ. Εἰ ἄρα τι ξυμβαίνει ὁμοίον τῷ γίνεσθαι ἢ
ἀνόμοιον, εἴτε αὐτῷ εἴτε ἄλλῳ, ὁμοιούμενον μὲν ταύ-
τον φήσομεν γίνεσθαι, ἀνομοιούμενον δὲ ἕτερον;

ΘΕΑΙ. Ἀνάγκη.

Whether
this be
active or
passive.

10 ΣΩ. Οὐκοῦν πρόσθεν ἐλέγομεν ὡς πολλὰ μὲν εἶη
τὰ ποιῶντα καὶ ἄπειρα, ὡσαύτως δέ γε τὰ πά-
σχοντα;

ΘΕΑΙ. Ναί.

And the
same thing
in combi-
nation with
different

ΣΩ. Καὶ μὴν ὅτι γε ἄλλο ἄλλῳ συμμιγνύμενον
15 καὶ ἄλλῳ οὐ ταῦτ' ἄλλ' ἕτερα γεννῆσει;

1. τοίνυν] 'Then,' i.e. tak-
ing the question as you put it
in their behalf. The particle
is added with reference to the
words καὶ μή, κ.τ.λ., above.

2. ὅταν] Hirschig and Schanz
read ὅ ἂν from Badham's con-
jecture. But the subject of
ἔχειν is easily supplied from the
preceding sentence, leaving τι
joined to ταυτόν as the object.

6. Εἰ ἄρα] 'What is the same
is like, therefore what is like is
the same.' This is one of many
examples of the imperfect state
of logic, which puts Socrates'
respondent at his mercy. He
does not always escape un-
checked, however, see Prot.
350 C: "Ἐγωγε ἐρωτηθεὶς ὑπὸ σοῦ
εἰ οἱ ἀνδρείοι θαρραλέοι εἰσιν, ὡμο-
λόγησα· εἰ δὲ καὶ οἱ θαρραλέοι
ἀνδρείοι, οὐκ ἠρωτήθην· εἰ γάρ με
τότε ἤρου, εἶπον ἂν ὅτι οὐ πάντες.
And Socrates is not now speak-
ing in his own name.

8. ἀνομοιούμενον] ἀνομοιωῖς
used several times by Plato,
but is not found in other
writers. It seems to be a coin-
age of some philosopher. See
esp. Rep. 8. 547 A.

10. πρόσθεν ἐλέγομεν] Soph.
259 C: 'Ὁ καὶ πρόσθεν εἴρηται.

14. ἄλλο ἄλλῳ . . καὶ ἄλλῳ] Cp.
Rep. 2. 369 C: Παραλαμβάνων
ἄλλος ἄλλον ἐπ' ἄλλον, τὸν δ' ἐπ'
ἄλλον χρεῖα. 'The combina-
tion of one element with this
and another with that, and
again with another different
from all.' Compare with what
follows, Ar. Met. 5. 2. 1026
B: Εἰσὶ γὰρ οἱ τῶν σοφιστῶν
λόγοι περὶ τὸ συμβεβηκὸς ὡς
εἰπεῖν μάλιστα πάντων, πότερον
ἕτερον ἢ ταῦτον . . μουσικὸς Κορί-
σκος καὶ Κορίσκος, κ.τ.λ.

15. γεννῆσει] The future is
used because συμμιγνύμενον = ἐὰν
συμμίσηται.

p. 159.

B

ΘΕΑΙ. Πάνν μὲν οὖν.

ΣΩ. Λέγωμεν δὴ ἐμέ τε καὶ σὲ καὶ τὰλλ' ἤδη
κατὰ τὸν αὐτὸν λόγον· Σωκράτη ὑγιαίνοντα καὶ Σω-
κράτη αὖ ἀσθενοῦντα· πότερον ὅμοιον τοῦτ' ἐκείνῳ ἢ
ἀνόμοιον φήσομεν;

things has
different
products.Socrates
ill, is a dif-
ferent man
from So-
crates well,

5

ΘΕΑΙ. Ἐπεὶ τὸν ἀσθενοῦντα Σωκράτη, ὅλον τοῦτο
λέγεις ὅλῳ ἐκείνῳ, τῷ ὑγιαίνοντι Σωκράτει;

ΣΩ. Κάλλιστα ὑπέλαβες· αὐτὸ τοῦτο λέγω.

ΘΕΑΙ. Ἀνόμοιον δὴ πού.

ΣΩ. Καὶ ἕτερον ἄρα οὕτως ὥσπερ ἀνόμοιον;

10

ΘΕΑΙ. Ἀνάγκη.

C ΣΩ. Καὶ καθεύδοντα δὴ καὶ πάντα ἅ νῦν διήλ-
θομεν, ὡσαύτως φήσεις;

Socrates
sleeping
from So-
crates wak-
ing, and so
on.

ΘΕΑΙ. Ἐγώ γε.

ΣΩ. Ἐκαστον δὴ τῶν πεφυκότων τι ποιεῖν, ἄλλο 15
τι, ὅταν μὲν λάβῃ ὑγιαίνοντα Σωκράτη, ὡς ἐτέρῳ μοι
χρήσεται, ὅταν δὲ ἀσθενοῦντα, ὡς ἐτέρῳ;

Therefore,
in combi-
nation with
the same
active mo-
tion they
will pro-
duce dif-
ferent re-
sults,

ΘΕΑΙ. Τί δ' οὐ μέλλει;

ΣΩ. Καὶ ἕτερα δὴ ἐφ' ἐκατέρου γεννήσομεν ἐγώ
τε ὁ πάσχω καὶ ἐκείνῳ τὸ ποιοῦν;

20

2. Λέγωμεν δὴ] Phæd. 100
C: Καὶ πάντα δὴ οὕτω λέγω.
Σωκράτη is in an imperfect con-
struction, governed partly by
λέγωμεν, partly by φήσομεν. The
object here is to impress us
with the assumption of the ab-
soluteness of difference.

ἤδη] I. e. Having laid down
these premises. We now ven-
ture to apply our theory uni-
versally: not as supr. 153 D:
Κατὰ τὰ ὅμματα πρῶτον.

12. καθεύδοντα] Par. F. marg.
add. καὶ ἐγρηγοροῦντα. Bodl.
καθεύδοντι. Is it possible that
καθεύδοντα δὴ ἐγρηγοροῦντα may
be the true reading? But cp.

supr. 149 E: Εἰς γυναῖκα δέ, and
see Riddell's Digest, § 232.
—'Platoni satis visum est res
quasdam significasse.' Wohl-
rab.

13. ὡσαύτως φήσεις] Sc. ἀνό-
μοιον καὶ ἕτερον εἶναι τοῦ ἐγρηγορό-
τος, κ.τ.λ.

15. τι ποιεῖν] 'To act upon
something;' to be agents. So
τὸ ποιοῦν ἐμέ, below. Soph.
247 D: Εἴτε εἰς τὸ ποιεῖν ἕτερον
ἵκτιον.

19. ἐφ' ἐκατέρου] In either
case. Cp. Parm. 130 A: Λέ-
γοντος δὴ τοῦ Σωκράτους . . ἐφ'
ἐκάστου ἀχθεσθαι τὸν τε Παρμενί-
δην καὶ τὸν Ζήνωνα,

ΘΕΑΙ. Τί μὴν;

p. 159.

Accordingly, wine both seems and really is pleasant to me when well.

ΣΩ. Ὅταν δὴ οἶνον πίνω ὑγιαίνων, ἡδύς μοι φαίνεται καὶ γλυκύς;

ΘΕΑΙ. Ναί.

5 ΣΩ. Ἐγέννησε γὰρ δὴ ἐκ τῶν προωμολογημένων τό τε ποιῶν καὶ τὸ πάσχον γλυκύτητά τε καὶ αἴσθησιν, ἅμα φερόμενα ἀμφοτέρω, καὶ ἡ μὲν αἴσθησις πρὸς τοῦ πάσχοντος οὔσα αἰσθανομένην τὴν γλῶσσαν ἀπειργάσατο, ἡ δὲ γλυκύτης πρὸς τοῦ οἶνον περὶ
10 αὐτὸν φερομένη γλυκὺν τὸν οἶνον τῇ ὑγιαίνουσῃ γλώττῃ ἐποίησε καὶ εἶναι καὶ φαίνεσθαι.

ΘΕΑΙ. Πάνυ μὲν οὖν τὰ πρότερα ἡμῖν οὕτως ὁμολόγητο.

But the same wine both seems and really is distasteful to me when ill. For I am then a different man.

ΣΩ. Ὅταν δὲ ἀσθενοῦντα, — ἄλλο τι πρῶτον μὲν
15 τῇ ἀληθείᾳ οὐ τὸν αὐτὸν ἔλαβεν; ἀνομοίω γὰρ δὴ προσῆλθεν.

ΘΕΑΙ. Ναί.

ΣΩ. Ἐτέρα δὴ αὐτὴ ἐγεννησάτην ὃ τε τοιοῦτος Σωκράτης καὶ ἡ τοῦ οἶνον πόσις, περὶ μὲν τὴν γλῶτταν
20 αἴσθησιν πικρότητος, περὶ δὲ τὸν οἶνον γιγνομένην καὶ φερομένην πικρότητα, καὶ τὸν μὲν οὐ πικρότητα ἀλλὰ πικρόν, ἐμὲ δὲ οὐκ αἴσθησιν ἀλλ' αἰσθανόμενον;

ΘΕΑΙ. Κομιδῇ μὲν οὖν.

9. ἀπειργάσατο] 'The sensation, arising on the side of the subject, renders the tongue percipient.'

14. ἀσθενοῦντα] The former construction is resumed from ὅταν . . . λάβῃ, *supr.* C.

18. ἐγεννησάτην] The use of the third pers. helps to support the notion of 'Socrates being a different man.' Observe, too, the accuracy with which not the wine, but the drinking of the wine, is spoken of as the

'active motion.' The dual is expressive. 'They produce when paired.'

For this whole example cp. *Symp.* 186 B, where the same thing is briefly stated by Eryximachus: τὸ γὰρ ὑγιές τοῦ σώματος καὶ τὸ νοσοῦν ὁμολογουμένως ἑτερόν τε καὶ ἀνόμοιον ἐστὶ, τὸ δὲ ἀνόμοιον ἀνομοίων ἐπιθυμεί καὶ ἐρᾷ. ἄλλος μὲν οὖν ὁ ἐπὶ τῷ ὑγιεινῷ ἔρως, ἄλλος δὲ ὁ ἐπὶ τῷ νοσῶδει.

p. 159. ΣΩ. Οὐκοῦν ἐγὼ τε οὐδὲν ἄλλο ποτὲ γενήσομαι
οὕτως αἰσθανόμενος· τοῦ γὰρ ἄλλου ἄλλη αἴσθησις,

p. 160. καὶ ἄλλοῖον καὶ ἄλλον ποιεῖ τὸν αἰσθανόμενον· οὗτ'
ἐκείνο τὸ ποιοῦν ἐμὲ μήποτ' ἄλλω συνελθὼν ταύτων
γεννήσαν τοιοῦτον γένηται· ἀπὸ γὰρ ἄλλου ἄλλο 5
γεννήσαν ἄλλοῖον γενήσεται.

ΘΕΑΙ. Ἔστι ταῦτα.

ΣΩ. Οὐδὲ μὴν ἔγωγε ἐμαυτῷ τοιοῦτος, ἐκεῖνό τε
ἐαυτῷ τοιοῦτον γενήσεται.

ΘΕΑΙ. Οὐ γὰρ οὖν.

ΣΩ. Ἀνάγκη δέ γε ἐμέ τε τινὸς γίγνεσθαι, ὅταν
αἰσθανόμενος γίγνομαι· αἰσθανόμενον γάρ, μηδενὸς δὲ
αἰσθανόμενον ἀδύνατον γίγνεσθαι· ἐκεῖνό τε τινὶ γί-

I should
never re-
ceive the
same im-
pression
from any-
thing else.
And it
would
never pro-
duce the
same im-
pression
upon an-
other per-
son. Nor
could
either sub-
ject or ob-
ject become
separately
what they
came to-
gether.

10

1. οὐδὲν ἄλλο . . γενήσομαι
οὕτως αἰσθανόμενος] 'There is
nothing else from which I can
receive the same sensation.'
That ἄλλο is the object of
αἰσθανόμενος is evident from
what follows. For the accu-
sative see 185 A: 'Α δ' ἐτέρας
δυνάμεως αἰσθάνει, ἀδύνατον εἶναι
δι' ἄλλης ταῦτ' αἰσθέσθαι, and
elsewhere. There is a stress
on οὕτως. For γενήσομαι . . αἰσθα-
νόμενος see a few lines below,
ὅταν αἰσθανόμενος γίγνομαι. The
words γίγνεσθαι, αἰσθανόμενος,
have become in a manner
technical; cp. infr. 182. γενήσο-
μαι αἰσθανόμενος answers to ἐγεν-
νησάτην . . αἰσθανόμενον above.
The point insisted on is not
the identity of the subject
while in the same combination,
but the difference which arises
with every new combination.
For ἄλλον ποιεῖ (the Bodleian
reading) cp. supr. οὐ τὸν αὐτὸν
ἔλαβεν. 'For a different ob-
ject implies a different sensa-
tion, and makes him who per-

ceives it a different man: ' i.e.
I and my sensation become
different with every change in
the object of sense.

The intention of these words
is to mark the incommunicable
individuality of every act of
sense: i.e. not wine or bitter-
ness, but the peculiar bitter-
ness of a particular wine to a
particular palate at a particular
moment. (This view of the
passage is disputed by H.
Schmidt, but accepted by Wohl-
rab and Prof. Jowett.)

4. τὸ ποιοῦν ἐμέ] 'Which
(in this case) affects me.' It
is unnecessary to supply αἰ-
σθανόμενον. Supr. 159 C. As
the sensation changes with the
object, so the quality changes
with the subject.

8. τοιοῦτος] Viz. οὕτως αἰ-
σθανόμενος.

11. τινός] The genitive is
caused by αἰσθανόμενος, but cp.
Rep. 4. 438 A: Τοιαῦτα οἷα εἶναι
του. Cp. also ib. 5. 478 B: Δοξά-
ζειν μὲν, δοξάζειν δὲ μηδέν.

I become percipient of some-thing. It becomes sweet or bitter or the like to some one. Subject and object in perception are thus mutually dependent and inseparable.

That which sensibly affects me, is to me alone and I alone perceive it. My sensation therefore is true, for it is inseparable from my present

γνεσθαι, ὅταν γλυκὺ ἢ πικρὸν ἢ τι τοιοῦτον γίγνηται· p. 160.
γλυκὺ γάρ, μηδενὶ δὲ γλυκὺ, ἀδύνατον γενέσθαι. ^B

ΘΕΑΙ. Παντάπασι μὲν οὖν.

ΣΩ. Λείπεται δὴ, οἶμαι, ἡμῖν ἀλλήλοις, εἴτ' ἐσμέν,
5 εἶναι, εἴτε γιγνόμεθα, γίγνεσθαι, ἐπείπερ ἡμῶν ἡ
ἀνάγκη τὴν οὐσίαν συνδεῖ μὲν, συνδεῖ δὲ οὐδενὶ τῶν
ἄλλων, οὐδ' αὖ ἡμῖν αὐτοῖς. ἀλλήλοις δὴ λείπεται
συνδεδέσθαι. ὥστε εἴτε τις εἶναι τι ὀνομάζει, τινὲς εἶναι
ἢ τινὸς ἢ πρὸς τι ῥητέον αὐτῷ, εἴτε γίγνεσθαι· αὐτὸ
10 δὲ ἐφ' αὐτοῦ τι ἢ ὃν ἢ γιγνόμενον οὔτε αὐτῷ λεκτέον
οὔτ' ἄλλου λέγοντος ἀποδεκτέον, ὥς ὁ λόγος ὃν διελη-
λύθαμεν σημαίνει.

ΘΕΑΙ. Παντάπασι μὲν οὖν, ὦ Σώκρατες.

ΣΩ. Οὐκοῦν ὅτε δὴ τὸ ἐμὲ ποιοῦν ἐμοί ἐστι καὶ
15 οὐκ ἄλλω, ἐγὼ καὶ αἰσθάνομαι αὐτοῦ, ἄλλος δ' οὔ;

ΘΕΑΙ. Πῶς γὰρ οὔ;

ΣΩ. Ἀληθὴς ἄρα ἐμοὶ ἢ ἐμῇ αἴσθησις· τῆς γὰρ

2. ἀδύνατον γενέσθαι] 'It is impossible a thing should ever become, etc.' Heindorf and others would change γενέσθαι here to γίγνεσθαι, to avoid the change of tense. But, as H. Schmidt points out, such variations are too common to allow room for objection here. And it may fairly be maintained that the aorist has the effect of making the negation more absolute in the second statement.

8. εἶναι τι ὀνομάζει] 'Uses the term Being in reference to anything.' Infr. 201 D: Οὕτως καὶ ὀνομάζων. Parm. 133 D: Ὡν ἡμεῖς μετέχοντες, εἶναι ἕκαστα ἐπονομαζόμεθα. Cp. Phaed. 92 D: Ἡ οὐσία ἔχουσα ἐπωνυμίαν τοῦ ὃ ἐστιν. The alternative is repeated below,

D: τὰ ὄντα ἢ γιγνόμενα. Schanz, from Frei's conjecture, unnecessarily repeats γίγνεσθαι. The ellipse is easily supplied. The doctrine at first rejected the verb 'to be' (157 B). Now, grown bolder, it professes indifference as to the language employed, seeing that the fact has been made so clear, and the consideration of the most formidable objection has ended in triumph.

14. ὅτε δὴ] 'Since it is so.' Cp. supr. 154 E, Symp. 206 A: ὅτε δὴ τούτου ὁ ἔρως ἐστιν.

17. τῆς γὰρ ἐμῆς οὐσίας αἰεὶ ἐστι] (1) 'Since it is inseparable from my being at the particular time.' Cp. supr. B: Ἡμῶν ἡ ἀνάγκη τὴν οὐσίαν συνδεῖ μὲν, συνδεῖ δὲ οὐδενὶ τῶν ἄλλων. 'Denn sie ist immer ein Stück

p. 160. ἐμῆς οὐσίας αἰεὶ ἔστι. καὶ ἐγὼ κριτὴς κατὰ τὸν Πρωταγόραν τῶν τε ὄντων ἐμοί, ὡς ἔστι, καὶ τῶν μὴ ὄντων, ὡς οὐκ ἔστιν.

ΘΕΑΙ. Ἔοικεν.

D ΣΩ. Πῶς ἂν οὖν ἀψευδὴς ὦν καὶ μὴ πταίων τῇ 5
διανοίᾳ περὶ τὰ ὄντα ἢ γιγνόμενα οὐκ ἐπιστήμων ἂν
εἶην ὥνπερ αἰσθητῆς;

ΘΕΑΙ. Οὐδαμῶς ὅπως οὐ.

ΣΩ. Παγκάλως ἄρα σοι εἴρηται ὅτι ἐπιστήμη οὐκ ἄλλο τί ἐστίν ἢ αἴσθησις, καὶ εἰς ταὐτὸν συμπέ- 10
πτωκε, κατὰ μὲν Ὅμηρον καὶ Ἡράκλειτον καὶ πάν
τὸ τοιοῦτον φύλον οἶον ρεύματα κινεῖσθαι τὰ πάντα,
κατὰ δὲ Πρωταγόραν τὸν σοφώτατον πάντων χρη-
μάτων ἀνθρωπινὸν μέτρον εἶναι, κατὰ δὲ Θεαίτητον
E τούτων οὕτως ἐχόντων αἴσθησιν ἐπιστήμην γίνεσθαι. 15
ἢ γάρ, ὦ Θεαίτητε; φῶμεν τοῦτο σὸν μὲν εἶναι οἶον
νεογενὲς παιδίον, ἐμὸν δὲ μαίευμα; ἢ πῶς λέγεις;

ΘΕΑΙ. Οὕτως ἀνάγκη, ὦ Σώκρατες.

meines *Seins*. Deutliche. Otherwise (2), making *οὐσίας* a genitive of the object:—'For it is conversant with the Being of that which is to me.' Supr. 152 C: Αἴσθησις ἄρα τοῦ ὅτιος ἔστι καὶ ἀψευδής. For a somewhat similar use of *οὐσία* (with a play upon the word) cp. Gorg. 472 B: Ψευδομάρτυρας πολλοὺς κατ' ἐμοῦ παρασχόμενος ἐπιχειρεῖς ἐκβάλλειν με ἐκ τῆς οὐσίας καὶ τοῦ ἀληθοῦς.

7. αἰσθητῆς] The newly-coined word helps to celebrate the establishment of the theory. Cp. infr. 208 E: Αὐτοῦ ἐπιστήμων γεγονὼς ἔσται, οὐ πρότερον ἢν δοξαστής.

13. Πρωταγόραν τὸν σοφώτατον] Prot. 309 D: Σοφωτάτω μὲν οὖν δήπου τῶν γε νῦν, εἴ σοι δοκεῖ

σοφώτατος εἶναι Πρωταγόρας. Perhaps Plato is ironically preparing the way for what follows, p. 161 D, 162 C.

15. αἴσθησιν ἐπιστήμην γίνεσθαι] The proposition which Theætetus ventured 'out of his own consciousness' now appears as the resultant of pre-existent tendencies of thought. The doctrine 'Sense is knowledge' is the meeting-point of the two theories 'Man is the measure,' and 'All is motion.' The several topics are recapitulated in the reverse order. So Ar. Eth. N. 1. 3. 8: Περὶ μὲν ἀκροατοῦ καὶ πῶς ἀποδεκτέον καὶ τί προτιθέμεθα.

γίνεσθαι here nearly ν-βαίνειν. Cp. Soph. Δόξα ψευδὴς γίγνεται καὶ

being: and I am the judge, as Protagoras says, of what is and is not to me. Surely what I thus perceive I may be said to know.

Theætetus then was right. Sensation is knowledge. And in this formula the doctrines of Heraclitus and Protagoras meet.

I. a. First criticism the doctrine of sense.

ΣΩ. Τοῦτο μὲν δὴ, ὡς ἔοικε, μόλις ποτὲ ἐγεννήσα- p. 160.
μεν, ὅ τι δὴ ποτε καὶ τυγχάνει ὄν. μετὰ δὲ τὸν τόκου
τὰ ἀμφιδρόμια αὐτοῦ ὡς ἀληθῶς ἐν κύκλῳ περιθρε-
κτέον τῷ λόγῳ, σκοπομένους μὴ λάθῃ ἡμᾶς οὐκ
5 ἄξιον ὄν τροφῆς τὸ γιγνόμενον, ἀλλὰ ἀνεμαϊὸν τε p. 161.

I. Τοῦτο μὲν δὴ . . . ἐγεν-
νήσαμεν] Our theory is now
complete. (1) First the hy-
pothesis was ventured, Sensa-
tion is knowledge. (2) This
was at once identified with the
axiom of Protagoras, 'The man
the measure of what is:' and
their common meaning was
brought home to us by the
analysis of a familiar example.
(3) The mystery was revealed
which lay beneath this saying,
but had been reserved for
certain 'disciples of Protago-
ras,' the Heraclitean theory of
the universe that 'All is mo-
tion;' in which all philosophers
save Parmenides concur: which
is witnessed to by poetry; and
confirmed by the observation of
nature. (4) This theory of be-
ing was then applied to the
phenomena of sense; by which
means the contradictions of
common language were re-
moved; and (5) in meeting
the formidable objection drawn
from what are commonly called
false impressions, the doctrine
was still further developed,
and shown to be universally
applicable.

At each step it has grown in
distinctness, and boldness, and
apparent certainty. At first
only warmth, colour, and the
like were spoken of; gradually
our eyes were opened to the
relativeness of size and number.
By and by it was assumed that
the term αἴσθησις includes plea-

sure, pain, hope, fear, etc. Then
we are quietly asked to concede
that things good and beautiful
have only a relative existence.
And, being now fairly at the
mercy of the argument, we can-
not resist the admission that
the illusions of dreams and
madness are as real as our
waking and sane impressions.
They are real to us at the time
when we experience them;
which is all the reality any
thing is permitted to claim.

3. τὰ ἀμφιδρόμια αὐτοῦ] Accu-
sative in apposition to the action
of περιθρεκτέον, κ.τ.λ., like τὸν
κολοφῶνα, supr. 153 C. 'And
now to celebrate its birth in
due form, we must really in our
argument "run round about"
with it, and consider, etc.'
Schol.: 'Ἡμέρα πέμπτη τοῖς βρέ-
φεσιν ἐκ γενέσεως οὕτω κληθείσα
παρ' ὅσον ἐν ταύτῃ καθαίρουσι τὰς
χείρας αἱ συνεφαγμένοι τῆς μαι-
εύσεως, καὶ τὸ βρέφος περὶ τὴν
ἑστίαν φέρουσι τρέχουσαι κύκλῳ,
καὶ τοῦνομα τίθενται τούτῳ, δῶρά
τε πέμπουσι τῷ παιδίῳ, ὡς ἐπὶ
πλείστον πολυπόδας καὶ σηπίας, οἷ
τε φίλοι καὶ οἰκεῖοι καὶ ἀπλῶς οἱ
προσέχοντες.

ἐν κύκλῳ περιθρεκτέον] 'All
round;' i. e. leaving out no
point of view.

4. τῷ λόγῳ] 'In our argu-
ment.'

5. τὸ γιγνόμενον] 'That which
is now born to us.' In this
and in some other cases where
the reading has been ques-

p. 161. καὶ ψεύδος. ἥ σὺ οἶε πάντως δεῖν τό γε σὸν τρέφειν καὶ μὴ ἀποτιθέναι; ἥ καὶ ἀνέξει ἐλεγχόμενον ὁρῶν, καὶ οὐ σφόδρα χαλεπανεῖς, εἴαν τις σοῦ ὡς πρωτοτόκου αὐτὸ ὑφαιρῇ;

ΘΕΟ. Ἀνέξεται, ὦ Σώκρατες, Θεαίτητος· οὐδαμῶς 5 γὰρ δύσκολος. ἀλλὰ πρὸς θεῶν εἰπέ, ἥ αὖ οὐχ οὕτως ἔχει;

ΣΩ. Φιλολόγος γ' εἰ ἀτεχνῶς καὶ χρηστός, ὦ Θεόδωρε, ὅτι με οἶε λόγων τινὰ εἶναι θύλακον καὶ ῥαδίως ἐξελόντα ἐρεῖν ὡς οὐκ αὖ ἔχει οὕτω ταῦτα· τὸ 10
B δὲ γιγνόμενον οὐκ ἐννοεῖς, ὅτι οὐδεὶς τῶν λόγων ἐξέρχεται παρ' ἐμοῦ ἀλλ' αἰὲ παρὰ τοῦ ἐμοὶ προσδιαλεγόμενου, ἐγὼ δὲ οὐδὲν ἐπίσταμαι πλέον πλὴν βραχείος, ὅσον λόγον παρ' ἑτέρου σοφοῦ λαβεῖν καὶ ἀποδέξασθαι μετρίως. καὶ νῦν τοῦτο παρὰ τοῦδε πειρά- 15
σομαι, οὗ τι αὐτὸς εἰπέιν.

tioned, the present or imperfect tense really gives additional vividness.

3. τις σοῦ] The Bodl. first hand gave τίς σου?

ὡς πρωτοτόκου] Although these words are added to the second clause, they belong in sense rather to the first, i. e. χαλεπανεῖς ὡς πρωτοτόκος. Cp. supr. 151 C.

5. οὐδαμῶς δύσκολος] 144 B: Μετὰ πολλῆς πραότητος. 155 A: Οὐ δυσκολαίνοντες, κ.τ.λ.

6. αὖ] 'You have proved that it is so.—Is this position now to be reversed?'

8. Φιλολόγος γ' εἰ ἀτεχνῶς καὶ χρηστός, ὦ Θεόδωρε] Phædr. 235 E: Φίλτατος εἰ καὶ ὡς ἀληθῶς χρυσούς, ὦ Φαῖδρε. Ib. 264 B: Χρηστός εἰ, ὅτι, κ.τ.λ. χρηστός is said in a tone of good-humoured pleasantry.

'You are truly a patient

inquirer and an ingenuous person, Theodorus, if you take me for a sack full of different theories; and expect me without any difficulty to pull out the refutation of what has been now stated. But you do not perceive what is really taking place all the while (τὸ γιγνόμενον).'

10. οὐκ αὖ] The transposition of αὖ (to vary the expression and emphasize the negative) has caused needless embarrassment. Cp. Rep. 3. 393 D, 4. 442 A, 6. 499 E, Crat. 391 C, infr. 195 E, μόνον αὖ.

13. ἐγὼ δὲ οὐδέν] 'But I have no advantage in wisdom beyond this simple skill, to receive a theory from some wise person, and accept it on fair conditions.' Cp. Rep. 7. 5² E.

15. μετρίως] 'In a sp

ΘΕΟ. Σὺ κάλλιον, ὦ Σώκρατες, λέγεις· καὶ ποίει p. 161.
οὕτως.

ΣΩ. Οἶσθ' οὖν, ὦ Θεόδωρε, ὃ θαυμάζω τοῦ ἐταίρου
σου Πρωταγόρου;

5 ΘΕΟ. Τὸ ποῖον;

1. Why
did not
Protagoras
say that a
pig or a
tadpole was
the mea-
sure of

ΣΩ. Τὰ μὲν ἄλλα μοι πάννυ ἡδέως εἶρηκεν, ὥς τὸ
δοκοῦν ἐκάστῳ τοῦτο καὶ ἔστι· τὴν δ' ἀρχὴν τοῦ
λόγου τεθαύμακα, ὅτι οὐκ εἶπεν ἀρχόμενος τῆς ἀλη-
θείας ὅτι πάντων χρημάτων μέτρον ἐστὶν ὅς ἡ κυνο-

fairness.' 179 A: *Μερίως ἄρα
ἡμῖν πρὸς τὸν διδάσκαλόν σου εἰρή-
σεται.*

παρὰ τοῦδε] From Theætetus.
Or is Protagoras meant?

3. ὦ Θεόδωρε] Theodorus is
now gradually drawn into the
discussion, but proves a shy
respondent. He shrinks from
being made the instrument of
his friend's defeat (162 A), is
not moved by Socrates' hu-
morous challenge (ib. C), will
not accept the responsibility of
'guarding the orphan' (165
A),—he is a mere geometrician
and unused to dialectic (ibid.),
and only when Socrates de-
clares that with no one else
can he conduct the argument
with becoming gravity (168
D E) is he induced to come
forward and discuss the ques-
tion so far as his own subject
is involved in it, but no further
(169 C). He listens quietly to
the long digression (172–177),
but evinces some impatience
when the discussion is resumed
(177 C), and although at one
point (181 B) he shows un-
expected eagerness, he refuses
to be drawn into further argu-
ment (183 D).

ὃ θαυμάζω] A courteous way

of expressing strong dissent.
Prot. 329 B: *Εἴπερ ἄλλω τῷ
ἀνθρώπῳ πειθοίμην ἂν, καὶ σοὶ
πείθομαι· ὃ δ' ἐθαύμασα σοῦ λόγου-
τος . . .* Gorg. 458 E: *Ἄκουε
δὴ, ὦ Γοργία, ἃ θαυμάζω ἐν τοῖς
λεγόμενοις ὑπὸ σοῦ.* No fault is
found with the arguments of
Protagoras, only if we follow
his doctrine to its results, all
creatures that have sense must
be equally infallible. Hence
there can be no teaching and
no discussion.

6. Τὰ . . . ἄλλα . . . εἶρηκεν, ὥς]
'For the most part I am
charmed with his statement of
the theory that, etc.' ὥς, κ.τ.λ.
explains εἶρηκεν and not the
whole clause.

8. τῆς ἀληθείας] 'Ἀλήθεια
seems to have been the title,
or at least one title, of Prota-
goras' work. It is often co-
vertly alluded to in this and
other dialogues. See esp.
supr. 152 C, and cp. Cratyl.
391 C: *Εἰ τὴν μὲν ἀλήθειαν τὴν
Πρωταγόρου ὅλως οὐκ ἀποδέχομαι,
τὰ δὲ τῇ τοιαύτῃ ἀληθείᾳ ῥηθέντα
ἀγαπῶν ὥς τοῦ ἄξια.*

9. ὅς] The type of stupidity.
Lach. 196 C: *Κατὰ τὴν παροιμίαν
οὐκ ἂν πᾶσα ὅς γνοίη.*

κυνοκέφαλος] Something more

p. 161. κεφαλὸς ἢ τι ἄλλο ἀτοπώτερον τῶν ἐχόντων αἰσθη-
 σιν, ἵνα μεγαλοπρεπῶς καὶ πάνυ καταφρονητικῶς
 ἤρξατο ἡμῖν λέγειν, ἐνδεικνύμενος ὅτι ἡμεῖς μὲν αὐτὸν
 ὥσπερ θεὸν ἐθαυμάζομεν ἐπὶ σοφίᾳ, ὃ δ' ἄρα ἐτύγ-
 χανεν ὧν εἰς φρόνησιν οὐδὲν βελτίων βατράχου γυρί- 5
 νου, μὴ ὅτι ἄλλου τοῦ ἀνθρώπων. ἢ πῶς λέγωμεν,
 ὦ Θεόδωρε; εἰ γὰρ δὴ ἐκάστῳ ἀληθὲς ἔσται ὃ ἂν δι'
 αἰσθήσεως δοξάζῃ, καὶ μήτε τὸ ἄλλου πάθος ἄλλος
 βέλτιον διακρινεῖ, μήτε τὴν δόξαν κυριώτερος ἔσται
 ἐπισκέψασθαι ἕτερος τὴν ἐτέρου, ὀρθὴ ἢ ψευδής, ἀλλ' 10
 ὃ πολλάκις εἴρηται, αὐτὸς τὰ αὐτοῦ ἕκαστος μόνος
 δοξάζει, ταῦτα δὲ πάντα ὀρθὰ καὶ ἀληθῆ, τί δὴ ποτε,
 ὦ ἐταῖρε, Πρωταγόρας μὲν σοφός, ὥστε καὶ ἄλλων
 διδάσκαλος ἀξιοῦσθαι δικαίως μετὰ μεγάλων μισθῶν,
 ἡμεῖς δὲ ἀμαθέστεροί τε καὶ φοιτητέον ἡμῖν ἦν παρ' 15
 ἐκείνου, μέτρῳ ὄντι αὐτῷ ἐκάστῳ τῆς αὐτοῦ σοφίας;
 ταῦτα πῶς μὴ φῶμεν δημούμενον λέγειν τὸν Πρωτα-

things? His principle clearly includes all creatures that have sense; and destroys his own pretension to superior wisdom:—

remote even than the Μυσῶν ἔσχατος, infr. 209 B. As we might say, Why not the lemur or the chimpanzee?

2. πάνυ καταφρονητικῶς] 'Showing a magnificent contempt for our opinion of him.'

3. ἤρξατο] This use of the aorist indicative with ἵνα, ὅπως, etc., is not infrequent. Euthyd. 304 D: Καὶ μὲν, ἔφη, ἀξιόν γ' ἦν ἀκοῦσαι. Τί δέ; ἦν δ' ἐγώ. ἵνα ἤκουσας ἀνδρῶν διαλεγομένων, οἱ νῦν σοφώτατοί εἰσιν. Æsch. Prom. 749: Ὅπως πέδω σκήψασα τῶν πάντων πόνων | ἀπ' ἀλλήλην.

5. βατράχου has been rejected by several editors as a gloss on γυρίνου. It is sufficiently defended by Stallbaum, who quotes Bernhardt, Syntax, p. 193. The introduction of γυρίνου alone would be too abrupt, and the

reference in infr. 167 B would not be clear.

7. ἀληθὲς ἔσται, κ.τ.λ.] The future indicative with εἰ is often used in dwelling on a supposition which is unendurable. Cp. Sophocl. Philoct. 988: Εἴ μ' οὗτος ἐκ τῶν σῶν μ' ἀπάξεται βία;

10. ὀρθὴ ἢ ψευδής] For εἴτε omitted cp. infr. 169 D, 203 A.

13. σοφός] Sc. ἦν, anticipated from below.

ὥστε καὶ ἄλλων διδάσκαλος] The negative form of the same saying, viz. Οὐκ εἶναι ἀντιλέγειν, is in like manner turned against itself, Euthyd. 287 A: Εἰ γὰρ μὴ ἀμαρτάνομεν μήτε πράττοντες μήτε λέγοντες μήτε διανοοῦμενοι, ὑμεῖς, ὦ πρὸς Διός, εἰ οὕτως ἔχετε, τίνοις διδάσκαλοι ἦκετε;

15. ἦν] Viz. in his life-

17. ταῦτα] The old ei

Not to say that it cuts at the root of dialectic and of all discussion.

γόραν; τὸ δὲ δὴ ἐμόν τε καὶ τῆς ἐμῆς τέχνης τῆς p. 161.
μαυεντικῆς σιγῶ, ὅσον γέλωτα ὀφλισκάνομεν· οἶμαι
δὲ καὶ ξύμπασα ἢ τοῦ διαλέγεσθαι πραγματεία. τὸ
γὰρ ἐπισκοπεῖν καὶ ἐλέγχειν τὰς ἀλλήλων φαντασίας
5 τε καὶ δόξας, ὁρθὰς ἐκάστου οὔσας, οὐ μακρὰ μὲν καὶ p. 162.

some inferior MSS. read καὶ ταῦτα.

1. τῆς μαυεντικῆς] Here Naber would again prune the text.

2. οἶμαι δὲ καὶ ξύμπασα] Locke, Hum. Und. 13. § 88: 'But if it should so happen that two thinking men have different ideas, I do not see how they could argue or discourse with one another.'

3. ἢ τοῦ διαλέγεσθαι πραγματεία] Ar. Met. 3. 4. 1006: Τὸ γὰρ μὴ εἶναι τι σημαίνει οὐδὲν σημαίνει ἐστίν, μὴ σημαίνοντων δὲ τῶν ὀνομάτων ἀνήρηται τὸ διαλέγεσθαι πρὸς ἀλλήλους, κατὰ δὲ τὴν ἀλήθειαν καὶ πρὸς αὐτόν· οὐδὲν γὰρ ἐνδέχεται νοεῖν μὴ νοοῦντα εἶναι. Euthyd. 286 C: Τοῦτόν γε τὸν λόγον πολλῶν δὴ καὶ πολλὰς ἀκροῦσας αἰεὶ θαυμάζω. καὶ γὰρ οἱ ἀμφὶ Πρωταγόραν σφόδρα ἐχρῶντο αὐτῷ καὶ οἱ εἶτι παλαιότεροι· ἐμοὶ δὲ αἰεὶ θαυμαστός τις δοκεῖ εἶναι καὶ τοὺς τε ἄλλους ἀνατρέπων καὶ αὐτὸς αὐτόν. οἶμαι δὲ αὐτοῦ τὴν ἀλήθειαν παρὰ σοῦ κάλλιστα πείσεσθαι. ἄλλο τι ἢ ψευδῆ λέγειν οὐκ ἔστι; τοῦτο γὰρ δύναται ὁ λόγος. Gorg. 481 C: Εἰ μὴ τι ἦν τοῖς ἀνθρώποις πάθος, τοῖς μὲν ἄλλοι τι, τοῖς δ' ἄλλοι τι, τὸ αὐτό, ἀλλὰ τις ἡμῶν ἰδιὸν τι ἔπαρχε πάθος ἢ οἱ ἄλλοι, οὐκ ἂν ἦν ῥάδιον ἐνδείξασθαι τῷ ἑτέρῳ τὸ ἐαυτοῦ πάθημα.

4. ἐπισκοπεῖν] 'To contemplate,' or 'consider.' Supr. 155 A, infr. 207 C.

5. μακρὰ μὲν καὶ διωλύγιος]

'Great, nay enormous.' μὲν points forwards to the alternative implied in ἀλλὰ μὴ παίζουσα, κ.τ.λ. 'But then perhaps he was in jest.' Others, with Buttmann on Men. 82 A, "Ἐλλην μὲν ἐστὶ, take μὲν to mean, 'I presume.' But in that and similar passages the question is the first of a series, or at least preliminary to something which is to follow. διωλύγιος, Schol.: Μεγάλη, ἢ ἐπὶ πολὺ διήκουσα, ἀντὶ τοῦ περιβόητος . . . σημαίνει δ' ἔσθ' ὅτε καὶ τὸ σκοτεινὸν καὶ τὸ νυκτερινόν. The meaning, 'loud' (if it really existed, but it is perhaps due to a fanciful derivation from ὀλολύζω), must have been derived from the meaning 'long.' Cp. Μακρὸν αὐτεῖν, φωνὴ οὐρανομήκης. The idea of vast size, or length, may again have arisen from the association of infinity with gloom. If so, the word is possibly related to ἡλυγή, λυγή. Compare ῥάξ, ῥώξ· πτήσσω, πτώσσω, etc. 'Vast in extent' is the only meaning admissible here and in de Legg. 10. 890 D: Τί δ' οὐ χαλεπὰ τε ἐστὶ ξυνακολουθεῖν λόγοις οὕτως εἰς πλήθη λεγόμενα, μήκη τε αὐτὴν κέκτηται διωλύγια; This, too, is the meaning in which it is used by Neoplatonist writers. For the climax with καὶ compare 155 E: Σκληροὺς τε . . . καὶ ἀντιτύπους. 173 E: Σμικρὰ καὶ οὐδέν. Rep. 5. 449 D: Μέγα καὶ ὅλον.

p. 162. διωλύγιος φλυαρία, εἰ ἀληθὴς ἢ ἀλήθεια Πρωταγόρου, ἀλλὰ μὴ παίζουσα ἐκ τοῦ ἀδύτου τῆς βίβλου ἐφθέγγετο;

ΘΕΟ. ὦ Σώκρατες, φίλος ἀνὴρ, ὥσπερ σὺ νῦν δὴ εἶπες. οὐκ ἂν οὖν δεξαίμην δι' ἐμοῦ ὁμολογοῦντος ὅτι ἐλέγχεσθαι Πρωταγόραν, οὐδ' αὖ σοὶ παρὰ δόξαν ἀντιτείνειν. τὸν οὖν Θεαίτητον πάλιν λαβέ· πάντως καὶ νῦν δὴ μάλ' ἐμμελῶς σοὶ ἐφαίνετο ὑπακούειν.

ΣΩ. Ἄρα καὶ εἰς Λακεδαίμονα ἐλθών, ὦ Θεόδωρε,

2. ἐκ τοῦ ἀδύτου τῆς βίβλου] 'If the Truth of Protagoras is sincere, and was not laughing when she uttered this from behind her impenetrable screen of written words.' There is an allusion to the etymology of *ἀδυτον*.

Cp. the celebrated passage in the *Phædrus*, about written teaching, 275 D: Δεινὸν γάρ πον, ὦ Φαῖδρε, τοῦτ' ἔχει γραφή, καὶ ὡς ἀληθῶς ὅμοιον ζωγραφίᾳ· καὶ γὰρ τὰ ἐκείνης ἔκγονα ἔστηκε μὲν ὡς ζῶντα, εἰάν δ' ἀνέρῃ τι, σεμνῶς πάνν σιγῇ, κ.τ.λ. For the imagery which is here resumed see above, 152 C: Τοῦτο ἡμῖν μὲν ἠνίκατο τῷ πολλῷ συρφετῷ, τοῖς δὲ μαθηταῖς ἐν ἀπορρήτῳ τὴν ἀλήθειαν ἔλεγε. 155 E: Τὴν ἀλήθειαν ἀποκεκρυμμένην. . . μή τις τῶν ἀμνήτων ἐπακούῃ. . . ὧν μέλλω σοὶ τὰ μυστήρια λέγειν. . . οὗτος ὁ μῦθος. At first Protagoras himself spoke in riddles—now his 'Truth' is personified, and speaks obscurely from her hidden shrine. Plato often thus follows up a metaphor. Compare the well-known image of the wave *Rep.* 4. 441 C: Ταῦτα μὲν μόγις διανεύεσκαι. 5. 453 D: Ἄν τέ τις εἰς κολυμβήθραν μικρὰν ἐμπέσῃ ἂν τε εἰς μέγιστον πέλαιος μέσον, ὅμως

γε νεῖ οὐδὲν ἦττον. 457 B: Ἐν ὥσπερ κύμα φῶμεν διαφεύγειν ὥστε μὴ κατακλυσθῆναι. 472 A: Τὸ μέγιστον τῆς τρικυμίας. 473 C: Ὡσπερ κύμα ἐγγελῶν κατακλύσειν.

4. ὥσπερ σὺ νῦν δὴ εἶπες] 161 B: Τοῦ ἐταίρου σου Πρωταγόρου.

6. παρὰ δόξαν] 'Against conviction.' *Rep.* I. 346 A: Καί, ὦ μακάριε, μὴ παρὰ δόξαν ἀποκρίνῃς, ἵνα τι καὶ περαίνωμεν.

7. πάντως καὶ] See above, 143 A, and note.

8. ἐμμελῶς . . ὑπακούειν] Cp. *Soph.* 217 D: Πάντες γὰρ ὑπακούονται σοὶ πρῶως. *Rep.* 5. 474 A: Glaucon says, 'Ἀλλά τοί σε οὐ προδώσω, ἀλλ' ἀμυνῶ οἷς δύναμαι. δύναμαι δὲ εὐνοίᾳ τε καὶ τῷ παρακελεύεσθαι, καὶ ἴσως ἂν ἄλλου τοῦ ἐμμελέστερόν σοι ἀποκρινοίμην. The notion is not that of a respondent who assents to everything, but of one who apprehends the drift of each question in turn. See 145 D E, 155 D E, 159 B.

9. Ἄρα καὶ εἰς Λακεδαίμονα] It appears from this, and 169 B, that the Lacedæmonians used to compel bystanders to join in their gymnastic exercises. ('Ἐλκεν πρὸς τὸ γυμνάσιον. . . ἀπιέναι ἢ ἀποδύεσθαι κελύουσιν.) This is probably

πρὸς τὰς παλαιστρας ἀξιοῖς ἂν ἄλλους θεώμενος p. 162.
 γυμνοῦς, ἐνίους φαύλους, αὐτὸς μὴ ἀντεπιδεικνύναι τὸ^B
 εἶδος παραποδύμενος;

ΘΕΟ. Ἀλλὰ τί μὴν δοκεῖς, εἴπερ μέλλοιέν μοι
 5 ἐπιτρέψειν καὶ πείσεσθαι; ὥσπερ νῦν οἶμαι ὑμᾶς
 πείσειν ἐμὲ μὲν ἔαν θεᾶσθαι καὶ μὴ ἔλκειν πρὸς τὸ
 γυμνάσιον σκληρὸν ἤδη ὄντα, τῷ δὲ δὴ νεωτέρῳ τε
 καὶ ὑγροτέρῳ ὄντι προσπαλαίειν.

ΣΩ. Ἀλλ' εἰ οὕτως, ὦ Θεόδωρε, σοὶ φίλον, οὐδ'
 10 ἐμοὶ ἐχθρόν, φασὶν οἱ παροιμιαζόμενοι. πάλιν δὴ οὖν
 ἐπὶ τὸν σοφὸν Θεαίτητον ἰτέον. Λέγε δὴ, ὦ Θεαί-
 τητε, πρῶτον μὲν ἂ νῦν διήλθομεν, ἄρα οὐ συνθαν-
 μάξεις εἰ ἐξαίφνης οὕτως ἀναφανήσῃ μηδὲν χείρων
 εἰς σοφίαν ὁπουοῦν ἀνθρώπων ἢ καὶ θεῶν; ἢ ἡττόν
 15 τι οἶε τὸ Πρωταγόρειον μέτρον εἰς θεοὺς ἢ εἰς ἀνθρώ-
 πους λέγεσθαι;

According
 to this
 theory,
 Theætetus
 is as wise
 as any God.

the point of the allusion here. There is no reason to suppose that the human form was less visible in an Athenian than in a Lacedæmonian palæstra. The law observed in severer times at Athens, which forbade adults to enter a gymnasium where boys were exercising, perhaps throws some light on this Spartan custom. (Æsch. c. Tim. p. 2. § 12.)

2. ἐνίους φαύλους] Socrates courteously implies his own inferiority. H. Schmidt objects that Socrates, although pretending ignorance, professes to have a special gift in dialectic. But the words have the same ironical tone as supr. 154 E, ἅτε ἰδιῶται, Rep. 2. 368 D, ἐπειδὴ οὖν ἡμεῖς οὐ δεινοί, and are used with reference to the failure of Socrates and Theætetus to come to any conclusion hitherto.

3. παραποδύμενος] 'Stripping beside them,' i. e. to compare with them.

7. σκληρόν] 'Stiff,' opposed to ὑγροτέρῳ, 'more supple.' Symp. 196 A: Ὑγρὸς τὸ εἶδος (ὁ ἔρως) οὐ γὰρ ἂν οἶός τ' ἦν πάντῃ περιπτύσσεσθαι. . . εἰ σκληρὸς ἦν. Cp. Rep. 3. 410 D, where σκληρόν is metaphorically applied to character: Ἀγριότητός τε καὶ σκληρότητος καὶ αὐτὴ μαλακίας τε καὶ ἡμερότητος. See too Hor. Od. 4. 1: 'Desine . . flectere molli- bus Jam durum imperiis.'

8. προσπαλαίειν] Sc. σε. 'Let more supple youth try a fall with you, and do not drag me into the gymnasium.' (Jowett.)

11. σοφόν] 'Qui scientiam aī- sthshon esse ponendo repente sapiens evasit.' Heind.

12. συνθανμάξεις] Cp. supr. ὁ θανμάξω.

15. εἰς θεοὺς] Contrast with

p. 162. ΘΕΑΙ. Μὰ Δί' οὐκ ἔγωγε. καὶ ὅπερ γε ἐρωτᾷς, πάννυ θανμάζω. ἡνίκα γὰρ διῆμεν ὃν τρόπον λέγοιεν
 τὸ δοκοῦν ἐκάστω τοῦτο καὶ εἶναι τῷ δοκοῦντι, πάννυ
 μοι εὖ ἐφαίνετο λέγεσθαι· νῦν δὲ τοῦναντίον τάχα
 μεταπέπτωκεν.

ΣΩ. Νέος γὰρ εἶ, ὃ φίλε παῖ· τῆς οὖν δημηγορίας
 ὀξέως ὑπακούεις καὶ πείθει. πρὸς γὰρ ταῦτα ἐρεῖ
 Πρωταγόρας ἢ τις ἄλλος ὑπὲρ αὐτοῦ, ὦ γενναῖοι
 παῖδες τε καὶ γέροντες, δημηγορεῖτε ξυγκαθεζόμενοι,
 θεοὺς τε εἰς τὸ μέσον ἄγοντες, οὓς ἐγὼ ἔκ τε τοῦ

The confidence of the youth is shaken by these objections, but they are dismissed by Socrates, who points out that argument should be met with argument and not with ridicule.

this Legg. 4. 716 C: 'Ο δὲ θεὸς ἡμῖν πάντων χρημάτων μέτρον ἀν εἶη μάλιστα, καὶ πολὺ μᾶλλον ἢ πού τις ὥς φασιν ἄνθρωπος,—a truth of which Plato here throws out a distant hint.

4. τοῦναντίον] Viz. οὐκ εὖ φαινόμενον λέγεσθαι. This word is not the subject of μεταπέπτωκε, but in apposition with the subject, forming part of the predicate. 'Nunc autem res subito in contrarium vertit. Ut Menon, 70 C: 'Ενθάδε δὲ . . τὸ ἐναντίον περιέστηκεν.' Heind.—Riddell (Dig. of Idioms, § 13) would treat all such examples as accusatives. But with verbs of becoming, etc., the above explanation appears more probable.

τάχα] So the Bodleian MS. with Vat. Ven. II. Other MSS. have ταχύ.

6. Νέος γὰρ εἶ] Parm. 130 E: Νέος γὰρ εἶ ἐτι, φάναι τὸν Παρμενίδην, ὃ Σώκρατες, καὶ οὔπω σου ἀντεῖληπται φιλοσοφία ὥς ἐτι ἀντιλήφεται.

τῆς . . δημηγορίας ὀξέως ὑπακούεις καὶ πείθει] 'Your ear is quickly caught, and your mind influenced, by popular arguments.'

9. δημηγορεῖτε] 'You talk clap-trap.'

10. ἄγοντες] Hip. Maj. 298 D: Μηδὲν τὸ τῶν νόμων εἰς μέσον παραγόντες. Phædr. 267 A: Τὸν δ' . . Εὐθρον εἰς μέσον οὐκ ἄγομεν.

The Bodl. MS. with its two followers, Vat. and Ven. II., gives λέγοντες. But the tendency to the repetition of consonants, already noticed, weakens its testimony in this instance with λέγειν and λέγετε following. Compare, besides the instances adduced in the note on 156, 169 C: 'Ἀντιλέγω, ἀλλ' ἄγε, Bodl. Vat. Ven. II. ἀντιλέγω, ἀλλὰ λέγε. As regards the sense there would be a slight awkwardness in the repetition of the same common word, which it is in Plato's manner to avoid, though, on the other hand, the expression ἔκ τε τοῦ λέγειν καὶ τοῦ γράφειν is made more pointed at first sight. But the general sense with δημηγορεῖτε is enough to occasion this, without the introduction of λέγοντες. And if we look closely at the expression εἰς τὸ μέσον λέγειν θεοὺς, it is hardly supported by comparing Herod. 6. 129: "Ἐριν εἶχον

λέγειν καὶ τοῦ γράφειν περὶ αὐτῶν, ὥς εἰσὶν ἢ ὥς p. 162.
οὐκ εἰσὶν, ἔξαιρῶ, καὶ ἃ οἱ πολλοὶ ἂν ἀποδέχοντο^E
ἀκούοντες, λέγετε ταῦτα, ὥς δεινὸν εἰ μηδὲν διοίσει
εἰς σοφίαν ἕκαστος τῶν ἀνθρώπων βουλήματος οἷον
5 οὖν· ἀπόδειξιν δὲ καὶ ἀνάγκην οὐδ' ἡντιοῦν λέγετε,
ἀλλὰ τῷ εἰκότι χρῆσθε· ᾧ εἰ ἐθέλοι Θεόδωρος ἢ
ἄλλος τις τῶν γεωμετρῶν χρώμενος γεωμετεῖν, ἄξιός
οὐδ' ἐνὸς μόνου ἂν εἴη. σκοπεῖτε οὖν σύ τε καὶ Θεό-

ἀμφὶ μουσικῇ καὶ τῷ λεγομένῳ ἐς
τὸ μέσον; Legg. 7. 817 C
(the poets are addressed): Μὴ
δὴ δόξητε ἡμᾶς . . ἐπιτρέψειν ὑμᾶς
δημηγορεῖν . . πρὶν κρίναι τὰς ἀρ-
χὰς εἶτε ῥητὰ καὶ ἐπιτήδεια πε-
ποιήκατε λέγειν εἰς τὸ μέσον εἴτε
μή. Here λέγειν εἰς τὸ μέσον is
not equivalent to δημηγορεῖν,
but means rather to 'recite in
public.' Cp. ib. 2. 664 C: Εἰς τὸ
μέσον ἀσύμενος. The passages
already quoted show that ἄγειν
εἰς τὸ μέσον, meaning 'to ad-
duce in illustration or argu-
ment,' is quite Platonic. See
also Phil. 57 A: Οὐ δ' ἔνεκα
ταῦτα προηρηγμένα εἰς τὸ μέσον.
There is a slight expression of
violence in θεοὺς . . ἄγοντες,
'dragging in the gods,' which
suits the context well.

1. ὥς εἰσὶν ἢ ὥς οὐκ εἰσὶν]
Here, as 152 A, Protagoras'
opinion is quoted in his own
words. Diog. Laert. 9: Περὶ
θεῶν οὐκ ἔχω εἰδέναι, οὐθ' ὥς εἰσὶν
οἷθ' ὥς οὐκ εἰσὶν. πολλὰ γὰρ τὰ
κωλύοντα εἰδέναι, ἧ τε ἀδηλότης,
καὶ βραχύς ὢν ὁ βίος ὁ τοῦ ἀν-
θρώπου.

2. ἔξαιρῶ] Rep. 6.492 E: Θεῶν
μέντοι κατὰ τὴν παροιμίαν ἔξαιρῶ-
μεν λόγον.

5. ἀπόδειξιν δὲ καὶ ἀνάγκην] In
dealing with a metaphysical
theory it is not enough to have

shown its inconsistency with
common sense. It must be met
upon its own ground, and the
truth which it contains, as well
as the sources of falsehood,
clearly distinguished. This, and
not merely, as the Scholiast
says, that he may draw out
Theætetus further, is Socrates'
motive in relinquishing the
ground he had taken in 151
C. This point of method
has two aspects, the Socra-
tic defiance of opinion and
the Sophistic contempt for ob-
vious facts. Gorg. 472 B:
'Ἄλλ' ἐγὼ σοὶ εἰς ὧν οὐκ ὁμολογῶ
οὐ γὰρ με σὺ ἀναγκάζεις. Soph.
293 E: Ξεν. φανερός, ὃ Θεαί-
τητε, εἴ σοφιστὴν οὐχ ἑωρακός.
Θε. τί δὴ; Ξεν. δόξει σοὶ μύνειν
ἢ παντάπασιν οὐκ ἔχειν ὄμματα
. . . τὸ δ' ἐκ τῶν λόγων ἐρωτήσει
σε μόνον.

8. οὐδ' ἐνὸς μόνου] Schol.: 'Ἐκ
τῆς τῶν κυβερνούντων συνηθείας ἔλαβε
τὸ οὐδενὸς μόνου, ὅταν ἐκεῖ πέσῃ ἐν
τῷ παίξειν ἐν τῷ ἐλάχιστον.

(1) 'Not worth an ace.' Or,
if, as Wytttenbach thought, the
phrase originated in the line
of Homer, Il. 8. 234: Νῦν δ'
οὐδ' ἐνὸς ἄξιοι εἰμεν Ἑκτορος, (2)
'No better than a single man,'
whereas he is now ἐτέρων πολ-
λῶν ἀντάξιός. Cp. Polit. 297
E: Τὸν ἐτέρων πολλῶν ἀντάξιον

p. 163. δωρος εἰ ἀποδέξεσθε πιθανολογίαις τε καὶ εἰκόσι περὶ
τούτων λεγομένους λόγους.

ΘΕΑΙ. Ἄλλ' οὐ δίκαιον, ὦ Σώκρατες, οὔτε σὺ
οὔτε ἂν ἡμεῖς φαίμεν.

ΣΩ. Ἄλλῃ δὴ σκεπτέον, ὥς ἔοικεν, ὥς ὃ τε σὺ 5
καὶ ὁ Θεοδώρου λόγος.

ΘΕΑΙ. Πάνυ μὲν οὖν ἄλλῃ.

ΣΩ. Τῇδε δὴ σκοπῶμεν, εἰ ἄρα ἐστὶν ἐπιστήμη τε
καὶ αἴσθησις ταυτόν ἢ ἕτερον· εἰς γὰρ τοῦτό που
πᾶς ὁ λόγος ἡμῖν ἔτεινε, καὶ τούτου χάριν τὰ πολλὰ 10
καὶ ἄτοπα ταῦτα ἐκινήσαμεν. οὐ γάρ;

ΘΕΑΙ. Παντάπασι μὲν οὖν.

B ΣΩ. Ἡ οὖν ὁμολογήσομεν, ἂ τῷ ὄρᾳν αἰσθανό-
μεθα ἢ τῷ ἀκούειν, πάντα ταῦτα ἅμα καὶ ἐπίστασθαι;
οἷον τῶν βαρβάρων πρὶν μαθεῖν τὴν φωνὴν πότερον 15
οὐ φήσομεν ἀκούειν, ὅταν φθέγγωνται, ἢ ἀκούειν τε
καὶ ἐπίστασθαι ἂ λέγουσι; καὶ αὖ γράμματα μὴ
ἐπίστάμενοι, βλέποντες εἰς αὐτὰ πότερον οὐχ ὄρᾳν, ἢ
ἐπίστασθαι, εἴπερ ὁρῶμεν, διῶσχυριούμεθα;

ιατρόν. See above, 143 D: Ἄξιος γὰρ . . γεωμετρίας ἕνεκα, and below, 167 C: Ὁ σοφιστής . . ἄξιος πολλῶν χρημάτων τοῖς παιδευθείσιν. Bonitz questions such a use of ἄξιος = (ἀντάξιος), and would read οὐδενὸς λόγου.

1. πιθανολογίαις τε καὶ εἰκόσι] The Bodleian reading in the ancient hand. (Schanz doubts of this, but the erasure of σ is quite discernible.) Most MSS. have πιθανολογία. Cp. Ar. Eth. N. 1. 2: Παραπλήσιον γὰρ φαίνεται μαθηματικῷ τε πιθανολογούντος ἀποδέχεσθαι καὶ ῥητορικῷ ἀποδείξεις ἀπαιτεῖν.

2. τούτων] Several MSS. have τηλικούτων.

5. ὃ τε σὺ καὶ] Theætetus

has answered for both. See above, σὺ τε καὶ Θεόδωρος.

9. ἢ ἕτερον] πότερον B.

10. τὰ πολλὰ καὶ ἄτοπα] The novel doctrine of active and passive motions, the reality of dreams and phantasies, etc.

11. ἐκινήσαμεν] Rep. 5. 450 A: Ὅσον λόγον πάλιν, ὥσπερ ἐξ ἀρχῆς, κινεῖτε περὶ τῆς πολιτείας!

13. Ἡ οὖν, κ.τ.λ.] The argument is in brief as follows: 'If sensation is knowledge, we can know and not know the same thing; since (1) we have perfect sensible perception of things we do not know thoroughly; and (2) we remember (i. e. know) things which we do not sensibly perceive.'

2. The doctrine is therefore examined in the shape in which it first appeared; viz. 'Sense is knowledge.' If to see and hear is to know, when a person hears a strange language, or sees characters which he

has never
learned,
does he
know or
not know
what is
said and
written?

ΘΕΑΙ. Αυτό γε, ὦ Σώκρατες, τοῦτο αὐτῶν, ὅπερ
ὀρώμεν τε καὶ ἀκούομεν, ἐπίστασθαι φήσομεν· τῶν
μὲν γὰρ τὸ σχῆμα καὶ τὸ χρῶμα ὀρᾶν τε καὶ ἐπί-
στασθαι, τῶν δὲ τὴν ὀξύτητα καὶ βαρύτητα ἀκούειν
5 τε ἅμα καὶ εἰδέναι· ἃ δὲ οἱ τε γραμματισταὶ περὶ
αὐτῶν καὶ οἱ ἐρμηνεῖς διδάσκουσιν, οὔτε αἰσθάνεσθαι
τῷ ὀρᾶν ἢ ἀκούειν οὔτε ἐπίστασθαι.

Allowing
this to pass,

ΣΩ. Ἀριστά γ', ὦ Θεαίτητε, καὶ οὐκ ἄξιόν σοι
πρὸς ταῦτα ἀμφισβητῆσαι, ἵνα καὶ αὐξάνῃ. ἀλλ' ὅρα
10 δὴ καὶ τόδε ἄλλο προσιόν, καὶ σκόπει πῇ αὐτὸ διω-
σόμεθα.

ΘΕΑΙ. Τὸ ποῖον δὴ;

Can I be
ignorant of
what I re-
member?

ΣΩ. Τὸ τοιόνδε· εἴ τις ἔροιτο, ἄρα δυνατόν, ὅτου
τις ἐπιστήμων γένοιτό ποτε, ἔτι ἔχοντα μνήμην αὐτοῦ D

9. ἵνα καὶ αὐξάνῃ] 'That I may let you grow,' i. e. 'That I may not be always stunting and stopping you.' Cp. Lys. 206 A: Οἱ καλοὶ, ἐπειδάν τις αὐτοὺς ἐπαινῇ καὶ αὔξῃ. Also Phædr. 246 E: Τούτοις δὴ τρέφεται τε καὶ αὔξεται μάλιστα γε τὸ τῆς ψυχῆς πτέρωμα. Rep. 497 A: Ἐν γὰρ προσηκούσῃ αὐτὸς τε μάλ-
λον αὐξήσεται. Symp. 210 D: Ἄλλ' ἐπὶ τὸ πολὺ πέλαιος τετραμ-
μένος τοῦ καλοῦ καὶ θεωρῶν πολ-
λοὺς καὶ καλοὺς λόγους τίκτη . .
ἕως ἂν ἐνταῦθα ῥωσθεῖς καὶ αὐξη-
θεῖς, κ.τ.λ. The expression in
Aristoph. Vesp. 638, Ἠὲξάνομην
ἀκούων, though more humorous,
also affords an illustration.

We may naturally ask what
objection Socrates would have
raised, had he not feared to
check Theætetus' growing in-
telligence. This may perhaps
be gathered from below, where
he ventures to puzzle him a
little further, 165 D: Ἴσως δέ
γ', ὦ θαυμάσιε, πλείω ἂν τοιαῦτ'

ἔπαθες, κ.τ.λ. Socrates might
have asked, Does every one
who sees the forms of the let-
ters, or who hears the sounds,
possess the sciences of them
(γραμματική, μουσική, 145 A)?
Could he give an account, e. g.
of the ὀξύτης and βαρύτης of
what he hears? Cp. Rep. 7. 524
C: Μέγα μὴν καὶ ὄψις καὶ σμικρὸν
ἑώρα, ἀλλ' οὐ κεχωρισμένον ἀλλὰ
συγκεχυμένον τι. Not even the
objects of sense are known by
sense, but by a higher faculty.

10. τόδε ἄλλο προσιόν, κ.τ.λ.]
The implied metaphor is prob-
ably that of the wave. It is
continued below, 172 B: Λόγος
δὲ ἡμᾶς . . ἐκ λόγου, μείζων ἐξ
ἐλάττωτος, καταλαμβάνει: and is
slightly varied, 177 C: Πλείω
αἰεὶ ἐπιρρέοντα καταχώσει ἡμῖν τὸν
ἐξ ἀρχῆς λόγον.

14. ἔτι ἔχοντα] The Bodl. MS.
has ἐπέχοντα, for which error cp.
Rep. 7. 532 B. H. Schmidt
(as Schanz formerly) defends
ἐπέχοντα, in the sense of 'main-

p. 163. τούτου καὶ σωζόμενον, τότε ὅτε μέμνηται μὴ ἐπίστασθαι αὐτὸ τοῦτο ὃ μέμνηται. μακρολογῶ δέ, ὥς ἔοικε, βουλόμενος ἐρέσθαι, εἰ μαθὼν τίς τι μεμνημένος μὴ οἶδεν.

ΘΕΑΙ. Καὶ πῶς, ὦ Σώκρατες; τέρας γὰρ ἂν εἴη 5 Surely not.
ὃ λέγεις.

ΣΩ. Μὴ οὖν ἐγὼ ληρῶ; σκόπει δέ. ἄρα τὸ ὁρᾶν And yet,
οὐκ αἰσθάνεσθαι λέγεις καὶ τὴν ὄψιν αἰσθησιν;

ΘΕΑΙ. Ἐγωγε.

ΣΩ. Οὐκοῦν ὁ ἰδὼν τι ἐπιστήμων ἐκείνου γέγονεν 10
ὃ εἶδε κατὰ τὸν ἄρτι λόγον;

ΘΕΑΙ. Ναί.

E ΣΩ. Τί δέ; μνήμην οὐ λέγεις μέντοι τι;

ΘΕΑΙ. Ναί.

ΣΩ. Πότερον οὐδενὸς ἢ τινός; 15

ΘΕΑΙ. Τινὸς δὴ που.

ΣΩ. Οὐκοῦν ὧν ἔμαθε καὶ ὧν ᾗσθητο, τοιουτωνί
τινων;

ΘΕΑΙ. Τί μὴν;

ΣΩ. Ὃ δὴ εἶδέ τις, μέμνηταί που ἐνίοτε; 20

ΘΕΑΙ. Μέμνηται.

ΣΩ. Ἡ καὶ μύσας; ἢ τοῦτο δράσας ἐπελάθετο;

ΘΕΑΙ. Ἀλλὰ δεινόν, ὦ Σώκρατες, τοῦτό γε φάναι.

taining,' 'keeping up,' i. e. not allowing to fade. But *ἔτι ἔχοντα* is simpler, and is sufficiently supported by MS. authority.

5. *τέρας γὰρ ἂν εἴη ὃ λέγεις*] 'The supposition is monstrous.' Parm. 129 B: *Εἰ μὲν γὰρ αὐτὰ τὰ ὁμοιά τις ἀπέφαινε ἀνόμοια γιγνόμενα ἢ τὰ ἀνόμοια ὅμοια, τέρας ἂν, οἶμαι, ᾗν.* Phæd. 101 B: alib. The word *τεραπεῖαι* in Ar. Nub. 418 (with the verb *τεραπεύομαι*) is connected with this use of *τέρας*.

13. *Τί δέ;*] So Bodl. first hand, Vat. Ven. II. It seems more appropriate in serious argument than *τί δαί*, the common reading.

μέντοι] The particle brings forward something hitherto lost sight of, which may tend to modify the foregoing statement. We have hitherto dwelt on *αἰσθησις* to the exclusion of *μνήμη*, etc.

20 when I shut my eyes and remember what I have seen,

ΣΩ. Δεῖ γε μέντοι, εἰ σώσοιμεν τὸν πρόσθε λόγον· p. 164.
εἰ δὲ μή, οἴχεται.

ΘΕΑΙ. Καὶ ἐγώ, νῆ τὸν Δία, ὑποπτεύω, οὐ μὴν
ἱκανῶς γε συννοῶ· ἀλλ' εἰπὲ πῇ.

5 ΣΩ. Τῇδε· ὁ μὲν ὁρῶν ἐπιστήμων, φαμέν, τούτου
γέγονεν οὐπὲρ ὁρῶν· ὅψις γὰρ καὶ αἴσθησις καὶ ἐπι-
στήμη ταῦτον ὁμολόγηται.

ΘΕΑΙ. Πάνυ γε.

I remem-
ber it and
do not see
it.

ΣΩ. Ὁ δέ γε ὁρῶν καὶ ἐπιστήμων γεγονώς οὐ
10 εἴωρα, ἐὰν μύσῃ, μέμνηται μὲν, οὐχ ὁρᾷ δὲ αὐτό·
ἢ γάρ;

ΘΕΑΙ. Ναί.

I, e. If to
see is to
know,

ΣΩ. Τὸ δέ γε οὐχ ὁρᾷ οὐκ ἐπίσταται ἔστιν, εἴπερ B
καὶ τὸ ὁρᾷ ἐπίσταται.

15 ΘΕΑΙ. Ἀληθῇ.

I remem-
ber it and
do not
know it.

ΣΩ. Συμβαίνει ἄρα, οὐ τις ἐπιστήμων ἐγένετο, ἔτι
μεμνημένον αὐτὸν μὴ ἐπίστασθαι, ἐπειδὴ οὐχ ὁρᾷ. ὁ
τέρας ἔφαμεν εἶναι εἰ γίγνοιτο.

ΘΕΑΙ. Ἀληθέστατα λέγεις.

But this
seemed to
us a mon-
strous sup-
position;
Therefore,
Sense is
not Know-
ledge.

20 ΣΩ. Τῶν ἀδυνάτων δὴ τι συμβαίνειν φαίνεται,
εἴαν τις ἐπιστήμην καὶ αἴσθησιν ταῦτον φῇ εἶναι.

ΘΕΑΙ. Ἔοικεν.

ΣΩ. Ἄλλο ἄρα ἐκάτερον φατέον.

1. εἰ σώσοιμεν] The use of
the optative is questioned, and
σώσοιμεν has been conjectured.
But see Riddell's Digest, § 77.
He observes that the time of
the infinitive after δεῖ (sc. τοῦτο
φάναι) is undefined. A simi-
larly doubtful optative occurs
in Polit. 268 D: Τοῦτο τοῖνυν . .
ἡμῖν ποιητέον, εἰ μὴ μέλλοιμεν . .
καταισχῦναι τὸν λόγον. For the
sense cp. especially Phædo, 89
B: Ἐάνπερ γε ἡμῖν ὁ λόγος τελευ-
τήσῃ, κ.τ.λ.

3. οὐ μὴν ἱκανῶς γε συννοῶ]
'But I do not quite compre-
hend why it is so.'

6. οὐπὲρ ὁρῶν] So Bodl. Vat.
Ven. Π, ὁρῶν, sc. ἐστίν or γέγονεν.
Compare the technical use of
αἰσθανόμενος, noticed above, 159
D, 160 A. Also 156 D: Ἐγένετο
οὐ τι ὅψις ἀλλ' ὁφθαλμὸς ὁρῶν. See
also 160 D: Ἐπιστήμων . . ὥνπερ
αἰσθητής.

13. Τὸ δέ γε οὐχ ὁρᾷ] Soph.
264 A: Φαίνεται δ' ὁ λέγομεν.

p. 164. ΘΕΑΙ. Κινδυνεύει.

c ΣΩ. Τί οὖν δῆτ' ἂν εἴη ἐπιστήμη, πάλιν ἐξ ἀρχῆς, ὥς ἔοικε, λεκτέον. Καίτοι τί ποτε μέλλομεν, ὦ Θεαίτητε, δρᾶν;

—We are in too great a hurry.

ΘΕΑΙ. Τίνος πέρι;

5

ΣΩ. Φαινόμεθά μοι ἀλεκτρυόνος ἀγεννοῦς δίκην, πρὶν νενικηκέναι, ἀποπηδήσαντες ἀπὸ τοῦ λόγου ᾄδειν.

ΘΕΑΙ. Πῶς δῆ;

ΣΩ. Ἀντιλογικῶς εἰκάμεν πρὸς τὰς τῶν ὀνο- 10 μάτων ὁμολογίας ἀνομολογησάμενοι καὶ τοιούτῳ τινὶ περιγενόμενοι τοῦ λόγου ἀγαπᾶν, καὶ οὐ φάσκοντες ἀγωνισταὶ ἀλλὰ φιλόσοφοι εἶναι λανθάνομεν ταῦτα
D ἐκείνοις τοῖς δεινοῖς ἀνδράσι ποιοῦντες.

Perhaps the contradiction is only verbal.

2. πάλιν] μὴ πάλιν Bodl. (μή), Vat. Ven. Π. The Bodleian margin however says, ἐν ἐτέρῳ λείπει τὸ μή. If μή were right, the subjunctive ἦ would be required to complete the sense.

7. ἀπὸ τοῦ λόγου] Viz. the theory of Protagoras, which we have been trampling upon. Cp. infr. E: Προπηλακίζομεν.

10. Ἀντιλογικῶς εἰκάμεν] Rep. 5. 453 E, 454: Ἡ γενναία, ἣν δ' ἐγώ, ὦ Γλαῦκων, ἡ δύναμις τῆς ἀντιλογικῆς τέχνης. Τί δῆ; "Οτι, εἰπον, δοκοῦσί μοι εἰς αὐτὴν καὶ ἄκοντες πολλοὶ ἐμπίπτειν καὶ οἶσθαι οὐκ ἐρίξειν ἀλλὰ διαλέγεσθαι, διὰ τὸ μὴ δύνασθαι κατ' εἶδη διαιροῦμενοι τὸ λεγόμενον ἐπισκοπεῖν, ἀλλὰ κατ' αὐτὸ τὸ ὄνομα διώκειν τοῦ λεχθέντος τὴν ἐναντίωσιν, ἔριδι, οὐ διαλέκτῳ, πρὸς ἀλλήλους χρώμενοι. Lys. 216 A: Καὶ ἡμῖν εὐθὺς ἄσμενοι ἐπιπηδῆσονται οὗτοι οἱ πάνσοφοι ἄνδρες, οἱ ἀντιλογικοί, καὶ ἐρήσονται εἰ οὐκ ἐναντιώτατον ἔχθρα φιλία; The tendencies of Ἀντι-

λογική are, first, to argue from contradictions of language, leading in the last resort to scepticism. Phæd. 90 B: Καὶ μάλιστα δὴ οἱ περὶ τοὺς ἀντιλογικοὺς λόγους διατρίψαντες οἶσθ' ὅτι τελευτῶντες οἴονται σοφώτατοι γεγενῆσθαι τε καὶ κατανεοηκέναι ὅτι τῶν πραγμάτων οὐδενὸς οὐδὲν ἰγνῆς οὐδὲ βέβαιον οὔτε τῶν λόγων. Secondly, to confuse ideas or principles with facts or results. Ib. 101 E: Ἄμα δὲ οὐκ ἂν φύροιο ὥσπερ οἱ ἀντιλογικοὶ περὶ τε τῆς ἀρχῆς διαλεγόμενος καὶ τῶν ἐξ ἐκείνης ὥρμημένων, εἴπερ βούλοιο τι τῶν ὄντων εὐρεῖν.

πρὸς τὰς τῶν ὀνομάτων ὁμολογίας] 'With a view to mere verbal consistency.' The whole fallacy of such formal reasoning is elaborately exposed in the Sophist.

12. οὐ φάσκοντες] Viz. supr. 154 D: Οὐκοῦν εἰ μὲν δεινοὶ καὶ σοφοί, κ.τ.λ., echoed in ἐκείνοις τοῖς δεινοῖς ἀνδράσι, below.

ΘΕΑΙ. Οὐπω μανθάνω ὅπως λέγεις.

p. 164.

ΣΩ. Ἄλλ' ἐγὼ πειράσομαι δηλῶσαι περὶ αὐτῶν ὃ γε δὴ νοῶ. ἡρόμεθα γὰρ δὴ εἰ μαθὼν καὶ μεμνημένος τίς τι μὴ ἐπίσταται, καὶ τὸν ἰδόντα καὶ μύσαντα με-
5 μνημένον, ὁρῶντα δὲ οὗ, ἀποδείξαντες, οὐκ εἰδότα ἀπεδείξαμεν καὶ ἅμα μεμνημένον· τοῦτο δ' εἶναι ἀδύνατον. καὶ οὕτω δὴ μῦθος ἀπώλετο ὁ Πρωταγόρειος, καὶ ὁ σὸς ἅμα ὁ τῆς ἐπιστήμης καὶ αἰσθήσεως, ὅτι ταῦτόν ἐστιν.

10 ΘΕΑΙ. Φαίνεται.

E

Protagoras
might still
have much
to say.

ΣΩ. Οὐ τι ἄν, οἶμαι, ὃ φίλε, εἴπερ γε ὁ πατὴρ τοῦ ἐτέρου μύθου ἔζη, ἀλλὰ πολλὰ ἂν ἤμυνε· νῦν δὲ ὀρφανὸν αὐτὸν ἡμεῖς προπηλακίζομεν. καὶ γὰρ οὐδ' οἱ ἐπίτροποι οὐς Πρωταγόρας κατέλιπε, βοηθεῖν ἐθέ-
15 λουσιν, ὧν Θεόδωρος εἰς ὅδε. ἀλλὰ δὴ αὐτοὶ κινδυνεύσομεν τοῦ δικαίου ἕνεκ' αὐτῶ βοηθεῖν.

ΘΕΟ. Οὐ γὰρ ἐγώ, ὃ Σώκρατες, ἀλλὰ μᾶλλον
Καλλίας ὁ Ἰππονίκου τῶν ἐκείνου ἐπίτροπος· ἡμεῖς p. 165.

7. μῦθος ἀπώλετο] Schol.: Παρομμία ἐπὶ τῶν τὴν διήγησιν μὴ ἐπὶ πέρας ἀγόντων. Hence probably the absence of the article. Cp. Rep. 10. 621 B: Καὶ οὕτως, ὃ Γλαῦκων, μῦθος ἐσώθη καὶ οὐκ ἀπώλετο. Cp. also Phil. 14 A: Ὁ λόγος, ὥσπερ μῦθος, ἀπολόμενος οἴχοιτο.

μῦθος . . ὁ Πρωταγόρειος] Cp. supr. 157 C: Οὗτος ὁ μῦθος. Soph. 242 C: Μῖθόν τινα ἕκαστος φαίνεται μοι διηγέσθαι παισὶν ὥς οὖσαν ἡμῖν. Arist. Met. 1. 993 a: Ψελλιζομένη γὰρ ἔοικεν ἡ πρώτη φιλοσοφία. Gorg. 485 B.

11. εἴπερ ὁ πατὴρ] See the passage of the Phædrus already quoted, 275 E: Πλημμελοῦμενος δὲ ὁ λόγος καὶ οὐκ ἐν δίκῃ λοιδορῇ τοῦ πατρὸς αἰεὶ δέεται βοηθοῦ,

κ.τ.λ. Cp. Soph. 241 D: Μὴ με οἶον πατραλοῖαν ὑπολάβῃς γίγνεσθαι τινα, τί δὴ; Τὸν τοῦ πατρὸς Πορμενίδου λόγον ἀναγκαῖον ἡμῖν ἀμνησμένοις ἔσται βασανίζειν. It is in another sense that Phædrus in the Symposium (177 D) is πατὴρ τοῦ λόγου.

15. κινδυνεύσομεν] Not, 'I will undertake the risk,' but = κινδυνεύω βοηθήσειν, 'It seems I shall have to take his part myself.' Cp. Cratyl. 399 A: Καὶ κινδυνεύσω εἰάν μὴ εὐλαβῶμαι, ἔτι τήμερον σοφώτερος τοῦ δέοντος γενέσθαι. Symp. 174 C: Ἴσως μέντοι κινδυνεύσω καὶ ἐγὼ οὐχ ὥς σὺ λέγεις, ὃ Σώκρατες, ἀλλὰ καθ' Ὁμηρον φαῦλος ὢν ἐπὶ σοφοῦ ἀνδρὸς ἵεναι θοιὴν ἀκλήτος.

18. Καλλίας ὁ Ἰππονίκου] With whom Protagoras stayed

p. 165. δέ πως θάπτουν ἐκ τῶν ψιλῶν λόγων πρὸς τὴν γεωμετρίαν ἀπενεύσαμεν. χάριν γε μέντοι [σοὶ] ἔξομεν, εἰν αὐτῷ βοηθῆς.

ΣΩ. Καλῶς λέγεις, ὦ Θεόδωρε. σκέψαι οὖν τὴν γ' ἐμὴν βοήθειαν. τῶν γὰρ ἄρτι δεινότερα ἂν τις ὁμολογήσειε μὴ προσέχων τοῖς ῥήμασι τὸν νοῦν, ἢ τὸ πολὺ εἰθίσμεθα φάναι τε καὶ ἀπαρνείσθαι. σοὶ λέγω ὅπῃ, ἢ Θεαιτήτῳ;

The 'crucial' question is this,

when he came to Athens. Apol. 20 C: 'Ἀνδρί, ὃς τετέλεκε χρήματα σοφισταῖς πλείω ἢ ξύμπαντες οἱ ἄλλοι, Καλλία τῷ Ἰππονίκῳ. Prot. 311 A, 315 D: Xen. Symp. 1. 5. It hardly needs to be observed that ἐπίτροποι, like ὄρφανόν, is used figuratively, with reference to doctrines.

1. ἐκ τῶν ψιλῶν λόγων] 'From the abstractions of dialectic.' We are accustomed to speak of Geometry as a purely abstract science, but see Arist. Met. I. 2: Αἱ γὰρ ἐξ ἐλαττόνων ἀκριβέστεραι τῶν ἐκ προσθέσεως λεγομένων, οἷον ἀριθμητικὴ γεωμετρία. The expression ψιλοῖς λόγοις is used differently in Symp. 215 C: Ψιλοῖς λόγοις ἄνευ ὀργάνων, but cp. Phædr. 262 C: Νῦν γὰρ ψιλῶς πως λέγομεν οὐκ ἔχοντες ἱκανὰ παραδείγματα. Antisthenes is said to have called the Ideas of Plato ψιλαὶ ἔννοιαι. For λόγοι = διαλεκτική cp. Phæd. 99 E: "Ἐδοξε δὴ μοι χρῆναι εἰς τοὺς λόγους καταφυγόντα ἐν ἐκείνοις σκοπεῖν τὴν ἀλήθειαν. See also Arist. de An. I. 1, where a distinction is drawn between φιλόσοφος, μαθηματικός, and φυσικός.

2. μέντοι σοὶ is omitted in Bod. Vat. Ven. Π. Although retained in the text by Schanz, it is not necessary to the sense.

If retained, it should be accented, as H. Schmidt observes.

ἔξομεν] Theodorus speaks on behalf of the ἐπίτροποι Πρωταγόρου.

4. τὴν γ' ἐμὴν] Cp. infr. 168 B: Κατ' ἐμὴν δύναμιν, and, for the 'modest' use of γε, Crat. 44 E, Rep. I. 329 A: Οἶόν γε μοι φαίνεται.

6. μὴ προσέχων τοῖς ῥήμασι τὸν νοῦν, ἢ τὸ πολὺ εἰθίσμεθα] By freeing ourselves from the habitual oppositions of words, we are sometimes reconciled to what at first appears a pure contradiction. Spinoza (Cog. Met. I.) shows a still loftier indifference to common language: 'At vero si rem accuratius examinare vellemus, possemus forte ostendere Deum non nisi improprie unum et unicum vocari; sed res non est tanti imo nullius momenti iis qui de rebus non vero de nominibus sunt solliciti.' Many of the difficulties in Greek philosophy arose, as Plato himself points out in the Sophist, from the too great stress laid upon logical alternatives; while the complexity and variety of things as they exist was lost sight of.

ἢ τὸ πολὺ εἰθίσμεθα] 'According to our common mode of affirming and denying: viz. with a view to words.

ΘΕΟ. Εἰς τὸ κοινὸν μὲν οὖν, ἀποκρινέσθω δὲ ὁ p. 165.
νεώτερος· σφαλεῖς γὰρ ἦττον ἀσχημονήσει. B

Is it possible for the same person to know and not to know the same thing?

ΣΩ. Λέγω δὴ τὸ δεινότατον ἐρώτημα. ἔστι δὲ οἶμαι τοιόνδε τι· ἄρα οἶόν τε τὸν αὐτὸν εἰδότα τι
5 τοῦτο ὃ οἶδε μὴ εἰδέναι;

ΘΕΟ. Τί δὴ οὖν ἀποκρινούμεθα, ὦ Θεαίτητε;

ΘΕΑΙ. Ἀδύνατόν που, οἶμαι ἔγωγε.

You are bound to say it is, if sight be knowledge. Nay, you may be driven to it without reference to memory, within the sphere of sense itself. A relentless adversary will pin you down, covering one eye with his mantle,

ΣΩ. Οὐκ, εἰ τὸ ὁρᾶν γε ἐπίστασθαι θήσεις. τί γὰρ χρήσει ἀφύκτῳ ἐρωτήματι, τὸ λεγόμενον ἐν
10 φρέατι συνεχόμενος, ὅταν ἐρωτᾷ ἀνέκπληκτος ἀνὴρ, καταλαβὼν τῇ χειρὶ σοῦ τὸν ἕτερον ὀφθαλμόν, εἰ ὁρᾷς τὸ ἱμάτιον τῷ κατειλημμένῳ;

ΘΕΑΙ. Οὐ φήσω, οἶμαι, τούτῳ γε, τῷ μέντοι ἑτέρῳ. C

15 ΣΩ. Οὐκοῦν ὁρᾷς τε καὶ οὐχ ὁρᾷς ἅμα ταυτόν;

ΘΕΑΙ. Οὕτω γέ πως.

ΣΩ. Οὐδὲν ἐγώ, φήσει, τοῦτο οὔτε τάττω οὔτ' ἠρόμην, τὸ ὅπως, ἀλλ' εἰ, ὃ ἐπίστασαι, τοῦτο καὶ οὐκ

3. Λέγω δὴ τὸ δεινότατον ἐρώτημα] Cp. Rep. 5. 473 C: 'Ἐπ' αὐτὸ δὴ, ἦν δ' ἐγώ, εἶμι ὃ τῷ μεγίστῳ προσεικάζομεν κύματι. Where Socrates assumes the same 'tragic' tone as here.

4. ἄρα οἶόν τε τὸν αὐτὸν εἰδότα τι . . μὴ εἰδέναι] This (Megarian) question lies at the root of most of the ἀπορίαι which follow.

9. ἀφύκτῳ] Euthyd. 276 E: Τοιαῦτα ἡμεῖς ἐρωτῶμεν ἄφικτα.

ἐν φρέατι συνεχόμενος] 'Caught in a pit,' i.e. unable to stir hand or foot.

11. καταλαβὼν . . τὸν . . ὀφθαλμόν . . εἰ ὁρᾷς τὸ ἱμάτιον] The fallacy called ἐγκεκαλυμμένος ('obvelatus'), which has been called the invention of Eubulides, seems to be here anticipated.

17. οὐδὲν . . τοῦτο, κ.τ.λ.] Τάττω, sc. ἀποκρίνεσθαι. Cp. Rep. 5. 473 A: 'Ἐξευρηκέναι ὡς δυνατὰ ταῦτα γενέσθαι ἃ σὺ ἐπιτάττεις (sc. ἐξευρεῖν). For the sense cp. supr. 158 E: Μὴ ὑπολάβωμεν τῇ μὲν ταῦτόν εἶναι, κ.τ.λ. Cp. Euthyd. 295 E: Πότερον ἐπίστασαι τῷ ἃ ἐπίστασαι, ἢ οὐ; 'Ἐγωγε, ἔφην, τῇ γε ψυχῇ. Οὗτος αὖ, ἔφη, προσαποκρίνεται τοῖς ἐρωτωμένοις. οὐ γὰρ ἔγωγε ἐρωτῶ ὅτῳ, ἀλλ' εἰ ἐπίστασαι τῷ, κ.τ.λ. For the intentional abruptness of the expression ('None of that! I never asked you for it') cp. Phil. 28 E: Οὐδὲν τῶν αὐτῶν.

τοῦτο . . τὸ ὅπως] τοῦτο, although presently explained by τὸ ὅπως, is in the first instance pronominal for οὔτω γέ πως.

p. 165. ἐπίστασαι. νῦν δ' ὁ οὐχ ὁρᾷς, ὁρῶν φαίνει. ὁμολο-
γηκὼς δὲ τυγχάνεις τὸ ὁρᾶν ἐπίστασθαι καὶ τὸ μὴ
ὁρᾶν μὴ ἐπίστασθαι. ἐξ οὖν τούτων λογίζου τί σοι
συμβαίνει.

D ΘΕΑΙ. Ἄλλὰ λογίζομαι ὅτι τάναντία οἷς ὑπε- 5
θέμην.

ΣΩ. Ἴσως δέ γ', ὦ θαυμάσιε, πλείω ἂν τοιαῦτ'
ἔπαθες, εἴ τις σε προσηρώτα εἰ ἐπίστασθαι ἔστι μὲν
ὀξύ, ἔστι δὲ ἀμβλύ, καὶ ἐγγύθεν μὲν ἐπίστασθαι,
πόρρωθεν δὲ μὴ, καὶ σφόδρα καὶ ἡρέμα τὸ αὐτό, καὶ 10
ἄλλα μυρία, ἃ ἐλλοχῶν ἂν πελταστικὸς ἀνὴρ μισθο-
φόρος ἐν λόγοις ἐρόμενος, ἥνικ' ἐπιστήμην καὶ αἴσθησιν
ταῦτόν ἔθου, ἐμβαλὼν ἂν εἰς τὸ ἀκούειν καὶ ὀσφραίνε-
σθαι καὶ τὰς τοιαύτας αἰσθήσεις, ἥλεγχεν ἂν ἐπέχων

E καὶ οὐκ ἀνιείς, πρὶν θαυμάσας τὴν πολυάρατον σοφίαν 15

7. ὦ θαυμάσιε] Such ad-
dresses interposed give a tone
of increased earnestness, ex-
pressing the interest of Socrates
in what he is about to say.

9. ὀξύ.. ἀμβλύ] These terms
are properly applicable to
vision.

ἐγγύθεν μὲν.. πόρρωθεν δὲ μὴ]
This probably refers to the
sense of smell, cp. τὸ ὀσφραίνεσθαι
below, perhaps also to taste
and touch (so H. Schmidt).
Or ἐγγύθεν.. τὸ αὐτό may refer
to all the senses except sight.

10. σφόδρα καὶ ἡρέμα τὸ αὐτό]
'To know the same thing
strongly and feebly:' e.g. τὸ
ψυχρόν.—152 B: ῥιγροί.. ὁ μὲν
ἡρέμα, ὁ δὲ σφόδρα; but the re-
ference here is probably to
sound, cp. τὸ ἀκούειν below.
(H. Schmidt takes τὸ αὐτό ad-
verbially, 'stark und leise eben-
so:' but cp. infr. 166 B.) Aris-
totle does not feel the difficulty.

Met. 6. 1029 b: Τὰ δ' ἐκάστοις
γνώριμα καὶ πρῶτα πολλάκις ἡρέμα
ἐστὶ γνώριμα.

καὶ ἄλλα μυρία] Cp. Phil. 14
D: Βαρὺν καὶ κοῦφον τὸν αὐτόν,
καὶ ἄλλα μυρία.

11. α] An accusative depend-
ing chiefly on ἐρόμενος, but
vaguely also on all that fol-
lows.

μισθοφόρος ἐν λόγοις] 'A
logical mercenary.' μισθοφόρος
is aimed at the Sophist's fee.

13. ἐμβαλὼν] 'Making his
assault.'

14. ἐπέχων καὶ οὐκ ἀνιείς] Rep.
3. 411 B: Ὅταν δ' ἐπέχων μὴ ἀνίη
ἀλλὰ κληῇ. 'Keeping up the
attack.' Cp. Odys. 19. 71:
Τί μοι ὦδ' ἐπέχεις κεκοτητόι θυμῷ;

15. πολυάρατον] Buttmann
conjectures πολύκροτον, 'cun-
ning,' which occurs as a v.l. for
πολύτροπον in the first line of the
Odyssey. Heind. conjectures
πολύηρατον, but adds, 'ne hoc

to confess
that you
see and do
not see, and
therefore
know and
do not
know. And
thus you
will be
proved to
know both
vividly and
dimly, near
but not far
off, softly
and vio-
lently.

ξυνεποδίσθης ὑπ' αὐτοῦ, οὐ δὴ σε χειρωσάμενός τε p. 165.

καὶ ξυνδῆσας ἤδη ἂν τότε ἐλύτρου χρημάτων ὅσων
σοὶ τε καὶ κείνῳ ἑδόκει. Τίν' οὖν δὴ ὁ Πρωταγόρας,
φαίης ἂν ἴσως, λόγον ἐπίκουρον τοῖς αὐτοῦ ἐρεῖ;

5 ἄλλο τι πειρώμεθα λέγειν;

ΘΕΑΙ. Πάνυ μὲν οὖν.

ΣΩ. Ταῦτά τε δὴ πάντα ὅσα ἡμεῖς ἐπαμύνοντες
αὐτῷ λέγομεν, καὶ ὁμόσε, οἶμαι, χωρήσεται, κατα- p. 166.
φρονῶν ἡμῶν καὶ λέγων, Οὗτος δὴ ὁ Σωκράτης ὁ

10 χρηστός, ἐπειδὴ αὐτῷ παιδίον τι ἐρωτηθὲν ἔδεισεν, εἰ

How would
Protagoras
defend his
own
against the
attacks of
such a
light-
armed mer-
cenary?

3. He
would say

quidem satisfacit.' In Ven. II, both α's are written over erasures. πολῦάρητος occurs twice in the Odyssey, 6. 280; 19. 404: 'Ὄνομ' ὅττι κε θείης | παιδὸς παιδὶ φίλῳ' πολῦάρητος δέ τοι ἐστίν. Protagoras seems to have affected certain rhetorical expressions, and he or some other Sophist perhaps may have used this word. See Phædr. 267 D: 'Ὀρθοπέπεια, etc. Stallbaum quotes Themist. Orat. 22. 325. 19. ed. Dindorf.: Τὸν πολῦάρατον πλούτον τί ἂν καὶ λέγοιμεν ὁποῖον ἀγνωστοθέτης πολέμων ἐστίν. For the sense cp. Euthyd. 272 B: Τῆς σοφίας ἥς ἔγωγε ἐπιθυμῶ, τῆς ἐριστικῆς. Ib. 273 E: Εἰ δὲ νῦν ἀληθῶς ταύτην τὴν ἐπιστήμην ἔχεται, ἴλεω εἶπον. ἀτεχνῶς γὰρ ἔγωγε σφῶ ὥσπερ θεῶ προσαγορεύω. Ib. 296 D: 'Ἀλλὰ βουληθείης, ἣν δ' ἐγώ, ὦ πολυτίμητε Εὐθύδημε. Ib. 301 B: 'Ἦδη δὲ τοῖν ἀνδρῶν τὴν σοφίαν ἐπεχειροῦν μμεῖσθαι, αἶτε ἐπιθυμῶν αὐτῆς.

2. χρημάτων . . ἑδόκει] Protag. 328 B: Καὶ τὸν τρόπον τῆς πράξεως τοῦ μισθοῦ τοιοῦτον ποιῆμαι. ἐπειδὴν γάρ τις παρ' ἐμοῦ μάθῃ, ἐὰν μὲν βούληται, ἀποδέδωκεν ὁ ἐγὼ πρᾶττομαι ἀργύριον

ἐὰν δὲ μή, ἐλθὼν εἰς ἱερόν, ὁμόσας, ὅσον ἂν φῇ ἄξια εἶναι τὰ μαθήματα, τοσοῦτον κατέθηκεν.

3. τε] Bodl. γε, which Wohlrab defends.

7. Ταῦτά τε πάντα] From 162 D onwards.

8. ὁμόσε . . χωρήσεται] 'He will grapple with us.' There is a change of construction similar to that in supr. 149 D: Καὶ τίκτειν τε δὴ τὰς δυστοκούσας, καὶ . . ἀμβλίσκουσι. Protagoras is first imagined as pushing his adversary 'over a precipice,' by stating the Eristic objection to his doctrine in an extravagant form, and then as turning from arguments to facts, and showing the bearing of his theory not on truth and falsehood, but on (relative) good and evil.

10. χρηστός] Here almost = εὐχερής, 'Good easy man!'

ἐπειδὴ αὐτῷ, κ.τ.λ.] 'When he had found a child who was terrified by the question,' etc. For the dative cp. Rep. I. 343 A: ὅς γε αὐτῇ . . γιγνώσκει.

παιδίον] Cp. infr. 168 D, where the same exaggeration is used.

p. 166. οἶόν τε τὸν αὐτὸν τὸ αὐτὸ μεμνησθαι ἅμα καὶ μὴ εἰδέναι, καὶ δεῖσαν ἀπέφησε διὰ τὸ μὴ δύνασθαι προορᾶν, γέλωτα δὴ τὸν ἐμὲ ἐν τοῖς λόγοις ἀπέδειξε. τὸ δέ, ὃ ῥαθυμότετε Σώκρατες, τῇδ' ἔχει. ὅταν τι τῶν ἐμῶν δι' ἐρωτήσεως σκοπῆς, εἰ μὲν ὁ ἐρωτηθεὶς οἶάπερ ἂν ἐγὼ ἀποκριναίμην ἀποκρινάμενος σφάλλη-
 B ται, ἐγὼ ἐλέγχομαι, εἰ δὲ ἄλλοῖα, αὐτὸς ὁ ἐρωτηθεὶς. αὐτίκα γὰρ δοκεῖς τινά σοι ξυγχωρήσασθαι μνήμην παρεῖναι τῷ ὧν ἔπαθε τοιοῦτόν τι οὐσαν πάθος, οἶον ὅτε ἔπασχε, μηκέτι πάσχοντι; πολλοῦ γε δεῖ. ἢ αὖ 10 ἀποκνήσειν ὁμολογεῖν οἶόν τ' εἶναι εἰδέναι καὶ μὴ εἰδέναι τὸν αὐτὸν τὸ αὐτό; ἢ εἰ μὲν περ τοῦτο δείσῃ, δώσειν ποτὲ τὸν αὐτὸν εἶναι τὸν ἀνομοιούμενον τῷ πρὶν ἀνομοιούσθαι ὄντι; μᾶλλον δὲ τὸν εἶναι τινά, ἀλλ'

that he is not refuted, because not fairly represented by you. He would urge that memory is far less vivid than sensation. And, while not fearing to admit that it is possible to know and not to know the same thing, he would assert that the man knowing is different from the

3. τὸν ἐμέ] The use of the article has a humorously pathetic rather than a pompous effect. Cp. Soph. 239 B: Τὸν μὲν τοίνυν ἐμέ γε ἔτι τί τις ἂν λέγοι; Phædr. 258 A: Τὸν αὐτόν. Ib. 20 B: Τὸν ἐμέ. Ib. 59 B: Τοὺς μὲν δὴ σὲ καὶ ἐμέ καὶ Γοργίαν καὶ Φιληθρον.

4. ὃ ῥαθυμότετε Σώκρατες] 'Slovenly Socrates!'

7. εἰ δὲ ἄλλοῖα] Sc. ἀποκρινάμενος σφάλλεται. The former case, εἰ μὲν σφάλλεται, was contingent. This is present fact. For the sense cp. Charm. 162 C D.

8. αὐτίκα] 'To begin with.'

τινά σοι ξυγχωρήσασθαι] I. e. ἐμέ. 'Do you think a man would admit?'

μνήμην] 'That the memory a man has of an impression when it is past, is anything like what he experienced at the time.'

9. τοιοῦτόν τι οὐσαν πάθος] Hume, Inquiry Concerning Human Understanding: 'Everyone

will readily allow that there is a considerable difference between the perceptions of the mind, when a man feels the pain of excessive heat, or the pleasure of moderate warmth, and when he afterwards recalls to his memory this sensation, or anticipates it by his imagination.'—'We may observe a like distinction to run through all the other perceptions of the mind.'—'When we reflect on our past sentiments and affections, our thought is a faithful mirror, and copies its objects truly; but the colours which it employs are faint and dull, in comparison of those in which our original perceptions were clothed.'

14. τὸν εἶναι τινά] τίνα is subject, τὸν predicate. Cp. Phil. 14 C: Ἄρ' οὖν λέγεις, ὅταν τις ἐμὲ φῇ Πρώταρχον ἓνα γεγονότα φύσει πολλοὺς εἶναι πάλιν, τοὺς ἐμὲ καὶ ἐναντίους ἀλλήλοις μέγαν καὶ σμικρὸν τιθέμενος, καὶ βαρὺν καὶ κοῦφον τὸν αὐτὸν καὶ ἄλλα μυρία.

man ignorant, and that every man becomes as many as the changes he undergoes. More seriously, he would challenge us to prove either that each man's sensations are not peculiar to him, or that it does not follow from this, that what appears to each man, is to him.

οὐχὶ τοὺς, καὶ τούτους γιγνομένους ἀπείρους, εἴνπερ p. 166.

ἀνομοίωσις γίγνηται, εἰ δὴ ὀνομάτων γε δεήσει θη- c

ρεύσεις διευλαβεῖσθαι ἀλλήλων; ἀλλ' ὃ μακάριε,

φήσει, γενναιοτέρως ἐπ' αὐτὸ ἐλθὼν ὃ λέγω, εἰ δύνα-

5 σαι, ἐξέλεγξον ὥς οὐχὶ ἴδιαι αἰσθήσεις ἐκάστῳ ἡμῶν

γίγνονται, ἢ ὥς ἰδίων γιγνομένων οὐδέν τι ἂν μᾶλλον

τὸ φαινόμενον μόνῳ ἐκείνῳ γίγνοιτο, ἢ εἰ εἶναι δεῖ

ὀνομάζειν, εἴη, ᾧ περ φαίνεται. ὅς δὲ δὴ καὶ κυνοκε-

φάλους λέγων οὐ μόνον αὐτὸς ὑπνέεις, ἀλλὰ καὶ τοὺς

10 ἀκούοντας τοῦτο δρᾶν εἰς τὰ συγγραμμάτα μου ἀνα-

πείθεις, οὐ καλῶς ποιῶν. ἐγὼ γὰρ φημὶ μὲν τὴν d

ἀλήθειαν ἔχειν ὥς γέγραφα· μέτρον γὰρ ἕκαστον

ἡμῶν εἶναι τῶν τε ὄντων καὶ μὴ· μυρίον μέντοι δια-

φέρειν ἕτερον ἑτέρου αὐτῷ τούτῳ, ὅτι τῷ μὲν ἄλλα

15 ἔστι τε καὶ φαίνεται, τῷ δὲ ἄλλα. καὶ σοφίαν καὶ

σοφὸν ἄνδρα πολλοῦ δέω τὸ μὴ φάναι εἶναι, ἀλλ'

αὐτὸν τοῦτον καὶ λέγω σοφόν, ὅς ἂν τινα ἡμῶν ᾧ

φαίνεται καὶ ἔστι κακά, μεταβάλλων ποιήσῃ ἀγαθὰ

φαίνεσθαι τε καὶ εἶναι. τὸν δὲ λόγον αὖ μὴ τῷ ῥή-

Compare a strange fancy of Comte's, *Catéchisme Posit.* p. 2: 'For each man differs from himself successively as much as he differs simultaneously from other men.'

1. καὶ τούτους γιγνομένους ἀπείρους] 'Which become multiplied to infinity, if only alteration take place.'

2. ἀνομοίως γίγνηται, the reading of Bodl. Vat., admits of a possible rendering, 'If only the man become in a different way: i.e. when he is the subject of a different process. But the reading in the text (that of T and other MSS.) is probably right.

ὀνομάτων . . . θηρεύσεις] 'Entanglements of words.' The

genitive is not objective but descriptive. Cp. *Euthyd.* 295 D: *Βουλόμενός με θηρεῦσαι τὰ ὀνόματα περιστήσας.* 'If we must really be on our guard against being entangled by each other with words.'

3. ὃ μακάριε] 'By all that is sincere.' Protagoras is supposed here to appeal to Socrates as an ingenuous, single-minded person. In other cases ὃ μακάριε conveys a hint of *εὐήθεια* ('Bless your simple heart!'), *Phaedr.* 236 D.

4. γενναιοτέρως] 'In a nobler spirit,' viz. than that of mere verbal dispute.

8. ὀνομάζειν] *Supr.* 160 B.

19. τῷ ῥήματι] 'In a verbal

p. 166. ^Eματί μου δίδωκε, ἀλλ' ὥδε ἔτι σαφέστερον μάθε τί λέγω. οἶον γὰρ ἐν τοῖς πρόσθεν ἐλέγετο ἀναμνησθητι, ὅτι τῷ μὲν ἀσθενοῦντι πικρὰ φαίνεται ἃ ἐσθίει, καὶ ἔστι, τῷ δὲ ὑγιαίνοντι τὰναντία ἔστι καὶ φαίνεται σοφώτερον μὲν οὖν τούτων οὐδέτερον δεῖ ποιῆσαι. 5

p. 167. οὐδὲ γὰρ δυνατόν. οὐδὲ κατηγορητέον ὥς ὁ μὲν κάμων ἀμαθής, ὅτι τοιαῦτα δοξάζει, ὁ δὲ ὑγιαίνων σοφός, ὅτι ἀλλοῖα μεταβλητέον δ' ἐπὶ θάτερα. ἀμείνων γὰρ ἢ ἑτέρα ἔξις. οὕτω δὲ καὶ ἐν τῇ παιδείᾳ ἀπὸ ἐτέρας ἕξεως ἐπὶ τὴν ἀμείνω μεταβλητέον. ἀλλ' ὁ μὲν ἰατρός 10 φαρμάκοις μεταβάλλει, ὁ δὲ σοφιστὴς λόγοις. ἐπεὶ οὐ τί γε ψευδῇ δοξάζοντά τις τινα ὕστερον ἀληθῇ ἐποίησε δοξάζειν. οὔτε γὰρ τὰ μὴ ὄντα δυνατόν δοξάσαι, οὔτε ἄλλα παρ' ἃ ἂν πάσχη. ταῦτα δὲ ἀεὶ 15 B ἀληθῇ. ἀλλ' οἶμαι, πονηρᾶς ψυχῆς ἕξει δοξάζοντας

He would tell us that he is far from disparaging the wisdom of the wise: but he would define wisdom as the power of bringing men over, not from false ideas to true ones, but from a

way.' Cp. Rep. i. 340 D: Λέγομεν τῷ ῥήματι οὕτως, κ.τ.λ.

1. μου] To be taken with λόγον.

3. φαίνεται . . . καὶ ἔστι . . . ἔστι καὶ φαίνεται] What is to the healthy man, also appears to him. Protagoras asserts that what appears to the sick man also is to him.

6. κατηγορητέον] Sc. τοῦ κάμωντος. The word has here its proper vernacular meaning 'to accuse,' although this is inapplicable to the succeeding clauses, where a more general notion has to be supplied.

8. μεταβλητέον . . . ἔξις] This 'practical' view of education is in close accordance with that which Plato attributes to Protagoras in the dialogue which bears his name. See esp. 328 A: 'Ἀλλὰ κἂν εἰ ὀλίγον ἔστι τις ὅστις διαφέρει ἡμῶν προβιβάσαι εἰς ἀρετὴν, ἀγαπητόν.

15. πονηρᾶς ψυχῆς ἕξει δοξάζοντας συγγενῇ ἐαυτῆς] πονηρᾶς is the reading of all the MSS., δοξάζοντας of Bodl. (with marks over σ by b) Vat. Ven. Π. ἐαυτῆς is found in all the MSS. but one (Flor. b. αὐτῆς). πονηρᾶς ψυχῆς ἕξει, 'through having a bad or vicious soul.' ἕξις, like φαντασία, is not with Plato, as with Aristotle, a term of art, it is simply (as observed above on 153 B) the noun of the verb ἔχειν, and accordingly has two meanings, 'condition,' ἀπὸ τοῦ ἔχειν πως, and 'having;' and, like πρᾶξις, it sometimes wavers between both. For instances of the active sense cp. Rep. 4. 433 E: 'Ἡ τοῦ οἰκείου τε καὶ ἐαυτοῦ ἕξις καὶ πρᾶξις. Soph. 247 A: Δικαιοσύνης ἕξει καὶ παρούσῃ, and infr. 197 B: 'Ἐπιστήμης που ἕξιν φασὶν εἶναι. Also Crat. 414 B, de Legg. i. 625 C, Tim. 73 A, 74 B, 87 E. For an instance where it seems

worse to
a better
state. Un-

συγγενῇ ἐαυτῆς χρηστὴ ἐποίησε δοξάσαι ἕτερα τοι- p. 167.

αὐτα, ἃ δὴ τινες τὰ φαντάσματα ὑπὸ ἀπειρίας ἀληθῆ

to waver cp. Rep. 509 A: "Ἐτι
μειζόνως τιμητέον τὴν τοῦ ἀγαθοῦ
ἕξιν. Ib. 591 B: 'Ἡ ψυχὴ . .
τιμιωτέραν ἕξιν λαμβάνει, σωφρο-
σύνην κτωμένη. Gorg. 524 B:
"Ἐχει τὴν ἕξιν τὴν αὐτοῦ. And
above, 153 B: 'Ἡ τοῦ σώ-
ματος ἕξις . . ἡ δ' ἐν τῇ ψυχῇ
ἕξις, we seem to pass from one
meaning to the other within
a few lines, as here. Comp. also
Gorg. 523 C: Ψυχὰς πονηρὰς
ἔχοντες. ἐαυτῆς presents more
difficulty, but it may still be
genuine. The transition is easy
and not unfrequent from the
person thinking to the mind
thinking. Cp. Phædo. 82,
where the change from the
masculine to the feminine, i. e.
from the persons to the souls,
occurs several times together.
Gorg. 526 B: Τοιοῦτόν τινα . .
ἐνίοτε δ' ἄλλην. Infr. 173 A:
Σμικροὶ δὲ καὶ οὐκ ὀρθοὶ τὰς ψυχὰς.
τὴν γὰρ αὔξην καὶ τὸ εὐθύ . . ἡ ἐκ
νέων δουλεία ἀφήρηται . . κινδύνους
. . ἔτι ἀπαλαῖς ψυχαῖς ἐπιβάλ-
λουσα, οὓς οὐ δυνάμενοι, κ.τ.λ.
See also, for an instance of a
like change of subject, Rep. 4.
441 E: Μουσικῆς καὶ γυμναστικῆς
κράσις . . προστήσεται. That such
a change of subject does occur
here, is evident from the nomi-
native χρηστῇ. The reflexive
pronoun is also facilitated by
συγγενῇ, being a correlative
word. Cp. Phædr. 238 C:
Τῶν ἐαυτῆς συγγενῶν ἐπιθυμιῶν.
Compare also for the use of
the reflexive pronoun, where it
cannot be strictly referred to
the subject of the sentence,
Rep. 419 A: 'Ἐάν τις σε φῇ μὴ
πάνυ εὐδαίμονας ποιεῖν τούτους
τούς ἄνδρας, καὶ ταῦτα δι' ἐαυτούς.

Supr. 152 B: Πότερον . . ἐφ'
ἐαυτὸ τὸ πνεῦμα ψυχρὸν ἢ οὐ
ψυχρὸν φήσομεν.

δοξάζοντας is preferable as
the reading of the best MS.,
as the harder reading, and be-
cause the change to δοξάζοντα
was so easy with the same word
occurring a few lines above.
For the change from the sin-
gular τινὰ to the indefinite
plural cp. Rep. 1.344 B: 'Ἐπειδὴν
δέ τις . . αὐτοὺς . . δουλῶσται
. . ἀντὶ τούτων τῶν αἰσχυρῶν ὀνο-
μάτων . . μακάριοι κέκληνται, οὐ
μόνον ὑπὸ τῶν πολιτῶν ἀλλὰ καὶ
ὑπὸ τῶν ἄλλων, ὅσοι ἂν πύθονται
αὐτὸν τὴν ὅλην ἀδικίαν ἡδικηκότα:
et passim.

'For it is not to be supposed
that anybody ever makes one
who thinks falsely afterwards
think truly. For it is impos-
sible either to think what is not,
or to think anything beyond
the present impression, which
is always real. But, I suppose,
whereas men through having an
inferior mind entertain thoughts
of a kindred nature, a good
mind causes them to have good
thoughts, those, namely, which
men in ignorance call true.'

If any change of reading were
required, the most probable
would be the transposition of
συγγενῇ ἐαυτῆς and ἕτερα τοιαῦτα,
—πονηρὰς ψυχῆς ἕξει δοξάζοντας
ἕτερα τοιαῦτα χρηστὴ ἐποίησε
δοξάσαι συγγενῇ ἐαυτῆς.

1. χρηστῇ] Sc. ψυχῇ.

ἕτερα τοιαῦτα] Sc. χρηστά.

'Whereas inferior minds have
opinions kindred to themselves,
a superior mind creates in them
opinions which resemble it.'

2. φαντάσματα] This word here

p. 167. καλοῦσιν, ἐγὼ δὲ βελτίω μὲν τὰ ἕτερα τῶν ἐτέρων, ἀληθέστερα δὲ οὐδέν. καὶ τοὺς σοφοὺς, ὃ φίλε Σώκρατες, πολλοῦ δέω βατράχους λέγειν, ἀλλὰ κατὰ μὲν σώματα ἰατροὺς λέγω, κατὰ δὲ φυτὰ γεωργοὺς. φημὶ γὰρ καὶ τούτους τοῖς φυτοῖς ἀντὶ πονηρῶν αἰσθήσεων, ^c ὅταν τι αὐτῶν ἀσθενῇ, χρηστὰς καὶ ὑγιεῖνὰς αἰσθήσεις

til this is disproved, Socrates must be content to be a 'measure of things.'

contains no association of falsehood, seeing that φαίνεσθαι and εἶναι are identified; but neither does it imply truth.

2. ἀληθέστερα δ' οὐδέν] I. e. 'all are equally real.'

4. κατὰ δὲ φυτὰ γεωργοὺς] The theory is exposed by being gravely carried to the farthest point. Man is reduced to a level not only with brutes but with vegetables. Cp. Ar. Met. 1008b: Εἰδήμηθ' ὑπολαμβάνει ἀλλ' ὁμοίως οἷται τε καὶ οὐκ οἷται, τί ἂν διαφερόντως ἔχοι τῶν φυτῶν; This however is only remotely hinted at. At present we are to receive this as an additional proof of Protagoras' boldness. For a more serious use of the analogy between human nature and the vegetable world see Rep. 6. 491 D: Σπέρματος πέρι ἢ φύτου εἶτε ἐγγείων εἶτε τῶν ζώων, κ.τ.λ. and, for a still closer parallel, Tim. 77 A: Τῆς γὰρ ἀνθρωπίνης ξυγενῇ φύσεως φύσιν ἄλλαις ἰδέαις καὶ αἰσθήσεσι κεραννύντες, ὥσθ' ἕτερον ζῶον εἶναι, φυτεύουσιν ἃ δὴ νῦν ἡμερὰ δένδρα καὶ φυτὰ καὶ σπέρματα παιδευθέντα ὑπὸ γεωργίας τιθασὼς πρὸς ἡμᾶς ἔσχε' πρὶν δ' ἦν μόνον τὰ τῶν ἀγρίων γένη, πρεσβύτερα τῶν ἡμέρων ὄντα. Heind. quotes Aristot. de Plant. 1. 1, where, after mentioning the opinions of Anaxagoras and Empedocles on the question, 'Do plants feel?' he adds, 'Ωσαύτως καὶ ὁ Πλάτων ἐπιθυμεῖν

μόνον αὐτὰ διὰ τὴν σφοδρὰν τῆς θρεπτικῆς δυνάμεως ἀνάγκην ἔφησεν, ὃ ἐὰν συσταίῃ, ἡδεσθαι ὄντως αὐτὰ καὶ λυπεῖσθαι αἰσθάνεσθαι τε σύμφωνον ἔσται. Cp. Æsch. Eumen. 911: ΑΘ. στέργω γάρ, ἀνδρὸς φυτυπομένους δίκην, | τὸ τῶν δικαίων τῶνδ' ἀπένθητον γένος.

6. χρηστὰς καὶ ὑγιεῖνὰς αἰσθήσεις τε καὶ ἄληθεῖς] 'Impart to them good and healthy sensations and real ones too;' i. e. not only real (which they all are), but also good and healthy. The difference of idiom by which in Greek what is most emphatic is put first, though well known, is often a source of difficulty.

Cp. supr. 150 E: Αὐτοῖς τε καὶ τοῖς ἄλλοις ἔδοξαν ἀμαθείς εἶναι.

Schleiermacher's conjecture, ἀληθείας, has been generally received, but ἀληθείς (in which Wohlrab agrees) is very possibly right. For the difficult position of τε cp. Rep. 4. 465 E: Καὶ γέρα δέχονται παρὰ τῆς αὐτῶν πόλεως ζῶντές τε καὶ τελευτήσαντες ταφῆς ἀξίας μετέχουσιν. Ib. 5. 472 A: Εἰκότως ἄρα ὠκνοῦν τε καὶ ἐδεδοίκη οὕτω παράδοξον λέγειν λόγον τε καὶ ἐπιχειρεῖν διασκοπεῖν. The objection drawn from supr. ἃ δὴ τινας . . . ὑπὸ ἀπειρίας ἀληθῆ καλοῦσιν is cancelled by the preceding ταῦτα δὲ αἰεὶ ἀληθῆ. The state of plants has as much reality as that of the wise man:

τε καὶ ἄληθεὶς ἐμποιεῖν, τοὺς δὲ γε σοφούς τε καὶ p. 167.
 ἀγαθοὺς ῥήτορας ταῖς πόλεσι τὰ χρηστὰ ἀντὶ τῶν
 πονηρῶν δίκαια δοκεῖν εἶναι ποιεῖν. ἐπεὶ οἶά γ' ἂν
 ἐκάστη πόλει δίκαια καὶ καλὰ δοκῇ, ταῦτα καὶ εἶναι
 5 αὐτῇ, ἕως ἂν αὐτὰ νομίσῃ· ἀλλ' ὁ σοφὸς ἀντὶ πονηρῶν
 ὄντων αὐτοῖς ἐκάστων χρηστὰ ἐποίησεν εἶναι καὶ
 δοκεῖν. κατὰ δὲ τὸν αὐτὸν λόγον καὶ ὁ σοφιστὴς
 τοὺς παιδευομένους οὕτω δυνάμενος παιδαγωγεῖν
 σοφός τε καὶ ἄξιος πολλῶν χρημάτων τοῖς παιδευ- D
 10 θεῖσι· καὶ οὕτω σοφώτεροί τέ εἰσιν ἕτεροι ἐτέρων καὶ
 οὐδεὶς ψευδῇ δοξάζει, καὶ σοί, εἴαν τε βούλῃ εἴαν τε μὴ,
 ἀνεκτέον ὄντι μέτρῳ· σώζεται γὰρ ἐν τούτοις ὁ λόγος
 οὗτος· ὃ σὺ εἰ μὲν ἔχεις ἐξ ἀρχῆς ἀμφισβητεῖν,
 ἀμφισβῆται, λόγῳ ἀντιδιεξελθὼν, εἰ δὲ δι' ἐρωτήσεων
 15 βούλει, δι' ἐρωτήσεων. οὐδὲ γὰρ τοῦτο φευκτέον ἀλλὰ
 πάντων μάλιστα διωκτέον τῷ νοῦν ἔχοντι. ποίει
 μέντοι οὕτωςί· μὴ ἀδίκει ἐν τῷ ἐρωτᾷ. καὶ γὰρ E
 πολλὰ ἄλογία ἀρετῆς φάσκοντα ἐπιμελείσθαι μηδὲν
 ἀλλ' ἢ ἀδικοῦντα ἐν λόγοις διατελεῖν. ἀδικεῖν δ' ἐστὶν

Protagoras would be willing to proceed by question and answer, only he would demand fair treatment.

and the latter has no advantage in point of truth.

2. ταῖς πόλεσι] A further step is thus made in advance. Having already (supr. 157 D) included the good and noble amongst the things of which each man is judge for himself, it is natural to apply the same theory to the State, and to law and justice. It is on this point that the dialectic of Socrates afterwards lays hold :—infr. 172 A, 177 C.

3. εἶναι has been needlessly suspected.

9. ἄξιος πολλῶν χρημάτων] Prot. 328 B.

12. ἐν τούτοις] 'Through the instances herein adduced.'

14. λόγῳ ἀντιδιεξελθὼν, κ.τ.λ.] Protagoras himself is represented as master of both styles (Prot. 329 B: Ἰκανὸς μὲν μακροῦς λόγους . . εἰπεῖν . . ἱκανὸς δὲ καὶ ἐρωτηθεὶς ἀποκρίνασθαι κατὰ βραχύ), and in the Phædrus Socrates himself adopts both, of course to the implied disadvantage of the rhetorical. See also Gorg. 449 B C, Soph. 217 C: Πότερον εἴωθας μακρῷ λόγῳ διεξιέναι . . ἢ δι' ἐρωτήσεων;

εἰ δὲ δι' ἐρωτήσεων βούλει] Sc. διεξελεῖν. Protagoras is supposed to add this out of compliance with Socrates' humour. μὲν in the preceding clause really looks forward to ποίει μέντοι, κ.τ.λ.

- p. 167. ἐν τῷ τοιούτῳ, ὅταν τις μὴ χωρὶς μὲν ὡς ἀγωνιζόμενος τὰς διατριβὰς ποιῇται, χωρὶς δὲ διαλεγόμενος, καὶ ἐν μὲν τῷ παίζειν τε καὶ σφάλλῃ καθ' ὅσον ἂν δύνηται, ἐν δὲ τῷ διαλέγεσθαι σπουδάζειν τε καὶ ἐπανορθοῖ τὸν προσδιαλεγόμενον, ἐκεῖνα μόνᾳ αὐτῷ 5 ἐνδεικνύμενος τὰ σφάλματα, ἃ αὐτὸς ὑφ' ἑαυτοῦ καὶ
- p. 168. τῶν προτέρων συνουσιῶν παρεκέκρουστο. ἂν μὲν γὰρ οὕτω ποιῇς, ἑαυτοὺς αἰτιάσονται οἱ προσδιατρίβοντές σοι τῆς αὐτῶν ταραχῆς καὶ ἀπορίας, ἀλλ' οὐ σέ, καὶ σέ μὲν διώξονται καὶ φιλήσουσιν, αὐτοὺς δὲ μισήσουσι, καὶ φεύξονται ἀφ' ἑαυτῶν εἰς φιλοσοφίαν, ἵν' ἄλλοι γενόμενοι ἀπαλλαγῶσι τῶν οἱ πρότερον ἦσαν· ἔαν δὲ τάναντία τούτων δρᾷς ὥσπερ οἱ πολλοί, τάναντία 10 ξυμβήσεται σοι καὶ τοὺς ξυνόντας ἀντὶ φιλοσοφῶν μισοῦντας τοῦτο τὸ πρᾶγμα ἀποφανείς, ἐπειδὴ 15 δὲν πρεσβύτεροι γένωνται. ἔαν οὖν ἐμοὶ πείθῃ, ὃ καὶ πρότερον ἐρρέθη, οὐ δυσμενῶς οὐδὲ μαχητικῶς, ἀλλ'

For Dialectic, if fairly used, leads to sincere inquiry: if controversially, to the hatred of inquiry.

1. ἐν τῷ τοιούτῳ] Sc. ἐν τῷ ἔρω-
τῶν, ἐν λόγοις, supr. 'To play
false in this particular game.'
Cp. infr. 187 D: 'Ἐν τοῖς τοιοῖσδε.
207 E: 'Ἐν τῷ τοιούτῳ καιρῷ.
Ast and others take τοιούτῳ of
what follows: 'There is false
play in such a case as this,
viz. when,' etc. This is also
possible, but the context points
the other way. The whole pas-
sage contains a covert censure
of the eristic method which has
pervaded the argument hither-
to. Cp. Rep. 6. 487 B, where
perhaps Socrates himself is
gently criticized: 'Ἡγούνται
. . ὑπὸ τοῦ λόγου παρ' ἑκαστον
τὸ ἐρώτημα σμικρὸν παραγόμενοι,
. . ἐπὶ τελευτῆς τῶν λόγων μέγα τὸ
σφάλμα καὶ ἐναντίον τοῖς πρώτοις
ἀναφαίνεσθαι.

5. ἐκεῖνα . . τὰ σφάλματα]
'Those slips and deviations
which are due to himself and to
the company he has previously
kept.' παρακρούειν (to deflect) is
said to have been a wrestler's
term. The language recalls supr.
150 E: Διὰ πονηρὰν ξυνουσίαν.

11. ἵν' ἄλλοι . . ἦσαν] Prota-
goras here applies his theory.
Supr. 166 B.

15. μισοῦντας τοῦτο τὸ πρᾶγμα]
Viz. τὴν φιλοσοφίαν, i. e. μισο-
λόγους γεγονότας. See the re-
markable passage in the Phædo
on this subject, 89, 90; where
a parallel is drawn between
the growth of misanthropy and
scepticism.

16. ὃ καὶ πρότερον ἐρρέθη] Viz.
supr. 166 C: Γενναιωτέρως ἐπ'
αὐτὸ ἐλθὼν ὃ λέγω.

He would invite us to examine the meaning of his own saying, and of the principle of motion, and thus to meet the doctrine of sense on its own ground, avoiding the capriciousness of verbal criticism.

ἴλεω τῇ διανοίᾳ συγκαθεῖς ὡς ἀληθῶς σκέψει τί ποτε p. 168.
λέγομεν, κινεῖσθαι τε ἀποφαινόμενοι τὰ πάντα τό τε
δοκοῦν ἐκάστῳ τοῦτο καὶ εἶναι ἰδιώτῃ τε καὶ πόλει.
καὶ ἐκ τούτων ἐπισκέψει εἴτε ταῦτον εἴτε καὶ ἄλλο
5 ἐπιστήμη καὶ αἴσθησις, ἀλλ' οὐχ, ὥσπερ ἄρτι, ἐκ
συνηθείας ῥημάτων τε καὶ ὀνομάτων, ἃ οἱ πολλοὶ ὅπη
ἂν τύχωσιν ἔλκοντες ἀπορίας ἀλλήλοις παντοδαπὰς
παρέχουσι. Ταῦτα, ὦ Θεόδωρε, τῷ ἐταίρῳ σου εἰς
βοήθειαν †προσηρξάμην κατ' ἐμὴν δύναμιν, σμικρὰ
10 ἀπὸ σμικρῶν· εἰ δ' αὐτὸς ἔξῃ, μεγαλειότερον ἂν τοῖς
αὐτοῦ ἐβοήθησεν.

ΘΕΟ. Παιζεις, ὦ Σώκρατες· πάνν γὰρ νεανικῶς
τῷ ἀνδρὶ βεβοήθηκας.

ΣΩ. Εὖ λέγεις, ὦ ἐταίρε. καί μοι εἰπέ· ἐνενόησας
15 πον λέγοντος ἄρτι τοῦ Πρωταγόρου καὶ ὀνειδίζοντος
ἡμῖν ὅτι πρὸς παιδίον τοὺς λόγους ποιούμενοι τῷ τοῦ δ
παιδὸς φόβῳ ἀγωνιζοίμεθα εἰς τὰ ἑαυτοῦ, καὶ χαρι-

1. ἴλεω τῇ διανοίᾳ συγκαθεῖς] Sc. σεαυτὸν. Cp. infr. 174 A: Αὐτὴν συγκαθεῖσα. 'Meeting us without reserve, in a candid and good-humoured spirit.'

6. ὅπη ἂν τύχωσιν ἔλκοντες] Soph. 259 C: Τότε μὲν ἐπὶ θάτερα τότε δ' ἐπὶ θάτερα τοὺς λόγους ἔλκων. Phil. 57 D: Τοῖς δεινοῖς περὶ λόγων ὀλκήν. Infr. 195 C, 199 A.

9. †προσηρξάμην] 'I have contributed as a beginning.' Notwithstanding Buttman's ingenious defence of this word, Lexil. 1. 103, it is difficult not to incline to the conjecture of Coraius suggested by Schneider, προσήρκεσα μὲν. Cp. Legg. 6. 757 B: Σμικρὰ μὲν ἐπαρκεί, πᾶν δ' ὅσον ἂν ἐπαρκέσῃ: Soph. Œd. Col. 72: Ὡς ἂν προσαρκῶν σμικρὰ, κερδάνη μέγα. See however infr. 171

E: Ὑπεγράψαμεν βοηθοῦντες,— and cp. the use of ἐπάρχεσθαι in the Homeric hymn to Apollo, l. 125: Οὐδ' ἄρ' Ἀπόλλωνα χρυσόδορα θήσατο μήτηρ, | ἀλλὰ Θέμις νέκταρ τε καὶ ἄμβροσιν ἐρατεινὴν | ἀθανάτησιν χέρσιν ἐπήρξατο, and the use of ὑπαρξάμενος in Tim. 41 C.

10. μεγαλειότερον] A rhetorical word, used probably in ironical imitation of Protagoras' style. See note on πολυνάρατον, 165 E. Cp. Xen. Mem. 2. 1. §34: Οὕτω πῶς διώκει Πρόδικος τὴν ὑπ' Ἀρετῆς Ἡρακλέους παιδευσιν, ἐκόσμησε μέντοι τὰς γνώμας ἔτι μεγαλειότεροις ῥήμασιν ἢ ἐγὼ νῦν.

12. πάνν γὰρ νεανικῶς τῷ ἀνδρὶ βεβοήθηκας] 'Your defence of our friend has been most vigorous.' For τῷ ἀνδρὶ cp. supr. 162 A: Φίλος ἀνὴρ.

17. χαριεντισμὸν τινα . . λόγον]

p. 168. εντισμόν τινα ἀποκαλῶν, ἀποσεμνύνων δὲ τὸ πάντων μέτρον, σπουδάσαι ἡμᾶς διεκελεύσατο περὶ τὸν αὐτοῦ λόγον;

ΘΕΟ. Πῶς γὰρ οὐκ ἐνενόησα, ὦ Σώκρατες;

ΣΩ. Τί οὖν; κελεύεις πείθεσθαι αὐτῷ;

ΘΕΟ. Σφόδρα γε.

ΣΩ. Ὅρᾳς οὖν ὅτι τάδε πάντα πλὴν σοῦ παιδία ἐστίν; εἰ οὖν πεισόμεθα τῷ ἀνδρί, ἐμὲ καὶ σὲ δεῖ
 Ε ἑρωτῶντάς τε καὶ ἀποκρινομένους ἀλλήλοις σπουδά-
 σαι αὐτοῦ περὶ τὸν λόγον, ἵνα μή τοι τοῦτό γ' ἔχῃ 10
 ἐγκαλεῖν, ὡς παίζοντες πρὸς μεράκια διεσκεψάμεθ' αὖ
 †τοῦτον τὸν λόγον.

ΘΕΟ. Τί δ'; οὐ πολλῶν τοι Θεαίτητος μεγάλους πώγωνας ἐχόντων ἄμεινον ἂν ἐπακολουθήσειε λόγῳ
 διερευνωμένῳ;

ΣΩ. Ἄλλ' οὗ τι σοῦ γε, ὦ Θεόδωρε, ἄμεινον. μὴ
 οὖν οἶου ἐμὲ μὲν τῷ σῷ ἐταίρῳ τετελευτηκότι δεῖν
 p. 169. παντὶ τρόπῳ ἐπαμύνειν, σὲ δὲ μηδενί, ἀλλ' ἴθι, ὦ
 ἄριστε, ὀλίγον ἐπίσπου, μέχρι τούτου αὐτοῦ ἕως ἂν
 εἰδῶμεν, εἴτε ἄρα σὲ δεῖ διαγραμμάτων πέρι μέτρον 20

'Giving a bad name of "quibbling" to our argument and exalting the respect due to his maxim, he bade us be in earnest when we are dealing with his theory.' For τὸ πάντων μέτρον cp. Phil. 20 B: Τὸ . . . εἰ βούλει. The sentence continues as if ἐνενόησας ὅτι had preceded. For χαριεντισμόν cp. supr. 167 E, and for ἀποσεμνύνων 166 C. τοι (which Schanz omits with pr. T.) adds a touch of humorous earnestness to the request of Socrates.

7. τάδε πάντα] Viz. Theætetus, the younger Socrates, and their companions. Supr. 144 C, 146 B.

11. αὖ †τοῦτον τὸν λόγον] Coisl. p. m. Αὐτοῦ τὸ λόγον. The Bodl. p. m. had αὐτοῦ τὸν τὸν λόγον. Cp. 166 D: Τὸν δὲ λόγον αὖ μὴ τῷ ῥήματί μου δῶκε. τοῦτον τὸν λόγον, if correct, refers to the fresh arguments which Protagoras had assumed in his defence, and the discussion founded on them.

18. σὲ δὲ μηδενί] The pronoun is simply used to strengthen the negative. Cp. Soph. Œd. Tyr. 1019: Καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί;

20. διαγραμμάτων. . . ἀστ: Note the variety, an 147 A B.

That Protagoras may be treated with due gravity. Theodorus is at last compelled to join in the discussion.

εἶναι, εἴτε πάντες ὁμοίως σοὶ ἱκανοὶ ἑαυτοῖς εἰς τε p. 169.
 ἀστρονομίαν καὶ τᾶλλα ὧν δὴ σὺ πέρι αἰτίαν ἔχεις
 διαφέρειν.

ΘΕΟ. Οὐ ράδιον, ὦ Σώκρατες, σοὶ παρακαθήμενον
 5 μὴ διδόναι λόγον, ἀλλ' ἐγὼ ἄρτι παρελήρησα φάσκων
 σε ἐπιτρέψειν μοι μὴ ἀποδύεσθαι, καὶ οὐχὶ ἀναγκάσειν
 καθάπερ Λακεδαιμόνιοι· σὺ δέ μοι δοκεῖς πρὸς τὸν
 Σκίρρωνα μᾶλλον τείνειν. Λακεδαιμόνιοι μὲν γὰρ B
 ἀπιέναι ἢ ἀποδύεσθαι κελεύουσι, σὺ δέ κατ' Ἀνταῖον
 10 τί μοι μᾶλλον δοκεῖς τὸ δρᾶμα δρᾶν· τὸν γὰρ προσ-
 ελθόντα οὐκ ἀνίης πρὶν ἀναγκάσῃς ἀποδύσας ἐν τοῖς
 λόγοις προσπαλαῖσαι.

ΣΩ. Ἀριστά γε, ὦ Θεόδωρε, τὴν νόσον μου ἀπεί-
 κασας· ἰσχυρικώτερος μέντοι ἐγὼ ἐκείνων. μυρῖοι
 15 γὰρ ἤδη μοι Ἡρακλέες τε καὶ Θησέες ἐντυγχά-

2. αἰτίαν ἔχεις] 'You are re-
 puted.' Rep. 4. 435 E: Οἱ δὲ καὶ
 ἔχουσι ταύτην τὴν αἰτίαν (τοῦ θυ-
 μοειδεῖς εἶναι), Gorg. 503 B. Cp.
 the use of αἰτιῶμαι in Rep. 10.
 599 E, 4. 435 E.

8. τείνειν] Cp. Phaed. 65 A:
 Ἐγγύς τι τείνειν τοῦ τεθνάναι.
 'You come nearer to the an-
 alogy of Sciron.'

9. κατ' Ἀνταῖον] The allusion
 to the Lacedæmonian custom
 (supr. 162 B) is repeated, but,
 as usual, with fresh imagery,
 and additional point. The
 Lacedæmonians tell one to
 strip or go away. But you,
 like Sciron, strip all you meet
 with, and, like Antæus, force
 them to wrestle with you. H.
 Schmidt needlessly suspects
 κατ' Ἀνταῖον. There is a slight
 inversion for the sake of em-
 phasis. The natural order
 would be μᾶλλον τι κατ' Ἀνταῖον.

10. τὸ δρᾶμα δρᾶν] (1) 'To go

about your work.' Or (2) 'To
 perform your part.' Cp. supr.
 150 A: Ἐλάττον δὲ τοῦ ἐμοῦ
 δράματος, and note.

11. πρὶν ἀναγκάσῃς] Schanz,
 following Heindorf, thinks it
 necessary to read πρὶν ἂν. ἂν
 might of course easily fall out
 before ἀναγκάσῃς. But its omis-
 sion may be defended on the
 ground that ἀνίης contains a
 general statement.

ἀποδύσας] 'Having stripped
 him of every pretext.'

13. For νόσον Heindorf aptly
 compares Phædr. 228 B: Τῷ
 νοσοῦντι περὶ λόγων ἀκοήν.

14. ἰσχυρικώτερος μέντοι ἐγὼ
 ἐκείνων] 'But I have more of
 the athlete in me than they
 had;' (ἰσχυρικός = 'given to
 trials of strength.')

15. Ἡρακλέες τε καὶ Θησέες] Winkelman (Fr. Antisthenis)
 suspects an allusion to Antis-
 thenes here. But the Scholiast

p. 169. νουντες καρτεροὶ πρὸς τὸ λέγειν μάλ' εὖ ξυγκεκόφασιν,
 ἀλλ' ἐγὼ οὐδέν τι μᾶλλον ἀφίσταμαι· οὕτω τις ἔρως
 ο δεινὸς ἐνδέδυκε τῆς περὶ ταῦτα γυμνασίας. μὴ οὖν
 μηδὲ σὺ φθονήσης προσανατριψάμενος σαυτόν τε
 ἅμα καὶ ἐμέ ὀνήσαι.

5

ΘΕΟ. Οὐδὲν ἔτι ἀντιλέγω, ἀλλ' ἄγε ὅπη ἐθέλεις·
 πάντως τὴν περὶ ταῦτα εἰμαρμένην, ἣν [ἄν] σὺ ἐπικλώ-
 σης, δεῖ ἀνατλήναι ἐλεγχόμενον. οὐ μέντοι περαιτέρω
 γε ὦν προτίθεται οἷός τ' ἔσομαι παρασχεῖν ἐμαυτόν σοι.

ΣΩ. Ἀλλ' ἄρκει καὶ μέχρι τούτων. καί μοι πάνυ
 τήρει τὸ τοιόνδε, μή που παιδικὸν τι λάθωμεν εἶδος
 δ τῶν λόγων ποιούμενοι, καὶ τις πάλιν ἡμῖν αὐτὸ
 ὀνειδίσῃ.

ΘΕΟ. Ἀλλὰ δὴ πειράσομαί γε καθ' ὅσον ἂν δύ-
 νωμαι.

15

ΣΩ. Τοῦδε τοίνυν πρῶτον πάλιν ἀντιλαβόμεθα

is probably nearer the mark:
 Οἱ Θρασύμαχοι, Καλλικλείς, Διω-
 νυσόδωροι, Εὐθύδημοι καὶ οἱ τοιοῦτοι.
 Cp. Euthyd. 297.

1. καρτεροὶ πρὸς τὸ λέγειν]
 'Men of valour in the art of
 controversy.'

μάλ' εὖ ξυγκεκόφασιν] 'Have
 bruised me well.'

2. οὕτω τις ἔρως δεινὸς ἐνδέ-
 δυκε] Sc. με implied in ἐγὼ supr.
 It is left doubtful whether οὕτω
 is to be joined with δεινός or
 ἐνδέδυκεν. 'So strong a passion
 for this kind of exercise has
 taken possession of me.' It is
 not forgotten that Socrates says
 this at the close of his career.
 For ἐνδέδυκε cp. Phaed. 89 D:
 "Ἡ τε γὰρ μισανθρωπία ἐνδύεται.

3. δεινός] For the inversion
 (= οὕτω δεινός τις ἔρως) cp. Rep.
 3. 391 D, 6. 500 A.

4. προσανατριψάμενος] 'Giving

me a grip,' 'trying one fall
 with me.'

6. ἀλλ' ἄγε] The Bodl. has
 ἀλλὰ λέγε. See above 162 D:
 Εἰς τὸ μέσον ἄγοντες, and note.
 ἄγε is more vivid and in better
 agreement with the image
 which follows. Hermann's ob-
 jection is well answered by H.
 Schmidt.

7. [ἄν]] ἄν has weak MS.
 authority. Cp. supr. B: Πρίν,
 κ. τ. λ. and note.

9. ὦν προτίθεται] Viz. διαγραμ-
 μάτων πέρι, supr. A.

11. λάθωμεν] Cp. supr. 164
 C: Λανθάνομεν ταῦτα . . ποιῶντες.
 There is exquisite humour in
 Socrates' warning Theodorus
 against being sportive in argu-
 ment.

12. τις] Somebody; i.e.
 tagoras.

16. ἀντιλαβόμεθα] 'Let

οὔπερ τὸ πρότερον, καὶ ἴδωμεν, ὀρθῶς ἢ οὐκ ὀρθῶς p. 169.
 ἐδυσχεραίνομεν ἐπιτιμῶντες τῷ λόγῳ, ὅτι αὐτάρκη
 ἕκαστον εἰς φρόνησιν ἐποίει, καὶ ἡμῖν ξυνεχώρησεν ὁ
 Πρωταγόρας περὶ τε τοῦ ἀμείνονος καὶ χείρονος δια-
 5 φέρειν τινάς, οὓς δὴ καὶ εἶναι σοφούς. οὐχί;

ΘΕΟ. Ναί.

I. B. Pro-
 tagoras'
 onon maxim
 is criticized.

ΣΩ. Εἰ μὲν τοίνυν αὐτὸς παρὼν ὁμολόγει, ἀλλὰ
 μὴ ἡμεῖς βοηθοῦντες ὑπὲρ αὐτοῦ ξυνεχωρήσαμεν, οὐ- E
 δὲν ἂν πάλιν ἔδει ἐπαναλαβόντας βεβαιουῖσθαι. νῦν
 10 δὲ τάχ' ἂν τις ἡμᾶς ἀκύρους τιθείη τῆς ὑπὲρ ἐκείνου
 ὁμολογίας. διὸ καλλιόνως ἔχει σαφέστερον περὶ τού-
 του αὐτοῦ διομολογήσασθαι. οὐ γάρ τι σμικρὸν παρ-
 ἀλλάττει οὕτως ἔχον ἢ ἄλλως.

ΘΕΟ. Λέγεις ἀληθῆ.

15 ΣΩ. Μὴ τοίνυν δι' ἄλλων, ἀλλ' ἐκ τοῦ ἐκείνου
 λόγου ὥς διὰ βραχυτάτων λάβωμεν τὴν ὁμολογίαν. p. 170.

tack the question from the same
 point as before.' Cp. Rep. 8.544
 B: Πάλιν... ὥσπερ παλαιστῆς τὴν
 αὐτὴν λαβὴν πάρεχε.

3. καὶ ἡμῖν ξυνεχώρησεν] The
 sentence breaks and reverts to
 the direct form. Cp. Rep. 6.489
 D: Οὓς δὴ σὺ φῆς, κ.τ.λ. καὶ γὰρ
 ξυνεχώρησα ἀληθῆ σε λέγειν.
 (Others, with Heindorf, 'and
 whether Protagoras was right
 in admitting.') In conceding
 for Protagoras that some men
 are wise, we went beyond his
 own words. We must try to
 prove it out of his own mouth.
 He says, What appears to each
 man, is to him. Now it cer-
 tainly appears to every man
 that some are wiser than him-
 self, and some less wise; that
 some think truly, others falsely.
 Therefore, whether Protagoras
 be right or wrong, it is the case

that some think truly, and
 some falsely.

11. καλλιόνως ἔχει] 'It would
 seem the less exceptionable
 course.' The rare form of the
 adverb in -ως avoids the ambi-
 guity of κάλλιον ἔχει.

12. διομολογήσασθαι implies
 greater thoroughness than ἀν-
 ομολογησάμενοι, supr. 164 C.

οὐ γάρ τι σμικρὸν παραλλάττει]
 'It is of no small importance
 to the question at issue.' So-
 crates appeals again to the
 geometrical consciousness of
 Theodorus, to whom possibly
 παραλλάττει, a half-technical
 word, may express more than
 the simple διαφέρει.

15. δι' ἄλλων... ἐκ τοῦ... λόγου]
 'Not through any third person,
 but from the data supplied by
 himself.'

p. 170. ΘΕΟ. Πῶς;

ΣΩ. Οὕτωςί. Τὸ δοκοῦν ἐκάστῳ τοῦτο καὶ εἶναι
φησί που ᾧ δοκεῖ;

ΘΕΟ. Φησὶ γὰρ οὖν.

ΣΩ. Οὐκοῦν, ὦ Πρωταγόρα, καὶ ἡμεῖς ἀνθρώπου, 5
μᾶλλον δὲ πάντων ἀνθρώπων δόξας λέγομεν, καὶ
φαμέν οὐδένα ὃν τινα οὐ τὰ μὲν αὐτὸν ἡγεῖσθαι τῶν
ἄλλων σοφώτερον, τὰ δὲ ἄλλους ἑαυτοῦ, καὶ ἔν γε
τοῖς μεγίστοις κινδύνοις, ὅταν ἐν στρατείαις ἢ νόσοις
ἢ ἐν θαλάττῃ χειμάζονται, ὥσπερ πρὸς θεοὺς ἔχειν 10
Β τοὺς ἐν ἐκάστοις ἄρχοντας, σωτῆρας σφῶν προσδο-
κῶντας, οὐκ ἄλλῳ τῷ διαφέροντας ἢ τῷ εἰδέναι. καὶ
πάντα που μεστὰ τὰνθρώπινα ζητούντων διδασκάλους
τε καὶ ἄρχοντας ἑαυτῶν τε καὶ τῶν ἄλλων ζῶων τῶν
τε ἐργασιῶν, οἰομένων τε αὖ ἱκανῶν μὲν διδάσκειν, 15
ἱκανῶν δὲ ἄρχειν εἶναι. καὶ ἐν τούτοις ἅπασι τί ἄλλο
φήσομεν ἢ αὐτοὺς τοὺς ἀνθρώπους ἡγεῖσθαι σοφίαν
καὶ ἀμαθίαν εἶναι παρὰ σφίσιν;

ΘΕΟ. Οὐδὲν ἄλλο.

ΣΩ. Οὐκοῦν τὴν μὲν σοφίαν ἀληθῇ διάνοιαν 20
ἡγοῦνται, τὴν δὲ ἀμαθίαν ψευδῇ δόξαν;

ΘΕΟ. Τί μὴν;

ΣΩ. Τί οὖν, ὦ Πρωταγόρα, χρησόμεθα τῷ λόγῳ;

6. καὶ φαμέν is paratactic
for λέγοντες.

10. χειμάζονται] There is a
zeugma only in so far as the
verb is used literally with ἐν
θαλάσσει and figuratively with
ἐν στρατείαις ἢ νόσοις. Cp. Lach.
194 B: 'Ἀνδράσι φίλοις χειμαζο-
μένοις ἐν λόγῳ . . . βοήθησον.

ὥσπερ πρὸς θεοὺς ἔχειν] Cp.
Rep. 6. 489 C: Τὸ δ' ἀληθές
πέφυκεν, εἴαν τε πλούσιος εἴαν τε
πένης κάμνη, ἀναγκαῖον εἶναι ἐπὶ

ιατρῶν θύρας ἰέναι, καὶ πάντα τὸν
ἄρχεσθαι δεόμενον ἐπὶ τὰς τοῦ ἄρ-
χειν δυναμένου. On the omis-
sion of πρὸς with the second
word see Cobet, Var. Lect.
pp. 163 sqq.

23. ὦ Πρωταγόρα] Bodl. Vat.
pr. Ven. II. have τῷ Πρωταγόρα.
But the Bodleian has ὦ in the
margin by an ancient hand.
The reading τῷ may have been
suggested by τί δὲ αὐτῷ Πρωτα-
γόρα infr. E.

'What ap-
pears to
each man,
is to him.'
And does it
not, then,
appear to
every man
that some
know more
than he
does and
some less;
so that in
the great-
est dan-
gers, they
look up to
the wise
man as to
a God, sub-
mitting to
be taught
and ruled
by him?
And they
account
wisdom to
be true
thought;
and folly
to be false
opinion.

It follows that, if all men think truly, some men think falsely.

πότερον ἀληθῇ φῶμεν αἰεὶ τοὺς ἀνθρώπους δοξάζειν, ἢ p. 170.
ποτέ μὲν ἀληθῇ, ποτέ δὲ ψευδῇ; ἐξ ἀμφοτέρων γάρ
που ξυμβαίνει μὴ αἰεὶ ἀληθῇ ἀλλ' ἀμφοτέρα αὐτοὺς
δοξάζειν. σκόπει γάρ, ὦ Θεόδωρε, εἰ ἐθέλοι ἄν τις τῶν
5 ἀμφὶ Πρωταγόραν ἢ σὺ αὐτὸς διαμάχεσθαι ὥς οὐδεὶς
ἡγείται ἕτερος ἕτερον ἀμαθῇ τε εἶναι καὶ ψευδῇ δοξάζειν.

ΘΕΟ. Ἀλλ' ἄπιστον, ὦ Σώκρατες.

ΣΩ. Καὶ μὴν εἰς τοῦτό γε ἀνάγκης ὁ λόγος ἦκει ὁ δ
πάντων χρημάτων μέτρον ἀνθρώπων λέγων.

10 ΘΕΟ. Πῶς δῆ;

As a matter of fact men do become judges of one another's impressions.

ΣΩ. Ὅταν σὺ κρίνας τι παρὰ σαντῶ πρὸς με ἀπο-
φαίνῃ περὶ τίνος δόξαν, σοὶ μὲν δὴ τοῦτο κατὰ τὸν
ἐκείνου λόγον ἀληθὲς ἔστω, ἡμῖν δὲ δὴ τοῖς ἄλλοις
περὶ τῆς σῆς κρίσεως πότερον οὐκ ἔστι κριταῖς γενέ-
15 σθαι, ἢ αἰεὶ σε κρίνομεν ἀληθῇ δοξάζειν; ἢ μυρίοι
ἐκάστοτέ σοι μάχονται ἀντιδοξάζοντες, ἡγούμενοι
ψευδῇ κρίνειν τε καὶ οἶεσθαι;

ΘΕΟ. Νῆ τὸν Δία, ὦ Σώκρατες, μάλα μυρίοι ε
δῆτα, φησὶν Ὅμηρος, οἳ γέ μοι τὰ ἐξ ἀνθρώπων
20 πράγματα παρέχουσιν.

ΣΩ. Τί οὖν; βούλει λέγωμεν ὥς σὺ τότε σαντῶ
μὲν ἀληθῇ δοξάζεις, τοῖς δὲ μυρίοις ψευδῇ;

ΘΕΟ. Ἐοικεν ἔκ γε τοῦ λόγου ἀνάγκη εἶναι.

8. εἰς τοῦτο . . ἀνάγκης . . ἦκει]
'Is driven to this.' 'Is reduced to a point where this is inevitable.' Cp. Soph. Œd. Tyr. 687: 'Ὁρᾶς ἵν' ἦκεις;

18. Νῆ τὸν Δία . . παρέχουσιν
'Yes, truly, Socrates, I have opponents more than I can tell, as Homer says, and they give me worlds of trouble.'

19. φησὶν Ὅμηρος] Od. 16. 121:
Τῶ νῦν δυσμενέες μάλα μυρίοι εἴσ'
ἐνὶ οἴκῳ.

τὰ ἐξ ἀνθρώπων πράγματα]

'The trouble of the world,' i.e. troubles, the greatest that can come from all men. Cp. Æschin. c. Timarch. 9: Τὸ δὲ τελευταῖον δῆσαντες πρὸς τὸν κίονα αὐτὸν τὸν Πιττάλακον ἐμαστίγον τὰς ἐξ ἀνθρώπων πληγὰς οὕτω πολλὴν χρόνον ὥστε, κ.τ.λ. A somewhat similar use of ἀνθρώπων occurs in Soph. Phil. 305: Πολλὰ γὰρ τάδε] ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνον. 'Respondet vulgare illud nostratium, alle menschenmögliche.' Heindorf.

- p. 170. ΣΩ. Τί δὲ αὐτῷ Πρωταγόρα; ἄρ' οὐχὶ ἀνάγκη, εἰ μὲν μηδὲ αὐτὸς ᾤετο μέτρον εἶναι ἄνθρωπον μηδὲ οἱ πολλοί, ὥσπερ οὐδὲ οἴονται, μηδενὶ δὴ εἶναι ταύτην
 p. 171. τὴν ἀλήθειαν ἣν ἐκείνος ἔγραψεν; εἰ δὲ αὐτὸς μὲν ᾤετο, τὸ δὲ πλῆθος μὴ συνοίεται, οἷσθ' ὅτι πρῶτον 5 μὲν ὅσῳ πλείους οἷς μὴ δοκεῖ ἢ οἷς δοκεῖ, τοσούτῳ μᾶλλον οὐκ ἔστιν ἢ ἔστιν.

ΘΕΟ. Ἀνάγκη, εἴπερ γε καθ' ἐκάστην δόξαν ἔσται καὶ οὐκ ἔσται.

ΣΩ. Ἐπειτά γε τοῦτ' ἔχει κομψότατον· ἐκείνος 10 μὲν περὶ τῆς αὐτοῦ οἰήσεως τὴν τῶν ἀντιδοξαζόντων οἴησιν, ἣ ἐκείνον ἡγοῦνται ψεύδεσθαι, συγχωρεῖ πον ἀληθῆ εἶναι ὁμολογῶν τὰ ὄντα δοξάζειν ἅπαντας.

ΘΕΟ. Πάνν μὲν οὖν.

- B ΣΩ. Οὐκοῦν τὴν αὐτοῦ ἂν ψευδῇ συγχωροῖ, εἰ τὴν 15 τῶν ἡγουμένων αὐτὸν ψεύδεσθαι ὁμολογεῖ ἀληθῆ εἶναι;

ΘΕΟ. Ἀνάγκη.

ΣΩ. Οἱ δέ γ' ἄλλοι οὐ συγχωροῦσιν ἑαυτοὺς ψεύδεσθαι;

ΘΕΟ. Οὐ γὰρ οὖν.

ΣΩ. Ὅ δέ γ' αὖ ὁμολογεῖ καὶ ταύτην ἀληθῆ τὴν δόξαν ἐξ ᾧν γέγραφεν.

ΘΕΟ. Φαίνεται.

For instance, they condemn Protagoras. His opinion therefore may be true for him, but, on his own showing, it is false for all men besides. Its truth is to its falsehood, as one man is to all mankind. But further, in saying that they think truly, he confirms them in saying that he thinks falsely: and upholds them in denying that they are wrong. Thus the unanimity of dissent is not broken even by Protagoras himself.

1. Τί δὲ αὐτῷ Πρωταγόρα;] Sc. ἀνάγκη ἔστιν; Or rather, as H. Schmidt points out, a more general notion: 'What follows for Protagoras? Is he not compelled?'

2. μηδὲ . . . μηδέ] 'If Protagoras himself also did not think so, nor yet the majority, as indeed they do not.'

5. συνοίεται] This is present,

because it has been asserted just above in ὥσπερ . . . οἴονται.

10. Ἐπειτα . . . κομψότατον] 'Now follows the most exquisite touch of all.' Cf. Rep. 5. 558 A: Τί δέ; ἡ πρῶτης ἐνίων τῶν δικασθέντων οὐ κομψή;—ἔχει, sc. τὸ πρᾶν ὁ λόγος. μέν points forv the antithesis, w^h pressed in οἱ δέ γ'

ΣΩ. Ἐξ ἀπάντων ἄρα ἀπὸ Πρωταγόρου ἀρξάμε- p. 171.
νων ἀμφισβητήσεται, μᾶλλον δὲ ὑπὸ γε ἐκείνου ὁμο-
λογήσεται,—ὅταν τῷ τάναντία λέγοντι συγχωρῇ ἀλη-
θῇ αὐτὸν δοξάζειν, τότε καὶ ὁ Πρωταγόρας αὐτὸς συγ- c
5 χωρήσεται μήτε κύνα μήτε τὸν ἐπιτυχόντα ἄνθρωπον
μέτρον εἶναι μηδὲ περὶ ἐνὸς οὐδ' ἂν μὴ μάθῃ. οὐχ
οὕτως;

ΘΕΟ. Οὕτως.

The saying
of Protago-
ras is true
for nobody.

ΣΩ. Οὐκοῦν ἐπειδὴ ἀμφισβητεῖται ὑπὸ πάντων,
10 οὐδενὶ ἂν εἴη ἡ Πρωταγόρου ἀλήθεια ἀληθής, οὐ τέ
τινι ἄλλῳ οὐτ' αὐτῷ ἐκείνῳ.

ΘΕΟ. Ἄγαν, ὦ Σώκρατες, τὸν ἐταῖρόν μου κατα-
θέομεν.

ΣΩ. Ἀλλά τοι, ὦ φίλε, ἄδηλον εἰ καὶ παραθέομεν

1. Ἐξ ἀπάντων ἄρα] 'So then, the result obtained from them all is this.' Cf. Soph. 245 E: Τοὺς δὲ ἄλλως λέγοντας αὐθεατέον, ἔν' ἐκ πάντων εἰδῶμεν ὅτι τὸ ἐν τοῦ μὴ ὄντος οὐδὲν εὐπωρότερον εἰπεῖν ὃ τί ποτε ἔστιν. Ar. Met. 988 a: Τοσοῦτόν γ' ἔχομεν ἐξ αὐτῶν, ὅτι, κ.τ.λ. The preposition is probably suggested by ἐξ ὧν immediately preceding. 'On all hands, then, including Protagoras, we find it disputed, or rather on his part it is admitted.' This use of ἐξ has been needlessly disputed by Heindorf and others, and Schanz reads ὑφ' ἀπάντων. Badham suggests ἐξ ἀπάντων ἄρα ἀπὸ τῶν Πρωταγόρου.

3. ὅταν . . συγχωρήσεται] These words are explanatory of ὑπὸ ἐκείνου ὁμολογήσεται, and what follows, from μήτε onwards, depends immediately on συγχωρήσεται, but really also on all that precedes. The construction of a sentence is frequently thus

disturbed by the introduction of an explanatory or appositional clause. Cp. Rep. 7. 529 B: Οὐ δύναμαι ἄλλο τι νομίσαι ἄνω ποιεῖν ψυχὴν βλέπειν μάθημα ἢ ἐκεῖνο, ὃ ἂν περὶ τὸ ἐν τε ἢ καὶ τὸ ἀόρατον, ἐάν τέ τις ἄνω κεχηρῶς ἢ κάτω συμμεμυκῶς τῶν αἰσθητῶν τι ἐπιχειρῇ μαθάνειν, οὔτε μαθεῖν ποτέ φημι αὐτόν, οὔτε ἄνω ἀλλὰ κάτω αὐτοῦ βλέπειν τὴν ψυχὴν, κἂν ἐξ ὑπτίας νέων ἐν γῇ ἢ ἐν θαλάττῃ μαθάνῃ. The futures middle are used with passive meaning.

5. μήτε κύνα] Supr. 154 A.

12. Ἄγαν] 'We are urging my friend too vehemently,' 'running him very hard.'

καταθέομεν] Cp. Legg. 7. 806 C: Τί δράσομεν, ὦ Κλεινία; τὸν ξένον ἐάσομεν τὴν Σπάρτην ἡμῖν οὕτω καταδραμεῖν;

14. Ἀλλά . . ἄδηλον] 'But it does not appear that we are outrunning what is right,' i. e. I do not see that we are transgressing any rule of truth or fairness. τὸ ὀρθόν means simply

p. 171. τὸ ὀρθόν. εἰκός γε ἄρα ἐκείνον πρεσβύτερον ὄντα σο-
 10 φώτερον ἡμῶν εἶναι· καὶ εἰ αὐτίκα ἐντεῦθεν ἀνακύψει
 μέχρι τοῦ αὐχένος, πολλὰ ἂν ἐμέ τε ἐλέγξας ληροῦντα,
 ὥς τὸ εἰκός, καὶ σέ ὁμολογοῦντα, καταδὺς ἂν οἴχοιτο
 ἀποτρέχων. ἀλλ' ἡμῖν ἀνάγκη, οἶμαι, χρῆσθαι ἡμῖν 5
 αὐτοῖς, ὅποιοί τινες ἐσμεν, καὶ τὰ δοκοῦντα αἰεὶ ταῦτα
 λέγειν. καὶ δῆτα καὶ νῦν ἄλλο τι φῶμεν ὁμολογεῖν
 ἂν τοῦτό γε ὄντινούν, τὸ εἶναι σοφώτερον ἕτερον ἐτέ-
 ρου, εἶναι δὲ καὶ ἀμαθέστερον;

ΘΕΟ. Ἐμοὶ γοῦν δοκεῖ.

ΣΩ. Ἡ καὶ ταύτῃ ἂν μάλιστα ἴστασθαι τὸν λόγον,

(as in Rep. 7. 540 D: Τὸ ὀρθὸν
 περὶ πλείστον ποιησάμενοι. Meno,
 99 A: Ἐγερῶν . . ἐπὶ τὸ ὀρθόν),
 'What is just and true.' There
 is no necessity therefore for
 making παραθεῖν (with the accu-
 sative) mean 'to swerve from.'

1. εἰκός γε ἄρα] Socrates ad-
 mits that there is some ground
 for Theodorus' remonstrance.
 'It is reasonable, I grant, to
 presume that as he is older so
 he is wiser than we are.' ἄρα
 refers to an implied argument;
 'as your words imply.' For
 εἰκός γε cp. infr. 202 D.

4. καὶ σέ ὁμολογοῦντα] Sc. λη-
 ρώδη. Steinhart suggests that
 the notion of Protagoras put-
 ting up his head and disap-
 pearing again is perhaps taken
 from the use of 'Charon's
 steps' in the theatre. H.
 Schmidt well observes that
 καταδὺς . . . ἀποτρέχων implies
 that the Sophist would not
 have waited for a rejoinder.
 Cp. Rep. 1. 344 C D, esp. the
 words ὦ δαιμόνιε θρασύμαχε, οἷον
 ἐμβαλὼν λόγον ἐν νῶ ἔχεις ἀπιέναι,
 πρὶν διδάξαι ἱκανῶς ἢ μαθεῖν εἴτε
 οὕτως εἴτε ἄλλως ἔχει.

5. ἀλλ' ἡμῖν] Socrates returns
 to the charge with the second
 ἀλλά.

6. τὰ δοκοῦντα] 154 C: Ἐὰν
 μὲν τὸ δοκοῦν, κ.τ.λ. Men. 83
 D: Ἐμοιγε δοκεῖ οὕτως. Σ.
 Καλῶς· τὸ γάρ σοι δοκοῦν τοῦτο
 ἀποκρίνου. Cp. esp. Crat. 386
 B C.

11. ταύτῃ ἂν . . Πρωταγόρα]
 'Will be most likely to take
 up this position, which we
 sketched out for it in our de-
 fence of Protagoras.' Cp. II.
 11. 570, 1: Αὐτὸς δὲ Τρώων καὶ
 Ἀχαιῶν θῦνε μεσηγνὺς | ἱστάμενος.
 Ib. 590, 1: Ἀλλὰ μάλ' ἄντην | ἱσ-
 τασθ' ἀμφ' Αἴαντα μέγαν. Parm.
 130 D: Ὅταν ταύτῃ στῶ. 'The
 argument' is personified, as so
 often in Plato (cp. Rep. 6. 484
 A: Διὰ μακροῦ τινος διεξελθόντος
 λόγου. Ib. 503 A: Τοιαῦτ' ἅττα
 ἦν τὰ λεγόμενα παρεξιώντος καὶ
 παρακαλυπτομένου τοῦ λόγου), and
 is the subject of συγχωρήσεται,
 ἐβελῆσαι, ὁμολογήσει and τολ-
 μήσει, in what follows. (If
 Protagoras were the subject, as
 H. Schmidt suggests, the da-
 tive Πρωταγόρα should have
 been αὐτῷ). ἴστασθαι depends

Could he
 put his
 head above
 the ground,
 no doubt
 he might
 convince
 us of much
 folly. But
 we have
 done our
 best.
 No one will
 deny that
 one man is
 wiser, and
 another
 less wise,
 than his
 neighbour.

It is clear, too, that the strength of the position lies in the region of sensible things, which we made the basis of our defence of Protagoras,

ἢ ἡμεῖς ὑπεγράψαμεν βοηθοῦντες Πρωταγόρα, ὥς τὰ p. 171.
μὲν πολλὰ ἢ δοκεῖ ταύτῃ καὶ ἔστιν ἐκάστω, θερμά,^E
ξηρά, γλυκέα, πάντα ὅσα τοῦ τύπου τούτου· εἰ δέ
που ἔν τισι συγχωρήσεται διαφέρειν ἄλλον ἄλλον,
5 περὶ τὰ ὑγιεινὰ καὶ νοσώδη ἐβελῆσαι ἂν φάναι μὴ πᾶν
γύναιον καὶ παιδίον καὶ θηρίον δὲ ἰκανὸν εἶναι ἰᾶσθαι
αὐτὸ γιγνώσκον ἑαυτῷ τὸ ὑγιεινόν, ἀλλὰ ἐνταῦθα δὴ
ἄλλον ἄλλον διαφέρειν, εἴπερ που;

ΘΕΟ. Ἔμοιγε δοκεῖ οὕτως.

(Transition to the conception of the Beneficial.)

If the theory would concede any thing,

10 ΣΩ. Οὐκοῦν καὶ περὶ πολιτικῶν, καλὰ μὲν καὶ p. 172.
αἰσχρὰ καὶ δίκαια καὶ ἄδικα καὶ ὅσια καὶ μὴ, οἷα ἂν
ἐκάστη πόλις οἰηθεῖσα θῆται νόμιμα ἑαυτῇ, ταῦτα καὶ
εἶναι τῇ ἀληθείᾳ ἐκάστη, καὶ ἐν τούτοις μὲν οὐδὲν
σοφώτερον οὔτε ἰδιώτην ἰδιώτου οὔτε πόλιν πόλεως

immediately on φῶμεν.—May there also be a slight play upon the word ἵστασθαι? 'This unstable theory will make a stand hereabouts if anywhere.' See also Thuc. 6. 34: Πρὸς τὰ λεγόμενα καὶ αἱ γνῶμαι ἵστανται.

1. ἢ ἡμεῖς ὑπεγράψαμεν βοηθοῦντες Πρωταγόρα] This 'new wave' of discussion rises upon the last, 167 B, 168: Κατὰ μὲν σώματα ἱατροὺς λέγω, κατὰ δὲ φυτὰ γεωργούς. . . ταῖς πόλεσι τὰ χρηστά ἀντὶ τῶν πονηρῶν δίκαια δοκεῖν εἶναι ποιεῖν. ἐπεὶ οὐκ ἔστιν ἂν ἐκάστη πόλει δίκαια καὶ καλὰ δοκῇ, ταῦτα καὶ εἶναι αὐτῇ, ὥς ἂν αὐτὰ νομίζῃ. The argument is beginning to relax a little under the influence of the ἀγαθὸν καὶ καλὸν thrown carelessly in, 157 D.

4. συγχωρήσεται] Sc. ὁ λόγος. Others go back for a subject to ὄντιον, supr. D. But if the imaginary opponent were wholly indefinite, why should a doubt be expressed whether he would make a reasonable admission?

So in what follows, 172 A, the words εἴπερ που, οὐκ ἂν πάντολμήσειε, imply certain preconceptions and tendencies.

6. καὶ θηρίον δέ] 'Nay, even every inferior animal.' Vegetables might have been included. Supr. 167 B C.

10. Οὐκοῦν . . περὶ πολιτικῶν] The distinction in the case of sensible things between the impressions of sense, and the knowledge of what is good, is evident enough. The analogous distinction in the case of things moral and social is less obvious. See, amongst other passages, Rep. 6. 505 D: Τί δέ; τότε οὐ φανερόν, ὥς δίκαια μὲν καὶ καλὰ πολλοὶ ἂν ἔλαιντο τὰ δοκοῦντα κἂν μὴ ἢ ὅμως ταῦτα πράττειν καὶ κεκτήσθαι καὶ δοκεῖν, ἀγαθὰ δὲ οὐδενὶ ἔτι ἀρκεῖ τὰ δοκοῦντα κτᾶσθαι, ἀλλὰ τὰ ὄντα ζήτῳσι, τὴν δὲ δόξαν ἐνταῦθα ἤδη πᾶς ἀτιμάζει;

12. οἰηθεῖσα] Sc. καλὰ, δίκαια, κ.τ.λ.

p. 172. εἶναι· ἐν δὲ τῷ συμφέροντα ἑαυτῇ ἢ μὴ συμφέροντα
 τίθεσθαι, ἐνταῦθ', εἴπερ που, αὐτὸ ὁμολογήσει σύμβου-
 λὸν τε συμβούλου διαφέρειν καὶ πόλεως δόξαν ἐτέραν
 ἐτέρας πρὸς ἀλήθειαν, καὶ οὐκ ἂν πάννυ τολμήσειε
 B φῆσαι, ἃ ἂν θῆται πόλις συμφέροντα οἰηθεῖσα αὐτῇ, 5
 παντὸς μᾶλλον ταῦτα καὶ συνοίσειν. ἀλλ' ἐκεῖ οὐ
 λέγω, ἐν τοῖς δικαίοις καὶ ἀδίκτοις καὶ ὁσίοις καὶ ἀνο-
 σίοις, ἐθέλουσιν ἰσχυρίζεσθαι ὥς οὐκ ἔστι φύσει
 αὐτῶν οὐδὲν οὐσίαν ἑαυτοῦ ἔχον, ἀλλὰ τὸ κοινῇ δόξαν
 τοῦτο γίνεσθαι ἀληθὲς τότε ὅταν δόξῃ καὶ ὅσον ἂν 10
 δοκῇ χρόνον. καὶ ὅσοι γε δὴ μὴ παντάπασιν τὸν Πρω-
 ταγόρου λόγον λέγουσιν, ὧδέ πως τὴν σοφίαν ἄγουσι.
 Λόγος δὲ ἡμᾶς, ὃ Θεόδωρε, ἐκ λόγου, μείζων ἐξ ἐλάτ-
 C τονος, καταλαμβάνει.

8. ἐθέλουσιν ἰσχυρίζεσθαι] He drops the figure, and passes from what the 'argument' would be apt to say, to what certain persons, who are presently defined, actually do say. For a somewhat similar transition from 'arguments' to 'certain persons' cp. Gorg. 457 C: Οἶμαι, ὦ Γοργία, καὶ σὲ ἔμπειρον εἶναι πολλῶν λόγων καὶ καθεωρεῖν ἐν αὐτοῖς τὸ τοιόνδε, ὅτι οὐ ῥαδίως δύνανται περὶ ὧν ἂν ἐπιχειρήσωσι διαλέγεσθαι διορισμένοι πρὸς ἀλλήλους καὶ μαθόντες καὶ διδάξαντες ἑαυτοὺς οὕτω διαλύεσθαι τὰς συνοσίας . . καὶ ἔνοιό γε τελευτῶντες (cp. καὶ ὅσοι γε in the present passage), κ.τ.λ.

11. μὴ παντάπασιν] 'In part only.' For the negative form cp. Soph. 247 B: Τοῦτο οὐκέτι κατὰ ταῦτα ἀποκρίνονται πᾶν ('here they make a certain distinction'). Aristotle (Met. 1008 a) uses the expression τοῖς τὸν Πρωταγόρου λέγουσιν.

12. ὧδέ -

'Conduct their philosophic procedure thus.' 'Proceed somewhat on this wise in their philosophy.' Cp. Men. 80 E: Ὅρᾳς τοῦτον ὥς ἐριστικὸν λόγον κατὰ γεις;

ὧδε refers either to the preceding sentence, or to the exposition which is broken off by the digression:—certainly not (with H. Schmidt) to the digression itself.

The digression which follows is not merely an ornament. As in the Sophistes the philosopher and the sophist are the counterpart of being and not-being respectively, so here the man of the world and the philosopher represent the contrast between the life of sense and the life of knowledge.

13. μείζων ἐξ ἐλάττονος] The question of Justice and Injustice, etc. is greater than the question of the relativity of

The greater question is resumed in the pre-

it would be this, that all are not equally judges of what is wholesome: and in the case of states, that although honour and justice are matters of convention merely, yet in deciding what is expedient, mistake is possible both to individuals and states.

This is the attitude of some who have partially relinquished the Protagorean doctrine. They offer us a new and important handle for discussion. (*Digression.*)

Before entering upon this, however,

ΘΕΟ. Οὐκοῦν σχολὴν ἄγομεν, ὦ Σώκρατες ;

p. 172.

ΣΩ. Φαίνόμεθα. καὶ πολλάκις μὲν γε δῆ, ὦ δαιμόνιε, καὶ ἄλλοτε κατενόησα, ἀτὰρ καὶ νῦν, ὡς εἰκότως οἱ ἐν ταῖς φιλοσοφίαις πολλὸν χρόνον διατρίβαντες εἰς
5 τὰ δικαστήρια ἰόντες γελοῖοι φαίνονται ῥήτορες.

ΘΕΟ. Πῶς δὴ οὖν λέγεις ;

ΣΩ. Κινδυνεύουσιν οἱ ἐν δικαστηρίοις καὶ τοῖς τοιούτοις ἐκ νέων κυλινδούμενοι πρὸς τοὺς ἐν φιλοσοφίᾳ καὶ τῇ τοιαύτῃ διατριβῇ τεθραμμένους ὡς οἰκείται
10 πρὸς ἐλευθέρους τεθράφθαι.

sent dialogue, but is treated at large in the Gorgias and Republic.

1. Οὐκοῦν σχολὴν ἄγομεν] Compare the opening of the digression in the Phædrus, 258 E: Σχολὴ μὲν δὴ ὡς ἔοικε . . , and Cic. de Amic. 5: 'Etsumus, ut dixit Fannius, otiosi.' We must suppose that the impending trial of Socrates, although not alluded to until the end of the dialogue, is in Plato's mind throughout this passage. Cp. Gorg. 522 B.

2. ὦ δαιμόνιε] 'In sober truth.' The words add a touch (not here of expostulation but) of solemnity.

4. ἐν ταῖς φιλοσοφίαις] 'In scientific pursuits.' Supr. 143 D: Γεωμετρίαν ἢ τινα ἄλλην φιλοσοφίαν. Tim. 88 C: Μουσικὴ καὶ πάση φιλοσοφίᾳ. Socrates takes common ground with Theodorus. Cp. infr. 173 E: Τά τε γὰς ὑπένερθε καὶ τὰ ἐπίπεδα γεωμετροῦσα, οὐρανοῦ τε ὑπερ ἀστρονομοῦσα. Compare with the whole passage the opening words of the Apology (esp. ὁμολογοῖν ἂν ἔγωγε οὐ κατὰ τοὺς εἶναι ῥήτωρ), and the dispute of Socrates with Callicles in

the Gorgias.

8. ἐκ νέων κυλινδούμενοι] 'Who have been knocked about from their early days.' Compare Aristophanes' περίτριμμα δικῶν (Nub. 447), and Dem. de Cor. 269.

κυλινδούμενοι] The word expresses contempt for the 'casual,' 'hand to mouth,' intellectual existence of the lawyer. Cp. Rep. 5. 479 D: Μεταξύ που κυλινδεῖται, Phædr. 257 A, Polit. 309 A.

10. πρὸς ἐλευθέρους] Soph. 253 C (referring to this): 'Ἡ πρὸς Διὸς ἐλάθομεν εἰς τὴν τῶν ἐλευθέρων ἐμπεσόντες ἐπιστήμην, καὶ κινδυνεύομεν ζητοῦντες τὸν σοφιστὴν πρότερον ἀνευρηκέναι τὸν φιλόσοφον; Rep. 6. 499 A: Οὐδέ γε αὖ λόγων, ὦ μακάριε, καλῶν τε καὶ ἐλευθέρων ἱκανῶς ἐπήκοοι γέγονασιν, οἷον ζητεῖν μὲν τὸ ἀληθές, κ.τ.λ. 7. 536 D: Οὐδὲν μάθημα μετὰ δουλείας τὸν ἐλεύθερον χρὴ μαθάνειν—and the whole image of the cave with its captives and their liberation. See also Aristot. Met. 1. 2: Δῆλον οὖν ὡς δι' οὐδεμίαν αὐτὸ ζητοῦμεν χρεῖαν ἐτέραν, ἀλλ' ὡς ἀνθρώπος φάμεν ἐλεύθερος ὁ αὐτοῦ ἕνεκα καὶ μὴ ἄλλου ὧν, οὕτω καὶ αὕτη μόνῃ ἐλευθέρᾳ οὖσα τῶν ἐπιστημῶν.

p. 172.

ΘΕΟ. Πῇ δὴ;

ΣΩ. Ἡ τοῖς μὲν, τοῦτο δὲ σὺ εἶπες, αἰὲν πάρεστι σχολὴ καὶ τοὺς λόγους ἐν εἰρήνῃ ἐπὶ σχολῆς ποι-
οῦνται, ὥσπερ ἡμεῖς νυνὶ τρίτον ἤδη λόγον ἐκ λόγου
μεταλαμβάνομεν, οὕτω καὶ αὐτοὶ, εἰς αὐτοὺς ὁ ἐπελθὼν 5
τοῦ προκειμένου μᾶλλον, καθάπερ ἡμᾶς, ἀρέσῃ· καὶ
διὰ μακρῶν ἢ βραχέων μέλει οὐδὲν λέγειν, ἀν μόνον
τύχωσι τοῦ ὄντος· οἱ δὲ ἐν ἀσχολίᾳ τε αἰὲν λέγουσι
E (κατεπείγει γὰρ ὕδωρ ρέον) καὶ οὐκ ἐγχωρεῖ περὶ οὗ
ἀν ἐπιθυμήσωσι τοὺς λόγους ποιεῖσθαι, ἀλλ' ἀνάγκην 10

2. τοῦτο δὲ σὺ εἶπες] H. Schmidt would delete the commas, because Theodorus had only spoken of himself and Socrates. But such 'apposition of general and particular' is common in Plato.

4. τρίτον ἤδη λόγον ἐκ λόγου] 'We are for the third time beginning a fresh argument.' The first fresh λόγος was the criticism of Protagoras and his defence; the second begins where Theodorus is induced to accept Socrates' challenge (see the doubtful words, 168 E: Αὐτοῦτον τὸν λόγον); the third and greatest (μείζων, supr. B) arises with the mention of the wholesome and expedient, and the partial supporters of Protagoras. Cp. Rep. i. 354, where Socrates owns to a similar discursiveness, and is by no means exact in recapitulating.

5. οὕτω καὶ αὐτοὶ] Sc. μεταλαμβάνουσι. This part of the sentence (from ὥσπερ . .) stands in apposition to what precedes. Cp. supr. 171 C: Τότε καὶ ὁ Πρωταγόρας . ., and note; also Rep. 8. 557 C: Κινδυνεύει, ἣν δ' ἐγώ, καλλίστη αὕτη τῶν πολιτειῶν εἶναι· ὥσπερ ἱμάτιον ποικίλον πᾶσιν

ἀνθεσι πεποικιλμένον, οὕτω καὶ αὕτη πᾶσιν ἤθεσι πεποικιλμένη καλλίστη ἀν φαίνοιτο. Also ib. 7. 532 A: Οὕτω καὶ ὅταν τις τῷ διαλέγεσθαι ἐπιχειρῇ, ἀνευ πασῶν τῶν αἰσθήσεων διὰ τοῦ λόγου ἐπ' αὐτὸ ὁ ἔστιν ὁρμῆ, καὶ μὴ ἀποστῇ πρὶν ἂν αὐτὸ ὁ ἔστιν ἀγαθὸν αὐτῇ νοήσῃ λάβῃ, ἐπ' αὐτῷ γίγνεται τῷ τοῦ νοητοῦ τέλει, ὥσπερ ἐκεῖνος ἐπὶ τῷ τοῦ ὁρατοῦ. But as the verb is omitted in the second clause, the comma is preferable to a colon after ποιοῦνται.

6. καθάπερ ἡμᾶς] Such slight redundancies are natural in conversation.

ἀρέσκειν governs the accusative where it means *to satisfy*. It has the dative supr. 157 D. The whole sentence is in construction with ἦ.

7. διὰ μακρῶν ἢ βραχέων] See Polit. 286.

10. ἀνάγκην] Hesych.: Ἀνάγκη ἡ δικαστικὴ κλειψύδρα. Pollux, 8. 17: Ἐνιοὶ δ' οἶονται καὶ ἀνάγκην σκεύος εἶναι δικαστικόν. The latter quotation expresses doubt. May not the notion mentioned by the grammarian have arisen from the present passage? The structure of the sentence (τε—καί) forbids our identi-

we pause to reflect upon the happiness and freedom of the philosophic life, which has leisure to take up fresh topics or to lay them down at will. Not so the mind which is exercised in the courts of law. The

one is the training of a freeman, the other of a slave—

ἔχων ὁ ἀντίδικος ἐφέστηκε καὶ ὑπογραφὴν παραναγι- p. 172.
γνωσκομένην, ὧν ἐκτὸς οὐ ῥητέον· (ἣν ἀντωμοσίαν
καλοῦσιν·) οἱ δὲ λόγοι αἰεὶ περὶ ὁμοδούλου πρὸς δε-
σπότην καθήμενον, ἐν χειρὶ τινα δίκην ἔχοντα, καὶ οἱ
5 ἀγῶνες οὐδέποτε τὴν ἄλλως ἀλλ' αἰεὶ τὴν περὶ αὐτοῦ·
πολλάκις δὲ καὶ περὶ ψυχῆς ὁ δρόμος· ὥστ' ἐξ ἀπάν- p. 173.

ἀνάγκη here with the clepsydra, which has been already alluded to. It is rather 'the strong arm of the law,' which the adversary could bring to bear, if the speaker wandered from the indictment. (So also Ast and H. Schmidt.) 'But the other sort are always pressed for time: for the ebbing water hurries on the speaker: and he has no liberty to follow whither fancy leads him, but the adversary is at hand to wield over him the resistless logic of coercion, holding a written outline of the points to which he must confine himself, which forms a running commentary to his oration.'

2. ὧν ἐκτὸς οὐ ῥητέον] ὑπογραφὴν retains its verbal force nearly as if it were ὑπογεγραμμένα, but is not the antecedent to ὧν. See 147 E, note on ὅτῳ.

ἣν ἀντωμοσίαν καλοῦσιν] 'What they call their affidavits.' The affected unfamiliarity with legal terms is in good keeping. Compare Rep. 3. 400 B: Καί, ὡς ἐγώ-μαι, ἱαμβον καὶ τιν' ἄλλον τροχαῖον ὠνόμαζε.

3. πρὸς δεσπότην] Not simply the δικαστής, but rather δῆμος or νόμος, whom he represents. Compare the passages in the Republic in which Δῆμος is spoken of as the master of the ship (488), as the great Sophist (492), and as a mighty beast (493); and cp. Eu-

thyphr. 2 C: "Ἐρχεται κατηγορῶν μου, ὥσπερ πρὸς μητέρα, πρὸς τὴν πόλιν. Also Herodotus, 7. 104 (of the Spartans): "Ἐπεστί γάρ σφι δεσπότης, νόμος, τὸν ὑποδειμαίνουσι πολλῶ ἔτι μᾶλλον, ἢ οἱ σοὶ σέ. Pindar, 3. 38: Νόμος πάντων βασιλεύς.

4. τινα δίκην] So the Bodleian MS. 'Some cause or other.' This reading suits the distant, unfamiliar tone, in which judicial proceedings are here described. The other reading, ἐν χειρὶ τὴν δίκην ἔχοντα (T, etc.), gives a different force to ἐν χειρὶ . . ἔχοντα,—not merely 'engaged with' but 'having in his power.'

καὶ οἱ ἀγῶνες] 'And the trial is never for an indifferent stake, but always immediately concerns the speaker.' αὐτοῦ is surely masculine not neuter (as Stallb. and Wohlrab).

6. περὶ ψυχῆς ὁ δρόμος] Pl. 22. 161 (of Achilles and Hector): "Ἐπεὶ οὐχ ἱερήϊον, οὐδὲ βοείην ἀρνύσθην, ἀ τε ποσσὶν αἰέθλια γίγνεται ἀνδρῶν· ἀλλὰ περὶ ψυχῆς θεόν· Ἐκτορος ἵπποδάμοιο. In Herodotus, 7. 57: Περὶ ἐαυτοῦ τρέχων (said of Xerxes), the metaphor is already softened down. Cp. Aristoph. Vesp. 375: Ποιήσω δακέειν | τὴν καρδίαν καὶ τὸν περὶ ψυχῆς δρόμον | δραμεῖν. The expression τὴν περὶ αὐτοῦ is suggested by τὴν ἄλλως.

p. 173. των τούτων ἔντονοι καὶ δριμεῖς γίνονται, ἐπιστάμενοι τὸν δεσπότην λόγῳ τε θωπεῦσαι καὶ ἔργῳ χαρίσασθαι, σμικροὶ δὲ καὶ οὐκ ὀρθοὶ τὰς ψυχάς. τὴν γὰρ αὖξιν καὶ τὸ εὐθύ τε καὶ τὸ ἐλεύθερον ἢ ἐκ νέων δουλεία ἀφῆρηται, ἀναγκάζουσα πράττειν σκολιά, μεγάλους 5 κινδύνους καὶ φόβους ἔτι ἀπαλαῖς ψυχαῖς ἐπιβάλλουσα, οὓς οὐ δυνάμενοι μετὰ τοῦ δικαίου καὶ ἀληθοῦς ὑποφέρειν, εὐθύς ἐπὶ τὸ ψεῦδός τε καὶ τὸ ἀλλήλους ἀνταδικεῖν τρεπόμενοι πολλὰ κάμπτονται καὶ συγ-
B κλῶνται, ὥσθ' ὑγιὲς οὐδὲν ἔχοντες τῆς διανοίας εἰς 10 ἄνδρας ἐκ μειρακίων τελευτῶσι, δεινοὶ τε καὶ σοφοὶ γεγονότες, ὡς οἴονται. Καὶ οὗτοι μὲν δὴ τοιοῦτοι, ὧ

Whose mind becomes inevitably dwarfed and crooked and servile.

1. ἔντονοι καὶ δριμεῖς] 'Keen and shrewd.' As H. Schmidt observes, the former epithet points to concentration of will, the latter to mental penetration.

3. τὴν γὰρ αὖξιν . . ἐλεύθερον] 'Of all mental growth, and all honest and liberal culture,' 'of self-respect and the spirit of upright independence.' Both meanings are expressed in the Greek.

7. οὓς οὐ δυνάμενοι] 'So that, not being able to undergo these consistently with righteousness and truth, they betake themselves forthwith to falsehood, and to avenging themselves on one another by wrong, and so are repeatedly bent and stunted; whence they pass from youth to manhood with no soundness in their mind, but supposing themselves to have become capable and accomplished men.' Cp. Rep. 7. 519 A: *Ἡ οὐπω ἐννεόηκας τῶν λεγομένων ποιηρῶν μὲν σοφῶν δέ, ὡς δριμύ μὲν βλέπει τὸ ψυχάριον καὶ ὀξέως διορᾷ ταῦτα ἐφ' ἃ τέτραπται, ὡς οὐ φαύλην

ἔχον τὴν ὄψιν, κακία δ' ἠναγκασμένον ὑπηρετεῖν ὥστε ὅσῳ ἂν ὀξύτερον βλέπῃ, τοσοῦτ' πλείω κακὰ ἐργαζόμενον. . . Τοῦτο μέντοι, ἦν δ' ἐγώ, τὸ τῆς τοιαύτης φύσεως, εἰ ἐκ παιδὸς εὐθύς κοπτόμενον περιεκόπη τοὺς τῆς γενέσεως συγγενεῖς ὥσπερ μολυβδίδας, αἱ δὲ ἐδωδαῖς τε καὶ τῶν τοιούτων ἡδοναῖς τε καὶ λιχνεῖαις προσφνεῖς γιγνόμεναι, περὶ τὰ κάτω στρέφουσι τὴν τῆς ψυχῆς ὄψιν, κ.τ.λ.

9. πολλὰ κάμπτονται καὶ συγκλῶνται] 'Are continually thwarted and cramped in their growth.' Rep. 6. 495 D: 'Ἀτελεῖς μὲν τὰς φύσεις, ὑπὸ δὲ τῶν τεχνῶν τε καὶ βανασιῶν ὥσπερ τὰ σώματα λελώθηται οὕτω καὶ τὰς ψυχὰς ξυγκεκλασμένοι τε καὶ ἀποτεθρυμμένοι διὰ τὰς βανασίας τυγχάνουσιν. 10. 611 C: Τεθείμεθα μέντοι διακειμένον αὐτό, ὥσπερ οἱ τὸν θαλάττιον Γλαυκὸν ὀρώντες οὐκ ἂν ἔτι ῥαδίως αὐτοῦ ἴδοιεν τὴν ἀρχαίαν φύσιν, ὑπὸ τοῦ τὰ τε παλαιὰ τοῦ σώματος μέρη τὰ μὲν ἐκκεκλᾶσθαι, τὰ δὲ συνιτετρίφθαι καὶ πάντως λελωθῆσθαι ὑπὸ τῶν κυμάτων. Giorg. 525 C-E

Θεόδωρε· τοὺς δὲ τοῦ ἡμετέρου χοροῦ πότερον βούλει p. 173.
διελθόντες ἢ ἑάσαντες πάλιν ἐπὶ τὸν λόγον τρεπώ-
μεθα, ἵνα μὴ καί, ὃ νῦν δὴ ἐλέγομεν, λίαν πολὺ τῇ
ἐλευθερίᾳ καὶ μεταλήψει τῶν λόγων καταχρώμεθα;

Turn we
now from
them; and
let us still
use our
liberty to
describe
the leaders
of our own
band.

5 ΘΕΟ. Μηδαμῶς, ὦ Σώκρατες, ἀλλὰ διελθόντες.
πάνυ γὰρ εὖ τοῦτο εἴρηκας, ὅτι οὐχ ἡμεῖς οἱ ἐν τῷ
τοιῷδε χορεύοντες τῶν λόγων ὑπηρέται, ἀλλ' οἱ λόγοι
τοῖ ἡμέτεροι ὥσπερ οἰκέται, καὶ ἕκαστος αὐτῶν περι-
μένει ἀποτελεσθῆναι ὅταν ἡμῖν δοκῇ· οὔτε γὰρ δικα-
10 στῆς οὔτε θεατῆς, ὥσπερ ποιηταῖς, ἐπιτιμῆσων τε καὶ
ἄρξων ἐπιστατεῖ παρ' ἡμῖν.

1. τοὺς δὲ τοῦ ἡμετέρου χοροῦ] Phædr. 247 A: Φθόνος γὰρ ἕξω
θείου χοροῦ ἴσταται. Polit. 291
B: Ἡμφεγνῶσα κατιδὼν τὸν περὶ
τὰ τῶν πόλεων πράγματα χορόν.
The metaphor is continued in
the words οἱ ἐν τῷ τοιῷδε χορεύ-
οντες, . . οὔτε θεατῆς ὥσπερ ποιη-
ταῖς . . περὶ τῶν κορυφαίων . . .

2. διελθόντες] The expression
is a little confused: for the
words πάλιν ἐπὶ τὸν λόγον τρεπώ-
μεθα, as understood with διελ-
θόντες, are unemphatic, while in
the second part of the clause
they are emphatic. Probably
but for the attraction of the
other participle, διελθόντες would
have been διελθωμεν. (Coisl.
τραπώμεθα.)

ἑάσαντες] Since here, as in
the 'Sophist' (253 D), we have
stumbled prematurely on the
philosophic life.

3. ὃ νῦν δὴ . . μεταλήψει] 'Our freedom, which consists,
as we have said, in the power
of ranging from one topic to
another.' The words ὃ νῦν δὴ
ἐλέγομεν belong to ἐλευθερία καὶ
μεταλήψει and not to λίαν πολὺ
καταχρώμεθα. But in deleting

the comma H. Schmidt is again
led by too strict a requirement
of minute logical coherence.
Cp. Tim. 26 E: Καὶ τίν' ἄν,
ὦ Κριτία, μάλλον ἀντὶ τούτου με-
ταλάβοιμεν; Polit. 257 C: Διανα-
παύσωμεν αὐτὸν μεταλαβόντες αὐ-
τοῦ τὸν συγγενεσθῆναι τόνδε Σώ-
κράτη; . . Καθάπερ εἶπες, μετα-
λαμβάνε.

8. τοῖ ἡμέτεροι] The article
is rather doubtful. If genuine,
it still belongs to the predicate,
—'our servants,' i. e. those
which, as philosophers, we have.
περιμένει] 'Waits our plea-
sure for its completion.'

9. The word δικαστῆς re-
calls the previous description.
With οὔτε θεατῆς ὥσπερ ποιηταῖς
a new illustration is brought
in. Cp. supr. 147 B. The
θεατῆς is the same δεσπότης (viz.
Δῆμος) in another aspect. The
image of dramatic poetry was
suggested by Socrates using the
expression τοὺς τοῦ ἡμετέρου
χοροῦ.

10. ἐπιτιμῆσων . . ἐπιστατεῖ] 'Stands over us to criticise and
to compel.'

p. 173. ΣΩ. Λέγωμεν δὴ, ὡς ἔοικεν, ἐπεὶ σοί γε δοκεῖ, περὶ τῶν κορυφαίων· τί γὰρ ἂν τις τοὺς γε φαύλως δια-
 τρίβοντας ἐν φιλοσοφίᾳ λέγοι; Οὗτοι δέ που ἐκ νέων
 D πρῶτον μὲν εἰς ἀγορὰν οὐκ ἴσασι τὴν ὁδόν, οὐδὲ ὅπου
 δικαστήριον ἢ βουλευτήριον ἢ τι κοινὸν ἄλλο τῆς πύ- 5
 λεως συνέδριον· νόμους δὲ καὶ ψηφίσματα λεγόμενα
 ἢ γεγραμμένα οὔτε ὁρῶσιν οὔτε ἀκούουσι. σπουδαῖ
 δὲ ἑταιρειῶν ἐπ' ἀρχὰς καὶ σύνοδοι καὶ δέιπνα καὶ σὺν
 αὐλητρίσι κῶμοι, οὐδὲ ὄναρ πράττειν προσίσταται
 αὐτοῖς. εὖ δὲ ἢ κακῶς τι γέγονεν ἐν πόλει, ἢ τί τῳ 10

They know
 nothing of
 politics or
 of public
 life, still
 less of
 revels and
 intrigues
 for power.

1. ὡς ἔοικεν] The sentence continues as if λέγωμεν had been λεκτέον.

2. τοὺς φαύλως διατρίβοντας ἐν φιλοσοφίᾳ λέγοι] ἐν φιλοσοφίᾳ is emphatic, i. e. 'who are frivolous in such a pursuit.' For an account of these gentry see Rep. 6. 489 D-496, where they are called παμπόνηροι . . . ὥσπερ οἱ ἐκ τῶν εἰργμῶν εἰς τὰ ἱερὰ ἀποδιδράσκοντες, κ.τ.λ.

3. Οὗτοι δέ που] Compare the less ironical description in the Republic, 6. 488 A: Νόησον γὰρ τοιουτοῦ γενόμενον, κ.τ.λ. The contradiction between philosophy and common life is here stated in its most paradoxical aspect. No existing commonwealth is great enough to interest the philosophic mind. Cp. Rep. 6. 496 B: Ἡ ἐν σμικρᾷ πόλει ὅταν μεγάλη ψυχὴ φυῇ καὶ ἀτιμάσασα τὰ τῆς πόλεως ὑπερίδῃ.

7. σπουδαῖ δέ, κ.τ.λ.] 'But the ambitious striving of political clubs for power, and public meetings and banquets and revellings with minstrelsy, are actions which do not occur to them even in dreams.' For προσίσταται cp. Hyperides (?) Pro Euxenippo sub init. : Εἰ μὴ

προσίστανται ὑμῖν αἱ τοιαῦτα εἰσαγγέλαι, κ.τ.λ.

For a similar 'nominativus pendens' cp. Rep. 7. 532 B: Ἡ δέ γε λύσις . . . ἡ πραγματεία τῶν τεχνῶν . . . ταύτην ἔχει τὴν δύναμιν. The irregularity is softened in the present instance by the fact that the earlier part of the sentence forms a sort of collective nominative to προσίσταται. With this list of 'worldly goods' compare Rep. 6. 491 C: Πάντα τὰ λεγόμενα ἀγαθὰ, κάλλος καὶ πλοῦτος καὶ ἰσχύς σώματος καὶ ξυγγένεια ἔρρωμένη ἐν πόλει καὶ πάντα τὰ τούτων οἰκεία.

8. ἑταιρειῶν] 'Clubs' or 'leagues.' See Rep. 2. 365 D: Ἐπὶ γὰρ τὸ λανθάνειν ξυνωμοσίας τε καὶ ἑταιρείας συνάξομεν . . . Thucyd. 8. 54: Καὶ ὁ μὲν Πείσανδρος τὰς τε ξυνωμοσίας, αἵπερ ἐτύγχανον πρότερον ἐν τῇ πόλει οὔσαι ἐπὶ δίκαις καὶ ἀρχαῖς, ἀπάσας ἐπελθὼν, κ.τ.λ.

10. τι γέγονεν] So the Bodleian and several other MSS., including the first hand of But Clement in quoted passage reads τις with majority of manuscripts however, may easily out of what follow.

The philosopher's ignorance of these things and of his neighbour's pedigree, is not ironical but real. His body is at home in the city, but his mind is

κακὸν ἔστιν ἐκ προγόνων γεγονὸς ἢ πρὸς ἀνδρῶν ἢ p. 173.
 γυναικῶν, μᾶλλον αὐτὸν λέληθεν ἢ οἱ τῆς θαλάττης
 λεγόμενοι χόες. καὶ ταῦτα πάντ' οὐδ' ὅτι οὐκ οἶδεν, E
 οἶδεν· οὐδὲ γὰρ αὐτῶν ἀπέχεται τοῦ εὐδοκιμεῖν χάριν,
 5 ἀλλὰ τῷ ὄντι τὸ σῶμα μόνον ἐν τῇ πόλει κείται αὐ-
 τοῦ καὶ ἐπιδημεῖ, ἡ δὲ διάνοια, ταῦτα πάντα ἡγησα-
 μένη σμικρὰ καὶ οὐδέν, ἀτιμάσασα πανταχῇ φέρεται
 κατὰ Πίνδαρον, τά τε γὰς ὑπένερθε καὶ τὰ ἐπίπεδα

says, 'Si quis alius, certe philosophus scit, quid recte, quid secus in republica fiat.' But if he is ignorant of what is passing, how can he judge of it? See above, νόμους δὲ καὶ ψηφίσματα, κ.τ.λ., and *infr.* 174 C: Οὐκ εἰδὼς κακὸν οὐδὲν οὐδενὸς ἐκ τοῦ μὴ μεμελετηκέναι. And *cp.* Rep. 6. 496. This reading is consistent with the spirit of paradox which is unmistakably present throughout. No part of the description except the absence of rhetoric would apply to the real Socrates. Even in this dialogue we have seen that he knows some of the antecedents of Theætetus and is interested in knowing more.

2. οἱ τῆς θαλάττης λεγόμενοι χόες] Aristid. Or. 3. T. 1. p. 30. ed. Dind.: Τὸ λέγειν περὶ τούτων καὶ ἐγχειρεῖν ὥσπερ ἂν εἴ τις ἐξαριθμεῖσθαι βούλοιτο τοὺς χόας τῆς θαλάττης. (Stallb.)

4. οὐδὲ γὰρ αὐτῶν ἀπέχεται τοῦ εὐδοκιμεῖν χάριν] *CP.* Ar. Eth. N. 4. 3. §§ 27, 28 (of the high-minded man)—πρὸς τὰ ἔντιμα μὴ λέναι . . . εἴρωνα πρὸς τοὺς πολλούς.

7. ἀτιμάσασα] *CP.* Rep. 6. 496 B, quoted above.

8. κατὰ Πίνδαρον] The fragment is thus quoted by Clem. Alex. Str. 20. 707: Πέταται κατὰ

Πίνδαρον τὰς τε γὰς ὑπένερθεν οὐρανοῦ τε ὑπὲρ ἀστρονομῶν, καὶ πᾶσαν πάντη φύσιν ἐρευνάμενος (v. l. ἐρευνώμενος). He seems to have had the poet's words, as well as this passage, in his mind. Plato therefore seems to have changed πέταται into the more prosaic φέρεται (πέτεται occurs as a marginal reading), and to have introduced the words καὶ τὰ ἐπίπεδα γεωμετροῦσα (perhaps also ἀστρονομῶσα), in compliment to Theodorus, adding τῶν ὄντων ἐκάστων, κ.τ.λ. Plato almost always thus inweaves quotation with his own language, and accommodates the poet's measures to the rhythm of prose; e.g. Rep. 2. 365 B: Πότερον δίκῃ τείχος ὕψιον ἢ σκολιὰς ἀπάταις ἀναβὰς καὶ ἐμάντον οὕτω περιφράξας διαβιῶ; Ib. 364 D: Τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάρειθεν ἔθηκαν καὶ τινα ὁδὸν μακράν τε καὶ ἀνάντη. Protag. 340 D: Ὅταν δέ τις αὐτῆς εἰς ἀκρόν ἵκηται, ῥηϊδίην δ' ἤπειτα πέλειν, χαλεπήν περ εἴουσιν, ἐκτῆσθαι.

τά τε γὰς] Bodl. τᾶτε (but with an erasure over ᾶ). Is it possible that Plato wrote τὰς τε, as in the quotation of Clement? This seems probable, when it is considered that τὰ ἐπίπεδα, κ.τ.λ. is an afterthought, to which the transition as the words stand in the text is

p. 173. γεωμετροῦσα, οὐρανοῦ τε ὑπερ ἀστρονομοῦσα, καὶ

p. 174. πᾶσαν πάντη φύσιν ἐρευνωμένη τῶν ὄντων ἐκάστου
 ὅλου, εἰς τῶν ἐγγὺς οὐδὲν αὐτὴν συγκαθιέισα.

ΘΕΟ. Πῶς τοῦτο λέγεις, ὦ Σώκρατες;

ΣΩ. Ὡς περ καὶ Θαλῆν ἀστρονομοῦντα, ὃ Θεό- 5
 ὠρε, καὶ ἄνω βλέποντα, πεσόντα εἰς φρέαρ, Θράττά
 τις ἐμμελὴς καὶ χαρίεσσα θεραπαινὶς ἀποσκῶψαι λέ-
 γεται, ὡς τὰ μὲν ἐν οὐρανῷ προθυμοῖτο εἰδέναι, τὰ
 δ' ἔμπροσθεν αὐτοῦ καὶ παρὰ πόδας λανθάνει αὐτόν.
 ταῦτόν δὲ ἀρκεῖ σκῶμμα ἐπὶ πάντας ὅσοι ἐν φιλο- 10

traversing
the earth
and hea-
ven, com-
passing the
whole of
everything.
He is
laughed at
by ordinary
people, as
Thales was
by the
Thracian
maid-ser-
vant. For
knowing
nothing of

somewhat abrupt; and also that the term γεωμετροῦσα is more naturally applicable to the surface than to the lower parts of the Earth.

2. τῶν ὄντων ἐκάστου ὅλου] Ὁ γὰρ συνοπτικὸς διαλεκτικὸς, ὃ δὲ μή, οὐ. (Rep. 7. 537 C.) See the humorous illustration of this in the Republic, 5. 474 C: Ὅτι ὅν ἂν φῶμεν φιλεῖν τι, δεῖ φανῆναι αὐτόν, ἐὰν ὀρθῶς λεγῇται, οὐ τὸ μὲν φιλοῦντα ἐκείνου, τὸ δὲ μή, ἀλλὰ πᾶν στέργοντα, κ.τ.λ. And ib. 6. 486 A: Ἐναντιώτατον σμικρολογία ψυχῇ μελλούσῃ τοῦ ὅλου καὶ παντὸς αἰεὶ ἐπορέζεσθαι θεῖου τε καὶ ἀνθρωπίνου. . . ἥ οὖν ὑπάρχει διανοία μεγαλοπρέπεια καὶ θεωρία παντὸς μὲν χρόνου, πάσης δὲ οὐσίας, οἷον τε οἷε τούτῳ μέγα τι δοκεῖν εἶναι τὸν ἀνθρώπινον βίον; Ibid. 500 B.

3. ὅλου] 'In its universal aspect.'

εἰς τῶν ἐγγύς] 'Not lowering herself to contemplate any of the things surrounding her.'

4. Theodorus does not at once understand the contrast between 'things universal and things near.'

6. Θράττά τις] Θράτταν a patria ancillam hanc dicit. ἐμμελὴς

autem h. l. ad leporem et venustatem in jocando trahendam docuit Ruhnken. ad Longin. p. 261. Fabellam hinc forte duxit Laërt. 1. 34. Heind.

Does not ἐμμελὴς rather refer to the slave's neatness in her own department? Cp. τορῶς καὶ ὀξέως 175 E. 'A trim and dainty Thracian handmaid.' The opposite is implied in ἀσχημοσύνη . . ἀβελτερίας, infr. C. The same jest occurs in Chaucer, The Millere's Tale, 3458-60: 'He walked in the felde for to prie

Upon the starres, what ther should befall,

Til he was in a marlepit yfalle.'

10. ταῦτόν δὲ ἀρκεῖ σκῶμμα] 'The same piece of raillery does not fail to apply,'—'will serve.' For the metaphorical use of ἀρκεῖν ἐπί cp. Soph. Ant. 611: Τό τ' ἔπειτα καὶ τὸ μέλλον καὶ τὸ πρὶν ἐπαρκέσει νόμος ὅδε.

For the application of the σκῶμμα in the mouth of an enemy see the speech of Callicles in the Gorgias, 484 sqq., which presents many points of similarity to the present passage.

his neighbour, while he searches into the nature of man, he appears helpless in public and private life, having no topics for scandal, and despising the common subjects of praise and boasting: thinking of a king merely as the shepherd of a troublesome flock, who for want of leisure must be a clown: looking upon broad acres as a narrow strip of earth: and on high pedigree as but a single reach in the descent of an endless river.

σοφία διάγουσι. τῷ γὰρ ὄντι τὸν τοιοῦτον ὁ μὲν p. 174.
πλησίον καὶ ὁ γείτων λέληθεν, οὐ μόνον ὃ τι πράττει,^B
ἀλλ' ὀλίγου καὶ εἰ ἄνθρωπός ἐστιν ἢ τι ἄλλο θρέμμα·
τί δέ ποτ' ἐστὶν ἄνθρωπος καὶ τί τῇ τοιαύτῃ φύσει
5 προσήκει διάφορον τῶν ἄλλων ποιεῖν ἢ πάσχειν,
ζητεῖ τε καὶ πράγματ' ἔχει διερευνώμενος. μανθάνεις
γάρ που, ὦ Θεόδωρε. ἦ οὐ;

ΘΕΟ. Ἐγώ γε· καὶ ἀληθῆ λέγεις·

ΣΩ. Τοιγάρτοι, ὦ φίλε, ἰδίᾳ τε συγγιγνόμενος ὁ
10 τοιοῦτος ἐκάστῳ καὶ δημοσίᾳ, ὅπερ ἀρχόμενος ἔλεγον,^C
ὅταν ἐν δικαστηρίῳ ἢ που ἄλλοθι ἀναγκασθῇ περὶ
τῶν παρὰ πόδας καὶ τῶν ἐν ὀφθαλμοῖς διαλέγεσθαι,
γέλωτα παρέχει οὐ μόνον Θράτταις ἀλλὰ καὶ τῷ
ἄλλῳ ὄχλῳ, εἰς φρέατά τε καὶ πᾶσαν ἀπορίαν ἐμπί-
15 πτων ὑπὸ ἀπειρίας, καὶ ἡ ἀσχημοσύνη δεινὴ, δόξαν
ἀβελτερίας παρεχομένη. ἐν τε γὰρ ταῖς λαιδορίαῖς
ἴδιον ἔχει οὐδὲν οὐδένα λαιδορεῖν, ἅτ' οὐκ εἰδὼς κακὸν
οὐδὲν οὐδενὸς ἐκ τοῦ μὴ μεμελετηκέναι· ἀπορῶν οὖν
γελοῖος φαίνεται· ἐν τε τοῖς ἐπαίνοις καὶ ταῖς τῶν D
20 ἄλλων μεγαλαυχίαις, οὐ προσποιήτως, ἀλλὰ τῷ ὄντι
γελῶν ἐνδηλος γιγνόμενος ληρώδης δοκεῖ εἶναι. τύ-
ραννόν τε γὰρ ἢ βασιλέα ἐγκωμιαζόμενον ἕνα τῶν

4. τῇ τοιαύτῃ] Sc. ἀνθρωπίνῃ.

10. ὅπερ ἀρχόμενος ἔλεγον] These words refer only to δημοσίᾳ, and recall 172 C.

14. εἰς φρέατα] 'Into pitfalls and all manner of perplexity.' Cp. supr. 165 B: τὸ λεγόμενον ἐν φρέατι συνεχόμενος. But the words immediately refer to supr. A: Πεισόντα ἐς φρέαρ.

15. ἡ ἀσχημοσύνη] 'And the awkwardness of the position is terrible, making him seem no better than a fool.'

17. ἴδιον] I. e. he cannot use

personality in invective.

20. οὐ προσποιήτως, ἀλλὰ τῷ ὄντι] Cp. 173 E: Οὐ γὰρ αὐτῶν ἀπέχεται τοῦ εὐδοκμεῖν χάριν, κ.τ.λ.

21. τύραννον. ἐγκωμιαζόμενον] Governed (1) by ἀκούων, implied in ἀκούειν below: or (2) more truly, an accusativus pendens. τε is answered by δέ in γῆς δέ, κ.τ.λ. infr.

22. ἕνα τῶν νομέων] Comp. the Politicus, 266 D, where this is regarded as the most universal conception of the

174. νομέων, οἷον συμβώτην, ἢ ποιμένα, ἢ τινα βουκόλον
 ἡγεῖται ἀκούειν εὐδαιμονιζόμενον πολὺ βδάλλοντα·
 δυσκολώτερον δὲ ἐκείνων ζῶον καὶ ἐπιβουλότερον
 ποιμαίνειν τε καὶ βδάλλειν νομίζει αὐτούς· ἄγροικον
 δὲ καὶ ἀπαίδευτον ὑπὸ ἀσχολίας οὐδὲν ἦττον τῶν 5

νομέων τὸν τοιοῦτον ἀναγκαῖον γίνεσθαι, σηκὸν ἐν
 ὄρει τὸ τεῖχος περιβεβλημένον. γῆς δὲ ὅταν μυρία
 πλέθρα ἢ ἔτι πλείω ἀκούσῃ ὥς τις ἄρα κεκτημένος
 θαυμαστά πλήθει κέκτηται, πάνσμικρα δοκεῖ ἀκούειν
 εἰς ἅπασαν εἰωθὼς τὴν γῆν βλέπειν. τὰ δὲ δὴ γένη 10
 ὑμνούντων, ὥς γενναῖός τις ἑπτὰ πάππους πλουσίους

kingly office; contemplating
 νομειν as a whole, the phi-
 losopher thinks of βασιλική only
 as a part of it: "Οτι τῇ τοιᾷδε
 μεθύδῳ τῶν λόγων οὔτε σεμνότερου
 μᾶλλον ἐμέλησεν ἢ μή, τὸν τε συμ-
 κρότερον οὐδὲν ἡτίμακε πρὸ τοῦ
 μεΐζονος, αἰὲ δὲ καθ' αὐτὴν περαίνει
 τᾷληθέστατον. Soph. 227 A:
 Τῇ τῶν λόγων μεθύδῳ σπογγιστικῆς
 ἢ φαρμακοποιίας οὐδὲν ἦττον οὐδέ
 τι μᾶλλον τυγχάνει μέλου, εἰ τὸ μὲν
 σμικρὰ τὸ δὲ μεγάλα ὠφελεῖ ἡμᾶς
 καθαίρων. τοῦ γὰρ κτήσασθαι ἕνεκα
 νοῦν πασῶν τεχνῶν τὸ ξυγγενές
 καὶ τὸ μὴ ξυγγενές κατανοεῖν πει-
 ρωμένη τιμᾷ πρὸς τοῦτο ἐξ ἴσου
 πάσας, καὶ θάτερα τῶν ἐτέρων κατὰ
 τὴν ὁμοιότητα οὐδὲν ἡγεῖται γελοι-
 ότερα, σεμνότερον δέ τι τὸν διὰ
 στρατηγικῆς ἢ φθειριστικῆς δη-
 λούντα θηρευτικὴν οὐδὲν νενόμικεν,
 ἀλλ' ὥς τὸ πολὺ χαννότερον.—
 The latter passage has also
 a slight tinge of the irony of
 the text. The figure may have
 originated in some saying of
 Socrates. Compare Xen. Mem.
 I. 2. § 32: "Οτι θαυμαστὸν οἱ
 δοκοῖε εἶναι, εἰ τις γενόμενος βοῶν
 ἀγέλης νομὲν καὶ τὰς βοῦς ἐλάτ-
 τους τε καὶ χεῖρους ποιῶν μὴ ὁμολο-

γοίη κακὸς βουκόλος εἶναι. Ib.
 § 37: 'Ο δὲ Κριτίας' 'Ἀλλὰ τῶνδὲ
 τοί σε ἀπέχεσθαι δεήσει, τῶν σκυ-
 τέων καὶ τῶν τεκτόνων καὶ τῶν
 χαλκέων. . . Naὶ μὰ Δι', ἔφη ὁ
 Χαρικλῆς, καὶ τῶν βουκόλων γε' εἰ
 δὲ μή, φυλάττου, ὅπως μὴ καὶ σὺ
 ἐλάττους τὰς βοῦς ποιήσῃς.

2. πολὺ βδάλλοντα] 'As be-
 ing rich in milk,' i.e. 'squeezing
 out much wealth.' Compare
 the speeches of Thrasymachus
 in Rep. I.

3. ἐκείνων] Masculine.

4. ποιμαίνειν τε καὶ βδάλλειν]
 'Only he thinks that the crea-
 ture whom they tend, and out of
 whom they squeeze their wealth,
 is of a less tractable and more
 insidious nature.' There is here
 an anticipation of the bitter
 satire or actual human nature
 which appears in the Politicus.

ἄγροικον δέ.. ἀσχολίας] 'Rough
 and uncivilized from stress of
 work.'

6. σηκὸν ἐν ὄρει, κ.τ.λ.] And
 so cut off from the great world,
 over which the philosopher
 freely ranges, supr. 173 E.

10. γένη ὑμνούντων . .] 'And
 when they cant of pedigree . .'

ἔχων ἀποφῆναι, παντάπασιν ἀμβλὺ καὶ ἐπὶ σμικρὸν p. 174
 ὁρώντων ἡγείται τὸν ἔπαινον, ὑπὸ ἀπαιδευσίας οὐ p. 175.
 δυναμένων εἰς τὸ πᾶν αἰὲ βλέπειν οὐδὲ λογίζεσθαι
 ὅτι πάππων καὶ προγόνων μυριάδες ἐκάστῳ γεγό-
 5 νασιν ἀναρίθμητοι, ἐν αἷς πλούσιοι καὶ πτωχοὶ καὶ
 βασιλεῖς καὶ δοῦλοι βάρβαροί τε καὶ Ἕλληνες πολ-
 λάκις μυρίοι γεγόνασιν ὁτῶν, ἀλλ' ἐπὶ πέντε καὶ
 εἴκοσι καταλόγῳ προγόνων σεμνυνομένων καὶ ἀναφε-
 ρόντων εἰς Ἡρακλέα τὸν Ἀμφιτρώωνος ἄτοπα αὐτῷ

1. παντάπασιν ἀμβλὺ . . ὁρών-
 των] 'Betraying a dull and con-
 tracted vision.' In what fol-
 lows, the apodosis ἡγείται is twice
 resumed (καταφαίνεται, γελᾷ) with

variations of the protasis.

4. ὅτι πάππων καὶ προγόνων]
 Compare the comic fragment
 ascribed to Menander: Men.
 Fragn. Inc. 4 (Meineke):—

Ἀπολεῖ με τὸ γένος' μὴ λέγ', εἰ φιλεῖς ἐμέ,
 Μῆτερ, ἐφ' ἐκάστῳ τὸ γένος' οἷς ἂν τῇ φύσει
 Ἀγαθὸν ὑπάρχη μηθὲν οἰκείον προσόν,
 Ἐκείσε καταφεύγουσιν εἰς τὰ μνήματα,
 Καὶ τὸ γένος, ἀριθμοῦσιν τε τοὺς πάππους ὅσοι.
 Οὐδ' ἓνα δ' ἔχουσιν εἰδέναι, οὐδ' εἰπεῖν, ὅτῳ
 Οὐκ εἰσὶ πάπποι' πῶς γὰρ ἐγένοντ' ἂν ποτε; κ. τ. λ.

μυριάδες . . ἀναρίθμητοι] This
 expression recurs frequently in
 later Greek authors.

6. βάρβαροί τε καὶ Ἕλληνες]
 These words belong to all the
 preceding nouns.

7. ἐπὶ πέντε . . προγόνων] The
 order is ἐπὶ καταλόγῳ πέντε καὶ
 εἴκοσι προγόνων.

8. ἀναφέροντων] Sc. τὸ γένος,
 or τὴν εὐγένειαν. The genitives
 depend upon σμικρολογίας, or
 rather, more vaguely, upon the
 sense of the words ἄτοπα αὐτῷ
 καταφαίνεται τῆς σμικρολογίας, as
 δυναμένων upon γελᾷ below, κατα-
 in καταφαίνεται being perhaps
 used in its condemnatory sense,
 as in καταγιγνώσκειν.

9. ἄτοπα . . τῆς σμικρολογίας] The
 genitive is not quite analogous
 to ἀμήχανον εὐδαιμονίας, Apol. 41
 C, which is rather quantitative:

nor is it exactly equivalent to
 ἄτοπος ἢ σμικρολογία (like ἄσχημα
 . . βοῆς, . . φῶτων ἀθλίων ἰκτῆρια,
 in Sophocles), though, as in
 these last cases, the adjective
 is isolated for the sake of em-
 phasis; but the genitive has
 the additional meaning, 'in
 respect of,' as after interjec-
 tions and epithets. Cf. Pro-
 tagoras 317 B: Πολλὴ μωρία καὶ
 τοῦ ἐπιχειρήματος. Rep. I. 328 E:
 Χαλεπὸν τοῦ βίου (for its way
 of life?) 7. 531 D: Πάμπολυν
 ἔργον λέγεις. τοῦ προσοίμου, ἦν δ'
 ἐγώ; Phæd. 99 B: Πολλὴ ἂν καὶ
 μακρὰ ῥαθυμία ἂν εἴη τοῦ λόγου.

The whole sense lies some-
 where between σεμνυνομένοι καὶ
 ἀναφέροντες . . ἄτοποι φαίνονται τῆς
 σμικρολογίας and σεμνυνομένων καὶ
 ἀναφέροντων . . ἄτοπος φαίνεται ἢ
 σμικρολογία.

p. 175. καταφαίνεται τῆς σμικρολογίας, ὅτι δὲ ὁ ἀπ' Ἀμφι-
 B τρύωνος εἰς τὸ ἄνω πεντεκαεικοστὸς τοιοῦτος ἦν, οἷα
 συνέβαινεν αὐτῷ τύχη, καὶ ὁ πεντηκοστὸς ἀπ' αὐτοῦ,
 γελᾷ οὐ δυναμένων λογίζεσθαι τε καὶ χαννότητα
 ἀνοήτου ψυχῆς ἀπαλλάττειν. ἐν ᾗασι δὴ τοῦτοις ὁ 5
 τοιοῦτος ὑπὸ τῶν πολλῶν καταγελάται, τὰ μὲν ὑπερ-
 ηφάνως ἔχων, ὡς δοκεῖ, τὰ δ' ἐν ποσὶν ἀγνοῶν τε καὶ
 ἐν ἐκάστοις ἀπορῶν.

ΘΕΟ. Παντάσας τὰ γιγνόμενα λέγεις, ὦ Σώ-
 κρατες.

10

ΣΩ. Ὅταν δέ γέ τινα αὐτός, ὦ φίλε, ἐλκύσῃ ἄνω,
 C καὶ ἐθελήσῃ τις αὐτῷ ἐκβῆναι ἐκ τοῦ Τί ἐγὼ σέ
 ἀδικῶ ἢ σὺ ἐμέ; εἰς σκέψιν αὐτῆς δικαιοσύνης τε καὶ
 ἀδικίας, τί τε ἐκάτερον αὐτοῖν καὶ τί τῶν πάντων ἢ
 ἀλλήλων διαφέρετον; ἢ ἐκ τοῦ Εἰ βασιλεὺς εὐδαίμων 15

But when
 he takes
 the other
 up into his
 own region,
 from ques-
 tions of pri-
 vate wrong,
 to inquire

2. οἷα συνέβαινεν] The Bodl.
 reads οἷα συνέβαινεν αὐτῷ τύχη.
 Perhaps rightly. The meaning
 in both cases is the same.
 'He was,—what Fortune made
 him.'

3. ἀπ' αὐτοῦ] Sc. (1) τοῦ πεν-
 τεκαεικοστοῦ: or (2) τοῦ Ἀμφι-
 τρύωνος. But the latter (2) has
 less point.

11. Ὅταν δέ γε, κ.τ.λ.] Compare
 Rep. 7. 515 E, 516: Εἰ δ', ἦν δ'
 ἐγώ, ἐντεῦθεν ἔλκοι τις αὐτὸν βίᾳ διὰ
 τραχείας τῆς ἀναβάσεως καὶ ἀνάν-
 τους, καὶ μὴ ἀνείη πρὶν ἐξελκύσειε
 πρὸς τὸ τοῦ ἡλίου φῶς, ἄρα οὐχὶ
 ὀδυνᾶσθαι τε ἂν καὶ ἀγανακτεῖν
 ἐλκόμενον, καὶ ἐπειδὴ πρὸς τὸ φῶς
 ἔλθοι, αὐγῆς ἂν ἔχοντα τὰ ὄμματα
 μεστὰ ὀράν οὐδ' ἂν ἐν δύνασθαι
 τῶν νῦν λεγομένων ἀληθῶν.

τινα . . τις] The indefinites
 are used with an indirect refer-
 ence to τὸν σμικρὸν ἐκείνον καὶ
 ὀριμὸν καὶ δικανικόν below (D).

12. καὶ . . αὐτῷ] 'And he finds

some one willing.' Supr. 154
 E, Rep. 1. 343 A, etc.

15. Εἰ βασιλεὺς εὐδαίμων] See
 the passage of the Gorgias
 (471), in which Polus con-
 tends that Archelaus is happy.
 (Diog. L. mentions a diatribe
 of Antisthenes, called Ἀρχέλαος,
 ἢ περὶ βασιλείας, in which Gor-
 gias was assailed.)

Buttmann thus defends εἰ,
 which a few MSS. omit:
 'Quamvis certum exploratum-
 que haberent vulgares illi ora-
 tores, regem propter divitias
 suas unice beatum putandum
 esse, tamen rem ita in encomiis
 tractabant, ut, quasi dubia ea
 videri posset, multis eam exem-
 plis argumentisque probarent.
 Quidni igitur v. c. encomii
 alicujus in Cræsum argumen-
 tum his verbis indicari potu-
 erit; εἰ Κροῖσος εὐδαίμων;' If
 εἰ is retained, a certain point
 may be given to αὐ (with Cou-

what justice is, from diatribes on the theme 'Is a king happy?' to contemplate the idea of the royal office and of human happiness, Then that dwarfed shrewd legal mind is

κεκτημένος τ' αὖ πολὺ χρυσίον, βασιλείας πέρι καὶ p. 175.
ἀνθρωπίνης ὅλως εὐδαιμονίας καὶ ἀθλιότητος ἐπὶ σκέ-
ψιν, ποίω τέ τινα ἔστων καὶ τίνα τρόπον ἀνθρώπου
φύσει προσήκει τὸ μὲν κτήσασθαι αὐτοῖν, τὸ δὲ ἀπο-
5 φυγεῖν, —περὶ τούτων ἀπάντων ὅταν αὖ δέῃ λόγον
διδόναι τὸν σμικρὸν ἐκείνον τὴν ψυχὴν καὶ δριμύν
καὶ δικανικόν, πάλιν αὖ τὰ ἀντίστροφα ἀποδίδωσιν.
ἱλιγγίων τε ἀπὸ ὑψηλοῦ κρεμασθεὶς καὶ βλέπων με-
τέρωρος ἄνωθεν ὑπὸ ἀηθείας, ἀδημονῶν τε καὶ ἀπορῶν

sin, Wagner, H. Schmidt) by supposing βασιλεύς and κεκτημένος to be distinct subjects: 'Is a king, or, again, one possessed of much gold, to be accounted happy?' It may be questioned, however, whether ἡ βασιλεύς might not give a better meaning.

In any way of taking the words as they stand, τε seems to impede the sense, and αὖ is superfluous. If Plato is really quoting from a rhetorician, this is possibly not a fatal objection, though the conjectures πάνν πολὺ, πάμπολυ, (Heusd. Hirschig. Badh.) would seem probable. (Schanz reads from Madvig's conj. βασιλεὺς εὐδαιμόνων κεκτημένος ταῦ χρυσίον.) Possibly, however, the words βασιλεὺς . . . χρυσίον are adapted from some poet. (Cp. Theogn. : Εὐδαιμόνων εἶην, καὶ θεοῖς φίλος ἀθανάτοισι, Κύρν', ἀρετῆς δ' ἄλλης οὐδεμῆς ἔραμαι.) In which case γὰν πολὺ χρυσον is perhaps the true reading. For κεκτημένος in such an adaptation, cp. (besides Protag. 340 D quoted above), the quotation of Tyrtaeus in the Laws, 629 A: Οὐτ' ἂν μνησαίμην οὐτ' ἐν λόγῳ ἄνδρα τιθείμην, οὐτ' εἰ πλουσιώτατος ἀνθρώπων εἴη, φησίην, οὐτ' εἰ πολλὰ

ἀγαθὰ κεκτημένος, εἰπὼν σχεδὸν ἅπαντα, κ.τ.λ. (E.g. the lines might run Εἰ βασιλεὺς εἶην, ἴσχοιμι δὲ γὰν πολὺ χρυσον.)

There is a close parallel between the present passage and 174 B: Τοιγάρτοι, κ.τ.λ. Cp. τί ἐγὼ σὲ ἀδικῶ with ἐν δικαστηρίῳ . . . ἀναγκασθῇ λέγειν : ἡ σὺ ἐμέ with ἐν ταῖς λοιδορίαις : εἰ (or ἦ) βασιλεὺς . . . with τύραννόν τε γάρ . . .

2. ἐπὶ σκέψιν] MSS. ἐπίσκεψιν. Bekker corr.

3. ἀνθρώπου φύσει] Cp. supr. 174 B: Τῇ τοιαύτῃ φύσει.

8. ἱλιγγίων τε] 'He gives the philosopher his revenge; (for) dizzied by the strange experience of hanging at such a height and looking downwards from mid-air, and being dismayed and lost, and broken in his utterance, he is laughed at, not by Thracian handmaids, nor by any other of the uneducated, for they do not perceive his plight; but by all whose nurture has been the reverse of servile.'

The sentence probably divides after ἀηθείας, and ἀδημονῶν τε . . . answers to ἱλιγγίων τε. (ἱλιγγίων τε. γάρ add. Ven. ζ. This is quite unnecessary.)

p. 175. καὶ βαρβαρίζων, γέλωτα Θράτταις μὲν οὐ παρέχει οὐδ' ἄλλῃ ἀπαιδεύτῳ οὐδενί, οὐ γὰρ αἰσθάνονται, τοῖς δ' ἐναντίως ἢ ὡς ἀνδραπόδοις τραφεῖσιν ἅπασιν. Οὗτος δὴ ἐκατέρου τρόπος, ὃ Θεόδωρε, ὁ μὲν τῷ ὄντι ἐν
 Ε ἔλευθερίᾳ τε καὶ σχολῇ τεθραμμένον, ὃν δὴ φιλόσο- 5
 φον καλεῖς, ὃ ἀνεμέσητον εὐήθει δοκεῖν καὶ οὐδενὶ εἶναι, ὅταν εἰς δουλικά ἐμπέσῃ διακονήματα, οἷον στρωματόδεσμον μὴ ἐπισταμένου συσκευάσασθαι μηδὲ ὄψον ἡδύναι ἢ θώπας λόγους· ὁ δ' αὖ τὰ μὲν τοιαῦτα πάντα δυναμένου τορῶς τε καὶ ὀξέως δια- 10
 κονεῖν, ἀναβάλλεσθαι δὲ οὐκ ἐπισταμένου ἐπιδέξια

puzzled in its turn, and becomes a laughing-stock not to the uneducated, but to the wise and free. The philosopher may be well content to seem unskilled in servile arts, in comparison with those who are dumb in the highest music of the soul.

1. βαρβαρίζων] Lit. 'Speaking a strange dialect:—strange i. e. to the inhabitants of the higher region. Schanz admits into the text Pierson's conjecture βατταρίζων ('stammering'), founded on a passage in Themistius which seems an echo of this; Themist. 22. 278 b: "Ὅψει γὰρ διγγυῶσαν εὐθέως καὶ λογιζομένην καὶ βατταρίζουσαν. But there is no sufficient reason for rejecting βαρβαρίζων.

6. ὃ ἀνεμέσητον] 'Who may, without our surprise or censure, appear simple and a mere cipher, when some menial service is required of him, if he has no skill, for instance, in tying up bedclothes with the proper knot, nor in flavoured a sauce, or a fawning speech:—the other character is that of the man who is able to do all such service with smartness and despatch, but has not the skill to throw his cloak over his right shoulder with a gentlemanly grace; no, nor to celebrate aright with the music of discourse, in his turn, that life which is lived in truth by the

immortals and by heaven-favoured men.'

Cobet requires οὐδέν for οὐδενί. But the dative, whether masculine or neuter, is analogous to Soph. Œd. Tyr. 1019: 'Ἐξ ἴσον τῷ μηδενί, and agrees better with εὐήθει.

8. ἐπισταμένον] So Bodl. Vat. Ven. Π. ἐπιστάμενος cett.

10. τορῶς] 'Smartly.' ἄτε δὴ δριμύς ὢν.

11. ἀναβάλλεσθαι . . ἐπιδέξια] Probably, (1) 'to wear his garment over his right shoulder in a gentlemanly fashion.' Aristoph. Av. 1567: Οὔτος, τί δρᾷς; ἐπ' ἀριστέρ' οὕτως ἀμύχει; | οὐ μεταβαλεῖς θοῖμάτιον ὧδ' ἐπὶ δεξιᾷ; Or, possibly, ἐπιδέξια may mean 'cleverly,' 'deftly.' Cp. Hor. Ep. 1.1. 96: 'Sit toga dissidet impar, Rides. Quid, mea cum pugnat sententia secum?' (2) A possible rendering at first sight is, 'to strike up the song in his turn.' Cp. οὐδέ γ' ἁρμονίαν λόγων λαβόντα, and cp. Rep. 4. 420 E: Κατακλίναντες ἐπὶ δεξιᾷ πρὸς τὸ πῦρ διαπίνοντας. Symp. 177 D: Εἰπεῖν ἔπαινον Ἐρωτος ἐπὶ δεξιᾷ. But one person could hardly be

ἐλευθέρως οὐδέ γ' ἁρμονίαν λόγων λαβόντος ὀρθῶς p. 176.
 ὑμνῆσαι θεῶν τε καὶ ἀνδρῶν εὐδαιμόνων βίον ἀληθῆ.

ΘΕΟ. Εἰ πάντας, ὦ Σώκρατες, πείθοις ἃ λέγεις
 ὥσπερ ἐμέ, πλείων ἂν εἰρήνη καὶ κακὰ ἐλάττω κατ'
 5 ἀνθρώπους εἴη.

ΣΩ. Ἄλλ' οὐτ' ἀπολέσθαι τὰ κακὰ δυνατόν, ὦ
 Θεόδωρε· ὑπεναντίον γάρ τι τῷ ἀγαθῷ αἰεὶ εἶναι
 ἀνάγκη· οὐτ' ἐν θεοῖς αὐτὰ ἰδρύσθαι, τὴν δὲ θνητὴν
 φύσιν καὶ τόνδε τὸν τόπον περιπολεῖ ἐξ ἀνάγκης.

said to sing ἐπὶ δεξιᾷ, and the antithesis requires the other rendering. The slave can tuck in and pack up bedclothes, the freeman wear his garment with a grace. The slave's contribution to the banquet is literally ὄψον ἡδύναι, figuratively θῶπας λόγους ἡδύναι. Supr. 173 A. (Cp. Gorg. 465 D: Τὴν ῥητορικὴν .. ἀντίστροφον ὀψοποιίας ἐν ψυχῇ ὡς ἐκεῖνο ἐν σώματι.) The 'freeman's' part is literally the lyre and song; in a higher sense, discourse of philosophy and virtue. This is his proper ἔρως. Cp. Symp. 177 D, where the minstrel is dismissed, and Eryximachus proposes that they should discourse of the praises of love: Δοκεῖ γάρ μοι χρῆναι ἕκαστον ἡμῶν λόγον εἰπεῖν ἔπαινον Ἐρωτος ἐπὶ δεξιᾷ ὡς ἂν δύνηται κάλλιστον, Prot. 347 E. There is a further 'harmony' between the discourse and life of the philosopher; Lach. 188 D: Καὶ κομίδῃ μοι δοκεῖ μουσικὸς ὁ τοιοῦτος εἶναι, ἁρμονίαν καλλίστην ἡρμωσμένους οὐ λύραν οὐδὲ παιδιᾶς ὄργανα, ἀλλὰ τῷ ὄντι ζῆν ἡρμωσμένους αὐτὸς αὐτοῦ τὸν βίον ξύμφανον τοῖς λόγοις πρὸς τὰ ἔργα, ἀτεχνῶς δωριστὶ ἀλλ' οὐκ ἰαστί, οὐ·μαι δὲ οὐδὲ φρυγιστὶ οἰδὲ λυδιστί, ἀλλ' ἥπερ

μόνη Ἑλληνικὴ ἐστὶν ἁρμονία.

There is an allusion to the well-known custom of taking the lyre in turn. θῶπας λόγους is perhaps rightly supposed by Rubnk. ad Tim. p. 146 to be a poetical expression, quoted perhaps from Euripides or Epicharmus.

2. θεῶν τε καὶ ἀνδρῶν εὐδαιμόνων βίον ἀληθῆ] There is a rhythmical cadence in the words, cp. Phædr. 261 A: Πάριτε δῆ, θρέμματα γενναῖα, καλλίπαιδά τε Φαῖδρον πείθετε. Rep. 617 D: Ἀνάγκης θυγατρὸς κόρης Λαχέσεως λόγος, κ. τ. λ. Symp. 197 E, the end of Agathon's speech. This is not improved by deleting ἀληθῆ with Cobet, and so leaving an iambic ending — — — — —.

7. ὑπεναντίον γάρ] Compare the saying of Heraclitus, Fr. 56: Παλίντονος ἁρμονὴ κόσμου ὥκωσπερ λύρας καὶ τόξου. The preposition conveys the idea of 'bearing up against.'

9. τόνδε τὸν τόπον] Viz. τὸν σωματοειδῆ τε καὶ ὁρατὸν τόπον, Rep. 7. 532 D. The imagery of place in which Plato's philosophy is enfolded appears most prominently in the Phædo, the Phædrus, and Rep. 6 and 7.

The notion that evil must

Γ. 176. διὸ καὶ πειράσθαι χρὴ ἐνθένδε ἐκείσε φεύγειν ὃ τι
 Β τάχιστα. φυγὴ δὲ ὁμοίωσις θεῷ κατὰ τὸ δυνατόν·
 ὁμοίωσις δὲ δίκαιον καὶ ὅσιον μετὰ φρονήσεως γενέ-

Men will
 not hear

exist in everything but the Divine Nature reappears in a curious mythical form in the *Politicus*, 270; and is implied *Tim.* 48 A: Ἐξ ἀνάγκης καὶ νοῦ συστάσεως. 86 B: Τὰ δὲ περὶ ψυχὴν (sc. νοσήματα) διὰ σώματος ἔξω, κ.τ.λ. *Ib.* 69 D: Ξυγκερασμένοι τ' αὐτὰ ἀναγκαίως τὸ θνητὸν γένος ξυνέθεσαν. In the *Phædo* evil is almost identified with the bodily principle. Our ignorance on the subject is, however, confessed in the *Lysis*, 220 E, 221: Πότερον, ἦν δ' ἐγώ, ἂν τὸ κακὸν ἀπόληται, οὐδὲ πεινῇ ἔτι ἔσται οὐδὲ διψῇ οὐδὲ ἄλλο οὐδὲν τῶν τοιούτων; . . ἦ γελοιὸν τὸ ἐρώτημα, ὃ τί ποτ' ἔσται τότε ἢ μὴ ἔσται; τίς γὰρ οἶδεν;

2. φυγὴ δὲ ὁμοίωσις θεῷ] *Phædr.* 252 E, 253: Ἰχνεύοντες δὲ παρ' ἐαυτῶν ἀνευρίσκειν τὴν τοῦ σφετέρου θεοῦ φύσιν, εὐποροῦσι διὰ τὸ συντόνως ἡμαγκάσθαι πρὸς τὸν θεὸν βλέπειν, καὶ ἐφαπτόμενοι αὐτοῦ τῇ μνήμῃ, ἐνθουσιῶντες, ἐξ ἐκείνου λαμβάνουσι τὰ ἔθη καὶ τὰ ἐπιτηδεύματα, καθ' ὅσον δυνατόν θεοῦ ἀνθρώπῳ μετασχεῖν.

Rep. 10. 613 A: Οὐ γὰρ δὴ ὑπὸ γε θεῶν ποτὲ ἀμελεῖται, ὅς ἂν προθυμείσθαι ἐθέλῃ δίκαιος γίνεσθαι καὶ ἐπιτηδεύων ἀρετὴν εἰς ὅσον δυνατόν ἀνθρώπῳ ὁμοιοῦσθαι θεῷ. *Ib.* 6. 500 B: Οὐδὲ γάρ που, ὦ Ἀδείμαντε, σχολὴ τῷ γε ὡς ἀληθῶς πρὸς τοῖς οὐσι τὴν διάνοιαν ἔχοντι κάτω βλέπειν εἰς ἀνθρώπων πραγματείας καὶ μαχόμενον αὐτοῖς φθόνου τε καὶ δυσμενείας ἐμπέλασθαι, ἀλλ' εἰς τεταγμένα ἅπτα καὶ κατὰ ταῦτα αἰεὶ ἔχοντα ὁρῶντας καὶ θεωμένους

οὐτ' ἀδικούντα οὐτ' ἀδικούμενα ὑπ' ἀλλήλων, κόσμῳ δὲ πάντα καὶ κατὰ λόγον ἔχοντα, ταῦτα μμεῖσθαι τε καὶ ὃ τι μάλιστα ἀφομοιοῦσθαι. *Phæd.* 107 C: Νῦν δὲ ἐπειδὴ ἀθάνατος φαίνεται οὐσα, οὐδεμία ἂν εἴη αὐτῇ ἄλλη ἀποφυγὴ κακῶν οὐδὲ σωτηρία πλὴν τοῦ ὡς βελτίστην τε καὶ φρονιμωτάτην γενέσθαι. *Tim.* 90 B: Τῷ δὲ περὶ φιλομάθειαν καὶ περὶ τὰς ἀληθεῖς φρονήσεις ἐσπουδακίτι καὶ ταῦτα μάλιστα τῶν αὐτοῦ γεγυμνασμένῳ φρονεῖν μὲν ἀθάνατα καὶ θεία, ἅνπερ ἀληθείας ἐφάπτηται, πᾶσα ἀνάγκη που, καθ' ὅσον δ' αὐ μετασχεῖν ἀνθρωπίνῃ φύσει ἀθανασίας ἐνδέχεται, τοῦτον μηδὲν μέρος ἀπολείπειν . . διὰ τὸ καταμανθάνειν τὰς τοῦ παντὸς ἀρμονίας τε καὶ περιφοράς, τῷ κατανοομένῳ τὸ κατανοοῦν ἐξομοιωσάι κατὰ τὴν ἀρχαίαν φύσιν.

3. ὁμοίωσις δέ] 'And to be made like to Him is to become righteous and holy, not without wisdom.'

μετὰ φρονήσεως] Is virtue possible apart from knowledge? This question is discussed in the *Protagoras* and the *Meno*. The answer given is, that practically it would appear so, but that perfect virtue must be inseparable from knowledge. And in the *Meno* the paradox is solved by saying that practical virtue is a Divine gift, θεία μοῖρα προσγιγνομένη ἄνευ νοῦ, but that if ever there should be a virtuous man who could teach virtue, he would be like *Teiresias* amongst the shades; ὥσπερ παρὰ σκιάς ἀληθῆς ἂν πρᾶγμα εἴη πρὸς ἀρετὴν. In

this: for there must be some evil to resist the good, and this cannot dwell in heaven, but must wander about this lower world. Our wisdom therefore is to escape heavenwards, by becoming

σθαι. ἀλλὰ γάρ, ὦ ἄριστε, οὐ πάνν ῥάδιον πείσαι ὥς p. 176.
 ἄρα οὐχ ὧν ἕνεκα οἱ πολλοὶ φασὶ δειν πονηρίαν μὲν
 φεύγειν, ἀρετὴν δὲ διώκειν, τούτων χάριν τὸ μὲν ἐπι-
 τηδευτέον, τὸ δ' οὐ, ἵνα δὴ μὴ κακὸς καὶ ἵνα ἀγαθὸς
 5 δοκῇ εἶναι. ταῦτα γάρ ἐστιν ὁ λεγόμενος γραῶν
 ὕθλος, ὥς ἐμοὶ φαίνεται. τὸ δὲ ἀληθὲς ὧδε λέγωμεν.
 θεὸς οὐδαμῇ οὐδαμῶς ἄδικος, ἀλλ' ὥς οἷόν τε δικαιο- c
 τας, καὶ οὐκ ἔστιν αὐτῷ ὁμοιότερον οὐδὲν ἢ ὃς ἂν
 ἡμῶν αὖ γένηται ὃ τι δικαιοτάτος. περὶ τούτου καὶ ἡ
 the more dialectical dialogues one side of the contradiction disappears, and it is assumed that philosophy is essential to real virtue. Phæd. 69 A B: Ὁ μακάριε Σιμμία, μὴ γὰρ οὐχ αὕτη ἢ ἡ ὁρθὴ πρὸς ἀρετὴν ἀλλαγή, ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι . . . ἀλλ' ἢ ἐκεῖνο τὸ νόμισμα ὁρθόν, . . . φρόνησις, . . . καὶ ξυλληθ- δὴν ἀληθὲς ἀρετὴ ἢ μετὰ φρονή- σεως, . . . χωριζόμενα δὲ φρονήσεως καὶ ἀλλαττόμενα ἀντὶ ἀλλήλων, μὴ σκιαγραφία τις ἢ ἡ τοιαύτη ἀρετή, κ. τ. λ. In the Republic it is again acknowledged that it is possible to partake of virtue without philosophy, but in an imperfect way; e.g. in the case of the soul which laments its choice of another life; 10. 619 C: Εἶναι δὲ αὐτὸν τῶν ἐκ τοῦ οὐρανοῦ ἡκόντων, ἐν τεταγμένῃ πολιτείᾳ ἐν τῷ προτέρῳ βίῳ βε- βιωκότα, ἔθει ἄνευ φιλοσοφίας ἀρετῆς μετεληφότα. And the education of the φύλακες generally (not of the rulers) is independent of reason, though in harmony with it. Rep. 3. 401, 402. (In the Philebus also the perfect life contains the knowledge of practical things. The philosopher must know his way home.) Thus the contradiction felt at first is reconciled by acknowledging the existence of different parts of our nature, which, though connected, and indispensable to each other's perfection, are not identical. There is a slight emphasis on μετὰ φρονήσεως in opposition to what follows.
 4. ἵνα . . . δοκῇ εἶναι . . . ἀγνο- οὔσε γὰρ ζημίαν ἀδικίας] The whole of this passage is parallel to the speeches of Glaucon and Adeimantus in the second book of the Republic, and the same thought is differently worked out in the Gorgias.
 5. ὁ λεγόμενος γραῶν ὕθλος] 'This is what men commonly repeat, an old wives' fable, as appears to me.' The meaning of λεγόμενος here (not='as the saying is') seems determined by λέγωμεν following.
 9. περὶ τούτου] 'Moreover a man's real ability, or else his nothingness and want of manhood, is concerned with this.' περὶ τοῦτο is read in the quotations of Iamblichus and Theodoret. It is approved by Cobet, and has been adopted by Schanz. The genitive is accounted for by the indeter-

176. ὡς ἀληθῶς δεινότης ἀνδρὸς καὶ οὐδενία τε καὶ ἀνανδρία. ἡ μὲν γὰρ τούτου γνώσις σοφία καὶ ἀρετὴ ἀληθινή, ἡ δὲ ἄγνοια ἀμαθία καὶ κακία ἐναργής· αἱ δ' ἄλλαι δεινότητές τε δοκοῦσαι καὶ σοφαί ἐν μὲν πολιτικαῖς δυναστείαις γιγνόμεναι φορτικάι, ἐν δὲ 5 τέχναις βάνανσοι. τῷ οὖν ἀδικοῦντι καὶ ἀνόσια λέγοντι ἢ πράττοντι μακρῷ ἄριστ' ἔχει τὸ μὴ συγχωρεῖν δεινῷ ὑπὸ πανουργίας εἶναι. ἀγάλλονται γὰρ τῷ ὀνειδεῖ, καὶ οἶονται ἀκούειν ὅτι οὐ λῆροί εἰσι, γῆς ἄλλως ἄχθῃ, ἀλλ' ἄνδρες οἷους δεῖ ἐν πόλει τοὺς 10 σωθησομένους. λεκτέον οὖν τ' ἀληθές, ὅτι τοσοῦτ' ἀλλόλ' εἰσιν οἷοι οὐκ οἶονται, ὅτι οὐχὶ οἶονται· ἀγνοοῦσι γὰρ ζημίαν ἀδικίας, ὃ δὲ ἥκιστα ἀγνοεῖν. οὐ γάρ ἐστιν ἡν δοκοῦσι, πληγαί τε καὶ θάνατοι, ὧν ἐνίστε πάσχουσιν οὐδὲν ἀδικοῦντες, ἀλλὰ ἡν ἀδύνατον 15 ἐκφυγεῖν.

wise and just and pure, so becoming like to God.

This is a man's true 'cleverness' and proof of virtue. And the real penalty of vice is one which cannot be escaped by clever shifts. For to act wrongly is to be removed from the Divine pattern, and to be brought

minateness of the point in question. 'On this, *one way or other*, depends,' etc. ἀνανδρία is suggested by ἀνδρός.

5. φορτικάι . . βάνανσοι] 'Vulgar'—'mechanical,' or 'mean.' The contrast here is not between truth and falsehood, but, as in the *Politicus*, between the actual and the ideal.

6. τῷ οὖν ἀδικοῦντι, κ. τ. λ.] This very favourite thought is developed in the *Gorgias*. See esp. 524-7.

7. τὸ μὴ . . ὑπὸ πανουργίας εἶναι] 'Not to admit that villainy constitutes him a clever man.'

9. οὐ λῆροι] 'That they are not mere absurdities, cumbering the ground:'—'not solecisms,' as Carlyle might say.

γῆς ἄλλως ἄχθῃ] ἐτώσιον ἄχθος ἀρούρης (Π. 18. 104, quoted in *Apol.* 28), *Od.* 20. 379,

Aristoph. Nub. 1203: Πρόβατ' ἄλλως. *Milton, Areopagitica*: 'Many a man lives a burden to the Earth; but a good book is the precious life-blood of a master spirit.'

λῆροι] *Charm.* 176 A: 'Εμὲ μὲν λῆρον ἡγείσθαι εἶναι καὶ ἀδύνατον λόγῳ ὅτι οὖν ζητεῖν. *Phæd.* 72 C: Τελευτῶντα πάντ' ἂν λῆρον τὸν Ἐνδυμῖωνα ἀποδείξειε καὶ οὐδαμοῦ ἂν φαίνοιτο.

10. οἷους . . τοὺς σωθησομένους] 'Such as all must be in the city who are to live securely there.' 'Such as those must be in the state whose lives are not to be forfeit,' i. e. endangered by every accusation (*Wohlrab*). Cp. *Soph. Ant.* 189: 'Ἡδ' ἐστὶν ἡ σώζουσα.

14. ὧν ἐνίστε πάσχουσιν οὐδὲν ἀδικοῦντες] 'Which men often escape entirely in doing wrong.' 'ὧν pendet ab οὐδέν.' *Heindorf*.

nearer to the likeness of the Evil. The soul that does so will not be received at death into the region pure from evils.—They will laugh at this, and call us simple men.

ΘΕΟ. Τίνα δὴ λέγεις;

p. 176.

ΣΩ. Παραδειγμάτων, ὦ φίλε, ἐν τῷ ὄντι ἐστῶτων, τοῦ μὲν θείου εὐδαιμονεστάτου, τοῦ δὲ ἀθέου ἀθλιωτάτου, οὐχ ὁρῶντες ὅτι οὕτως ἔχει, ὑπὸ ἡλιθιότητος
 5 τε καὶ τῆς ἐσχάτης ἀνοίας λανθάνουσι τῷ μὲν ὁμοιούμενοι διὰ τὰς ἀδίκους πράξεις, τῷ δὲ ἀνομοιούμενοι. p. 177.
 οὐδ' ὅτι τίνουσι δίκην ζῶντες τὸν εἰκότα βίον ᾧ ὁμοιοῦνται. ἐὰν δ' εἴπωμεν ὅτι, ἂν μὴ ἀπαλλαγῶσι τῆς δεινότητος, καὶ τελευτήσαντας αὐτοὺς ἐκείνος μὲν ὁ
 10 τῶν κακῶν καθαρὸς τόπος οὐ δέξεται, ἐνθάδε δὲ τὴν αὐτοῖς ὁμοιότητα τῆς διαγωγῆς αἰετίζουσι, κακοὶ κακοῖς συνόντες, ταῦτα δὴ καὶ παντάπασιν ὥς δεινοὶ καὶ πανοῦργοι ἀνοήτων τινῶν ἀκούσονται.

2. Παραδειγμάτων] Cp. Rep. 9. 592 B: 'Ἄλλ', ἦν δ' ἐγώ, ἐν οὐρανῷ ἴσως παραδείγμα ἀνάκειται τῷ βουλομένῳ ὁρᾶν καὶ ὁρῶντι ἑαυτὸν κατοικίζειν.

3. ἀθέου] 'From which all that is Divine has fled.'

8. τῆς δεινότητος] 'From this cleverness which is their boast.'

10. τῶν κακῶν καθαρὸς] Viz. πλάνης καὶ ἀνοίας καὶ φόβων καὶ ἀγρίων ἐρώτων καὶ τῶν ἄλλων κακῶν τῶν ἀνθρωπείων, Phæd. 81 A.

καθαρός] Phæd. 83 D: 'Ἐκ γὰρ τοῦ ὁμοδοξεῖν τῷ σώματι καὶ τοῖς αὐτοῖς χαίρειν ἀναγκάζεται, οἶμαι, ὁμότροπος καὶ ὁμότροφος γίνεσθαι καὶ οἷα μηδέποτε καθαρῶς εἰς Ἄιδου ἀφικέσθαι ἀλλ' αἰετὶ τοῦ σώματος ἀναπλέα ἐξίεναι, ὥστε ταχὺ πάλιν πίπτειν ἐς ἄλλο σῶμα καὶ ὥσπερ σπειρομένη ἐμφύεσθαι, καὶ ἐκ τούτων ἁμοῖρος εἶναι τῆς τοῦ θείου τε καὶ καθαροῦ καὶ μονοειδοῦς συνουσίας.

Ibid. 69 C: Καὶ ἡ σωφροσύνη, κ.τ.λ. καὶ αὐτὴ ἡ φρόνησις μὴ καθαρὸς τις ἦ. καὶ κινδυνεύουσι καὶ οἱ τὰς τελετὰς . . καταστήσαντες . . πῖλαι αἰνίττεσθαι ὅτι ὅς ἂν ἀμύητος

καὶ ἀτέλεστος εἰς Ἄιδου ἀφίκηται, ἐν βορβύρῳ κείσεται, ὁ δὲ κεκαθαρμένος τε καὶ τετελεσμένος ἐκείσε ἀφικόμενος μετὰ θεῶν οἰκήσει.

τὴν αὐτοῖς ὁμοιότητα τῆς διαγωγῆς] I. e. (as H. Schmidt remarks) τὴν αὐτοῖς ὁμοίαν διαγωγὴν τοῦ βίου. 'They will always retain their way of life like to themselves—evil as they are, associating with evil things.' Compare the well-known passage of the Phædo, 81 C-82 A: 'Ἀλλὰ διελημμένην γε, οἶμαι, ὑπὸ τοῦ σωματοειδοῦς . . κατὰ τὰς αὐτῶν ὁμοιότητος τῆς μελέτης (imitated by Milton, Comus, 467-9):

'The soul grows clotted by contagion,

Imbodies, and imbrutes, till she quite lose

The divine property of her first being.'

11. κακοὶ κακοῖς συνόντες] κακοῖς is probably neuter. See H. Schmidt, Exegetischer Commentar, p. 139.

12. καὶ παντάπασιν ὥς δεινοί]

p. 177. ΘΕΟ. Καὶ μάλα δῆ, ὦ Σώκρατες.

B ΣΩ. Οἶδά τοι, ὦ ἑταῖρε. ἐν μέντοι τι αὐτοῖς συμβέβηκεν, ὅτι ἂν ἰδίᾳ λόγον δέῃ δοῦναί τε καὶ δέξασθαι περὶ ὧν ψέγουσι, καὶ ἐβελήσωσιν ἀνδρικῶς πολὺν χρόνον ὑπομεῖναι καὶ μὴ ἀνάνδρως φεύγειν, 5 τότε ἀτόπως, ὦ δαιμόνιε, τελευτῶντες οὐκ ἀρέσκουσιν αὐτοὶ αὐτοῖς περὶ ὧν λέγουσι, καὶ ἡ ῥητορική ἐκείνη πως ἀπομαραίνεται, ὥστε παίδων μὴδὲν δυκεῖν διαφέρειν. Περὶ μὲν οὖν τούτων, ἐπειδὴ καὶ πάρεργα τυγχάνει λεγόμενα, ἀποστῶμεν.—εἰ δὲ μή, πλείω αἰὲ 10 ἐπιρρέοντα καταχώσει ἡμῶν τὸν ἐξ ἀρχῆς λόγον.—ἐπὶ δὲ τὰ ἔμπροσθεν ἴωμεν, εἰ καὶ σοὶ δοκεῖ.

ΘΕΟ. Ἐμοὶ μὲν τὰ τοιαῦτα, ὦ Σώκρατες, οὐκ ἀηδέστερα ἀκούειν. ῥᾶω γὰρ τηλικῶδε ὄντι ἐπακολουθεῖν. εἰ μέντοι δοκεῖ, πάλιν ἐπανίσταμαι. 15

ΣΩ. Οὐκοῦν ἐνταυθὰ που ἤμεν τοῦ λόγου, ἐν ᾧ

I. e. the feeling of superiority will only be confirmed in them. The force of ὡς extends to ἀνοήτων τινῶν.

2. Οἶδά τοι, ὦ ἑταῖρε] 'I am quite aware of it, my friend!' i. e. I know the full extent of the ridicule that they will pour on us.' He refers to the emphatic answer of Theodorus. (This explanation is accepted by H. Schmidt.)

3. ἰδίᾳ] 'Singly.' I. e. in conversation with one person, instead of haranguing *eis τὸ μέσον*.

5. καὶ μὴ ἀνάνδρως φεύγειν] Cp. Rep. 7. 518 A: Οὐκ ἂν ἀλογίστως γελῶ.

7. ἡ ῥητορική ἐκείνη πως ἀπομαραίνεται] 'That brilliant rhetoric of theirs fades utterly, leaving them to appear no better than children.' Meletus,

in Apol. 24-27, is a case in point. For *πως* cp. *supr.* 144 B.

8. παίδων μὴδὲν δοκεῖν διαφέρειν] Cp. Crit. 49 A: Ἐλάθομεν ἡμᾶς αὐτοὺς παίδων οὐδὲν διαφέροντες.

10. πλείω αἰὲ ἐπιρρέοντα καταχώσει ἡμῶν τὸν ἐξ ἀρχῆς λόγον] 'They will come in like a flood and bury our main argument.' The image is that of a torrent covering with its 'drift' the works of man. Cp. Crat. 414 C: Τὰ πρῶτα ὀνόματα τεθέντα κατακέχασται ἤδη ὑπὸ τῶν βουλομένων τραγυδεῖν αὐτά. Polit. 302 C: Τοῦ νῦν ἐπιπεχυμένου λόγου κατ' ἀρχάς. Legg. 7. 793 B. A still more lively image is employed below, 184 A.

13. τὰ τοιαῦτα] 'Quam spinosiora ista.' Cic. Tusc. 1.

But if they would consent to reason with us, they would ere long become confused and silent, and their fluent rhetoric would fade away, leaving each of them as helpless as a child.

But we must return, and take up the broken thread of our discussion.

I. γ. *Third criticism of the doctrine,*

What appears to me, is to me.

We found that even those who make justice conventional, hesitate to apply their

ἔφαμεν τοὺς τὴν φερομένην οὐσίαν λέγοντας, καὶ p. 177.
τὸ αἰεὶ δοκοῦν ἐκάστῳ τοῦτο καὶ εἶναι τοῦτῳ ᾧ δοκεῖ,
ἐν μὲν τοῖς ἄλλοις ἐθέλειν διῶσχυρίζεσθαι, καὶ οὐχ
ἦκιστα περὶ τὰ δίκαια, ὥς παντὸς μᾶλλον, ἢ ἂν θῆται D
5 πόλις δόξαντα αὐτῇ, ταῦτα καὶ ἔστι δίκαια τῇ θε-
μένῃ, ἕωσπερ ἂν κέηται· περὶ δὲ τὰγαθοῦ οὐδένα ἀν-
δρεῖον ἔθ' οὕτως εἶναι, ὥστε τολμᾶν διαμάχεσθαι ὅτι
καὶ ἢ ἂν ὠφέλιμα οἰηθείσα πόλις ἑαυτῇ θῆται, καὶ

3. ἐν μὲν . . . περὶ δὲ τὰγα-
θοῦ] 'In other cases they
would insist strongly on the
truth of their principle;—
with respect to justice in par-
ticular they would insist that
the enactments of any state
are just for her, so long as
they remain in force;—but
when good is in question—'

4. περὶ τὰ δίκαια . . . περὶ
τὰγαθοῦ] 'In regard to what
is just—concerning what is
good.'

5. τῇ θεμένῃ] So Bodl. with
Vat. Ven. Π., τιθεμένη T cett.

6. ἕωσπερ ἂν κέηται] Supr.
172 B: "Ὅσον ἂν δοκῇ χρόνον.

περὶ δὲ τὰγαθοῦ] Rep. 6. 505
D: 'Ὁ δὲ διώκει μὲν ἅπαντα ψυχὴ
καὶ τοῦτου ἕνεκα πάντα πράττει,
ἀπομαντευομένη τι εἶναι, ἀποροῦσα
δέ, κ. τ. λ. What is good can-
not be apparent merely. (Com-
pare the saying of Des Cartes
and Spinoza: 'The idea of God
implies His existence.') This
was not, however, universally
admitted. Ar. Eth. N. 1. 3.
§ 3: Τοιαύτην δὲ τινα πλάνην ἔχει
καὶ τὰγαθὰ, κ. τ. λ.

τὰγαθοῦ..ὠφέλιμα] Rep. 5. 457
B, 458 E: Κάλλιστα γὰρ τοῦτο
καὶ λέγεται καὶ λελέγεται, ὅτι τὸ
μὲν ὠφέλιμον καλὸν, τὸ δὲ βλα-
βερόν αἰσχρόν. . . γάμους . . ποι-

ήσομεν ἱεροὺς εἰς δύναμιν ὅτι μά-
λιστα· εἰεν δ' ἂν ἱεροὶ οἱ ὠφελι-
μώτατοι.

We have not yet risen to the
conception of the ideal good
ἐπέκεινα τῆς οὐσίας: good is still
a relative term, though know-
ledge begins to find a resting-
place there. In the concrete
the good and expedient are
identical. See Spinoza, Cog.
Met. 1. §§ 6, 11: 'Res sola
considerata neque bona dicitur,
neque mala, sed tantum
respective ad aliam, cui con-
ducit ad id quod amat acqui-
rendum, vel contra; ideoque
unaquæque res diverso respectu
eodemque tempore bona et
mala potest dici—Deus vero
dicitur summe bonus, quia
omnibus conducit, nempe uni-
uscujusque esse, quo nihil
magis amabile, suo concursu
conservando. Malum autem
absolutum nullum datur, ut
per se est manifestum.

'Porro uti bonum et malum
non dicitur nisi respective, sic
etiam perfectio, nisi quando
perfectionem sumimus pro ipsa
rei essentia, quo sensu antea
diximus, Deum infinitam per-
fectionem habere, hoc est infi-
nitam essentiam, seu infinitum
esse.'

p. 177. ἔστι τοσοῦτον χρόνον ὅσον ἂν κήται ὠφέλιμα, πλὴν εἴ τις τὸ ὄνομα λέγοι· τοῦτο δέ που σκῶμ' ἂν εἴη πρὸς ὃ λέγομεν. οὐχί;

ΘΕΟ. Πάνυ γε.

E ΣΩ. Μὴ γὰρ λεγέτω τὸ ὄνομα, ἀλλὰ τὸ πρᾶγμα ὃ ὀνομαζόμενον θεωρεῖται.

ΘΕΟ. Μὴ γάρ.

ΣΩ. Ἄλλ' ὃ ἂν τοῦτο ὀνομάξῃ, τούτου δὴ που στοχάζεται νομοθετουμένη, καὶ πάντας τοὺς νόμους, καθ' ὅσον οἶεταί τε καὶ δύναται, ὡς ὠφελιμωτάτους ἰο εἶναι τῇ τίθεται. ἢ πρὸς ἄλλο τι βλέπουσα νομοθετεῖται;

p. 178. ΘΕΟ. Οὐδαμῶς.

ΣΩ. Ἡ οὖν καὶ τυγχάνει αἰεὶ, ἢ πολλὰ καὶ διαμαρτάνει ἐκάστη;

principle to what is Beneficial and good.

A state makes laws for the benefit of its members, but they are not always beneficial.

15

1. πλὴν εἴ τις . . . λέγομεν] Rep. 7. 533 D: Ἔστι δ', ὡς ἐμοὶ δοκεῖ, οὐ περὶ ὀνόματος ἀμφισβήτησις, οἷς τοσοῦτων περὶ σκέψις ὅσων ἡμῖν πρόκειται. The scoffer is supposed to say that the legislature may give the name ὠφέλιμον to what it will. Cp. Charm. 163 D.

3. πρὸς ὃ λέγομεν] In respect of that which we mean.

5. Μὴ γὰρ λεγέτω τὸ ὄνομα] 'Let him not intend the name but the thing which is contemplated under it.' γάρ refers to Theodorus' πάνυ γε. Badham's conjecture, τὸ πρᾶγμα ὃ ὀνομαζόμενον θεωρεῖται, has received a curious apparent confirmation from the variant which appears on the margin of two MSS. (Ven. II and Ces.), ἀλλὰ τὸ πρᾶγμα τὸ ὀνομαζόμενον θεωρεῖται. But it may still be doubted whether this is not a coincidence of conjectures.

For λέγειν in Plato is rather 'to mean' than 'to say.' For the sense cp. Ar. Met. 1. 1006: Τὸ δ' ἀπορούμενον οὐ τοῦτο ἐστίν, εἰ ἐνδέχεται τὸ αὐτὸ εἶναι καὶ μὴ εἶναι ἄνθρωπον τὸ ὄνομα, ἀλλὰ τὸ πρᾶγμα.

7. Μὴ γάρ] These words were put into Socrates' mouth in the edd. before Heindorf. Cp. Soph. 255 B: Μὴ τοίνυν λέγωμεν, κ.τ.λ. Θε, μὴ γάρ.

8. ὃ ἂν τοῦτο ὀνομάξῃ] 'Whatever name the State gives to this' (τὸ πρᾶγμα, supr.).

10. καθ' ὅσον οἶεταί τε καὶ δύναται] 'To the extent of her opinion and her power.' I. e. She prescribes what she thinks beneficial, so far as she is able to enforce it. (She may be blind to her true interests, or a stronger power may prevent her from legislating according to her own views.) Cp. Rep. 1. 338 foll.

Or, to put it more generally, (for the laws regard the future benefit of the citizens,)

ΘΕΟ. Οἶμαι ἔγωγε καὶ διαμαρτάνειν.

p. 178

ΣΩ. Ἐτι τοίνυν ἐνθένδε ἂν μάλλον πᾶς τις ὁμο-
λογήσειε ταῦτα ταῦτα, εἰ περὶ παντός τις τοῦ εἶδους
ἐρωτῶν, ἐν ᾧ καὶ τὸ ὠφέλιμον τυγχάνει ὄν. ἔστι δέ
5 που καὶ περὶ τὸν μέλλοντα χρόνον. ὅταν γὰρ νομο-
θετώμεθα, ὡς ἐσομένους ὠφελίμους τοὺς νόμους τιθέ-
μεθα εἰς τὸν ἔπειτα χρόνον. τοῦτο δὲ μέλλον ὀρθῶς
ἂν λέγοιμεν.

ΘΕΟ. Πάνυ γε.

B

The man, you say, is the measure of all things white, heavy, and the like, for he has

10 ΣΩ. Ἴθι δὴ, οὕτωςι ἐρωτῶμεν Πρωταγόραν ἢ
ἄλλον τινὰ τῶν ἐκείνῳ τὰ αὐτὰ λεγόντων, Πάντων
μέτρον ἄνθρωπος ἐστίν, ὡς φατέ, ᾧ Πρωταγόρα,
λευκῶν, βαρέων, κούφων, οὐδενὸς ὅτου οὐ τῶν τοι-
ούτων. ἔχων γὰρ αὐτῶν τὸ κριτήριον ἐν αὐτῷ, οἷα

2. ἐνθένδε] 'From the following point of view.'

4. ἐν ᾧ καί] For the method cp. Rep. 6. 491 C: λαβοῦ τοίνυν ὅλου αὐτοῦ ὀρθῶς . . . πάντος περὶ σπέρματος ἢ φυτοῦ. By analysing the term 'beneficial' into 'future good' Socrates is able to extend his proof to sensible things, and thus directly to refute Protagoras. For not only 'future good,' but 'future hot,' 'sweet,' 'tune-ful,' 'persuasive,' is known by the ἐπιστήμων, and by him alone. Plato also brings out the significant principle that 'prediction is the test of science.'

ἔστι δέ] Cp. τὸ ὠφέλιμον. Whatever is expedient is also referrible to future time. As elsewhere, the connotation of the term is limited by the example given, so that τὸ ὠφέλιμον here really = τὸ ἐν νομοθετήσῃ ὠφέλιμον, 'Expediency as a principle of legislation.'

Cp. infr. 179 A. And, for the use of καί, sup. 152 B: Οὐκοῦν καὶ φαίνεται οὕτως ἐκατέρῳ;

7. τοῦτο δέ] Cp. τὸ ἐσόμενον εἰς τὸν ἔπειτα χρόνον.

μέλλον] The MSS. vary between μάλλον (Bodl. Vat. Ven. Π.), μέλλει μάλλον (Coisl.), and μέλλον μάλλον (T pr. cett.). But μέλλον is given by the corrector of T.

13. λευκῶν, βαρέων, κούφων, οὐδενὸς ὅτου οὐ] Cp. sup. 171 E: Τὰ μὲν πολλὰ ἢ δοκεῖ ταῦτη καὶ ἔστιν ἐκάστω, θερμά, ξηρά, γλυκεία, πάντα ὅσα τοῦ τύπου τούτου. And, for the omission of μελάνων, sup. 159 C, καθεύδοντα, and note.

14. τὸ κριτήριον] The word is formed from κριτής, on the analogy of δικαστήριον. Cp. Legg. 6. 767 B: Δύο δὲ τῶν λοιπῶν ἔστω κριτήρια. The present is probably one of the earliest instances of its use.

οἷα πάσχει τοιαῦτα οἰόμενος]

p. 178. πᾶσχει τοιαῦτα οἰόμενος, ἀληθῆ τε οἶεται αὐτῷ καὶ ὄντα. οὐχ οὕτως;

ΘΕΟ. Οὕτως.

ΣΩ. Ἡ καὶ τῶν μελλόντων ἔσσεσθαι, φήσομεν, ὧς
c Πρωταγόρα, ἔχει τὸ κριτήριον ἐν αὐτῷ· καὶ οἶα ἂν 5
οἰηθῇ ἔσσεσθαι, ταῦτα καὶ γίγνεται ἐκείνῳ τῷ οἰηθέντι;
οἶον θερμά, ἂρ' ὅταν τις οἰηθῇ ἰδιώτης αὐτὸν πυρετὸν
λήψεσθαι καὶ ἔσσεσθαι ταύτην τὴν θερμότητα, καὶ
ἕτερος, ἱατρὸς δέ, ἀντοιηθῇ, κατὰ τὴν ποτέρου δόξαν
φῶμεν τὸ μέλλον ἀποβήσεσθαι; ἢ κατὰ τὴν ἀμφο- 10
τέρων, καὶ τῷ μὲν ἱατρῷ οὐ θερμὸς οὐδὲ πυρέττων
γενήσεται, ἐαυτῷ δὲ ἀμφοτέρα;

ΘΕΟ. Γελοῖον μὲν τ' ἂν εἴη.

ΣΩ. Ἀλλ', οἶμαι, περὶ οἶνου γλυκύτητος καὶ αὐ-

the stand-
ard of them
in himself.
Has he also
the stand-
ard in him-
self of
Future
things? If
he thinks
he is going
to have a
fever, and
the physi-
cian tells
him No,
which
opinion
will prove
true for
him in the
sequel?

Sc. αὐτά. Or rather the ac-
cusatives are cognate. Cp.
supr. 152 C: οἶα γὰρ αἰσθάν-
εται, and note.

2. ὄντα] There is a slight
stress on the present tense in
opposition to μελλόντων ἔσσεσθαι.

4. Ἡ καὶ τῶν μελλόντων ἔσ-
σεσθαι, φήσομεν] As here know-
ledge seems to emerge with
the mention of future time,
so in the Protagoras, 357,
virtue is shown to be know-
ledge, because it implies the
power of comparing the future
with the present. (Cp. the
line of Homer, Il. i. 343: Οὐδέ
τι οἶδε νοῆσαι ἅμα πρόσσω καὶ
ὀπίσσω.)

7. οἶον θερμά] The word is
placed absolutely, or in a loose
construction with φῶμεν infr.
Heindorf comp. Crat. 393 E:
Οἶον τὸ βῆτα ὁρᾷς ὅτι τοῦ ἡ καὶ
τοῦ τ' καὶ τοῦ α' προστεθέντων οὐ-
δὲν ἐλύπησεν, κ.τ.λ.

ἄρα . . κατὰ τὴν ποτέρου δόξαν]

'Surely we must suppose (must
we not?) that the result will
be according to the opinion of
one of them, or shall we say
that it will be in accordance
with both?' It is implied in
what follows, *which* opinion is
probably right. For the in-
definite ποτέρου see above, 145
B, εἰ ποτέρου, and esp. Lach.
181 D.

αὐτόν]. The accusative (not
αὐτός) is used because the man
is supposed to consider his
own case objectively.

12. ἐαυτῷ δὲ ἀμφοτέρα] Viz. καὶ
θερμὸς καὶ πυρέττων. The same
word is repeated in a different
relation. Cp. supr. 147 E,
δυνάμενον, and note.

Cp. Aristotle, Met. i. 5.
1010 b: "Ἐτι δὲ περὶ τοῦ μέλ-
λοντος, ὥσπερ καὶ Πλάτων λέγει,
οὐ δῆπου ὁμοίως κυρία ἡ τοῦ ἱατροῦ
δόξα καὶ ἡ τοῦ ἀγνοούντος, οἶον
περὶ τοῦ μέλλοντος ἔσσεσθαι ἰγιοῦς
ἢ μὴ μέλλοντος.

στηρότητος μελλούσης ἔσσεσθαι ἢ τοῦ γεωργοῦ δόξα, p. 178.
 ἀλλ' οὐχ ἢ τοῦ κιθαριστοῦ, κυρία. D

ΘΕΟ. Τί μήν;

ΣΩ. Οὐδ' ἂν αὖ περὶ ἀναρμόστου τε καὶ εὐαρ-
 5 μόστου ἐσομένου παιδοτρίβης ἂν βέλτιον δοξάσειε
 μουσικοῦ, ὃ καὶ ἔπειτα αὐτῷ τῷ παιδοτρίβῃ δόξει
 εὐάρμοστον εἶναι.

ΘΕΟ. Οὐδαμῶς.

ΣΩ. Οὐκοῦν καὶ τοῦ μέλλοντος ἐστιάσσεσθαι μὴ
 10 μαγειρικοῦ ὄντος, σκευαζομένης θοίνης, ἀκυροτέρα ἢ
 κρίσις τῆς τοῦ ὀψοποιοῦ περὶ τῆς ἐσομένης ἡδονῆς.
 περὶ μὲν γὰρ τοῦ ἤδη ὄντος ἐκάστω ἡδέος ἢ γεγονό- E
 τος μηδέν πω τῷ λόγῳ διαμαχώμεθα, ἀλλὰ περὶ τοῦ
 μέλλοντος ἐκάστω καὶ δόξειν καὶ ἔσσεσθαι πότερον
 15 αὐτὸς αὐτῷ ἄριστος κριτῆς, ἢ σύ, ὦ Πρωταγόρα, τό
 γε περὶ λόγους πιθανὸν ἐκάστω ἡμῶν ἐσόμενον εἰς
 δικαστήριον βέλτιον ἂν προδοξάσαις ἢ τῶν ιδιωτῶν
 ὁστισούν;

ΘΕΟ. Καὶ μάλα, ὦ Σώκρατες, τοῦτό γε σφόδρα
 20 ὑπισχνεῖτο πάντων διαφέρειν αὐτός.

ΣΩ. Νῆ Δία, ὦ μέλε· ἢ οὐδεὶς γ' ἂν αὐτῷ διε-

4. ἀναρμόστου . . ἐσομένου] The neuter is used without the article here, because the question refers to a particular case.

9. Here, as in the Gorgias, (463, 4) cookery prepares the way for rhetoric. Cp. supr. 175 D. Even ὀψοποιική, however, is not an ἀτεχνος τριβή if it can foretell consequences.

13. μηδέν πω τῷ λόγῳ διαμαχώμεθα] The certainty of present impressions is afterwards swept away together with the doctrine of motion, infr. 182. And the relation of present to past impressions

is further discussed under the guise of a new inquiry, 191 foll. (See especially the word *μνημείων*.)

15. τό γε περὶ λόγους πιθανόν] A further homethrust at Protagoras, of a different order from his own *ἡνείκε* supr. 166 C.

16. ἐκάστω ἡμῶν ἐσόμενον εἰς δικαστήριον] 'That which each of us will find persuasive to be spoken in court.' 'Each of us' includes not only those who are to hear, but the man who is to speak the speech in court.

21. ὦ μέλε] This comic ad-

The musician is a better judge of future harmony than the gymnast, as the latter will himself confess when he hears the sounds.

Surely Protagoras himself professed to be a better prophet than those whom he taught, of the probable effect of a rhetorical argument.

p. 179. λέγεται διδούς πολὺ ἀργύριον, εἰ *δὴ τοὺς συνόντας
ἔπειθεν ὅτι καὶ τὸ μέλλον ἔσεσθαι τε καὶ δόξειν οὔτε

dress, nowhere else used by Plato, marks Socrates' exquisite enjoyment of the humour of the situation.

1. εἰ *δὴ] The MSS. have all εἰ μὴ. Heindorf corrects this to εἰ πῃ, and gives the following note:—'Profecto in futurarum quoque rerum cognitione omnibus præcellere se Protagoras profitebatur, aut nemo ipsi magnam doctrinæ mercedem solvisset, si quo modo persuasisset discipulis, etiam de futuris rebus neque vatem neque alium quemquam melius posse judicare, quam ipsum sibi unumquemque. V. ad Gorg. § 75. 47. Platonis autem sententiam restituimus unius litterulæ mutatione. Quippe vulgo scriptum εἰ μὴ τοὺς συν., unde contrarius prorsus et absurdus sensus efficitur. Quam scripturam nequis tuendam arbitretur verbo αὐτός ad Protagoram trahendo et αὐτῷ mutando in αὐτῶ (sc. τῷ συνόντι), manifesta h. l. est superiorum verborum πότερον αὐτός αὐτῶ ἀριστος κριτής re-petitio, neque tum ferri posset hoc αὐτῶ: adeo id moleste redundaret. Idem vitium insedit Phileb. 34 C: "ἵνα μὴ τὴν ψυχῆς ἡδονὴν χωρὶς σώματος ὅτι μάλιστα καὶ ἐναργέστατα λάβοιμεν. Corr. ἵνα πῃ, et Protag. 331 D: Καὶ γὰρ ὅτιοῦν ὀφροῦν ἀμνηστέη προσείκει. τὸ γὰρ λευκὸν τῷ μέλανι ἔστιν ὃ μὴ (l. ὅπῃ) προσείκει καὶ τὸ σκληρὸν τὸ μαλακῶ.'"

This reasoning is in the main correct. But δὴ, which is the received correction of Phil. l. c., seems more forcible here than πῃ, which has no

particular aptness in this passage. 'If it had *really* been his wont to persuade them of that which has been now suggested.' Cp. 166 C: Εἰ δὴ ὀνομάτων γε . . . : alib. The corruption probably originated in the slightly obscure reference of αὐτός αὐτῶ, or perhaps simply from the neighbourhood of Νή (written νή). [Schanz also, it would seem independently, suggests εἰ δὴ.]

Schleiermacher solved the difficulty by omitting αὐτῶ (which, as H. Schmidt observes, might be suggested to an emendator by πότερον αὐτός αὐτῶ, supr. 178 E), and referring αὐτός to Protagoras. But this destroys the force of καί, and the question is not between one oracle and another, but between the opinion of the master and of the common individual. For αὐτῶ referring to an indefinite subject cp. Apol. 39 D: Οὐ γὰρ ἐστ' αὐτῇ ἡ ἀπαλλαγὴ οὔτε πᾶν δυνατὴ οὔτε καλή, ἀλλ' ἐκείνη καὶ καλλίστη καὶ ῥάστη, μὴ τοὺς ἄλλους κολουέιν, ἀλλ' ἑαυτὸν παρασκευάζειν ὅπως ἔσται ὡς βέλτιστος. For the change from plural to singular, which has been elsewhere illustrated, cp. esp. Rep. i. 344 B C.

The μάντις is introduced as being ἐπιστήμων of the future generally, just as the physician is of future health or sickness, the musician of future harmony, etc. τις ἄλλος points distantly at Protagoras himself, and his position as the prophet of the school is hinted at. Cp. supr. 162 A: Ἐκ τοῦ ἀδύτου τῆς βύβλου ἐφθέγγετο,

μάντις οὔτε τις ἄλλος ἄμεινον κρίνειεν ἂν ἢ αὐτὸς p. 179.
αὐτῷ.

ΘΕΟ. Ἀληθέστατα.

ΣΩ. Οὐκοῦν καὶ αἱ νομοθεσίαι καὶ τὸ ὠφέλιμον
5 περὶ τὸ μέλλον ἐστί, καὶ πᾶς ἂν ὁμολογοῖ νομοθετου-
μένην πόλιν πολλάκις ἀνάγκην εἶναι τοῦ ὠφελιμωτά-
του ἀποτυγχάνειν;

ΘΕΟ. Μάλα γε.

ΣΩ. Μετρίως ἄρα ἡμῖν πρὸς τὸν διδάσκαλόν σου
10 εἰρήσεται, ὅτι ἀνάγκη αὐτῷ ὁμολογεῖν σοφώτερόν τε β
ἄλλον ἄλλου εἶναι καὶ τὸν μὲν τοιοῦτον μέτρον εἶναι,
ἐμοὶ δὲ τῷ ἀνεπιστήμονι μηδὲ ὅπωςτιοῦν ἀνάγκην
εἶναι μέτρῳ γίγνεσθαι, ὥς ἄρτι με ἠνάγκαζεν ὁ ὑπὲρ
ἐκείνου λόγος, εἴτ' ἐβουλόμην εἶτε μὴ, τοιοῦτον εἶναι.

15 ΘΕΟ. Ἐκείνη μοι δοκεῖ, ὦ Σώκρατες, μάλιστα
ἀλίσκεσθαι ὁ λόγος, ἀλίσκόμενος καὶ ταύτῃ, ἥ τὰς
τῶν ἄλλων δόξας κυρίας ποιεῖ, αὐται δὲ ἐφάνησαν
τοὺς ἐκείνου λόγους οὐδαμῇ ἀληθεῖς ἡγούμεναι.

ΣΩ. Πολλαχῇ, ὦ Θεόδωρε, καὶ ἄλλῃ ἂν τό γε c
20 τοιοῦτον ἀλοίῃ, μὴ πᾶσαν παντὸς ἀληθῆ δόξαν εἶναι.

H. Schmidt remarks that the
descriptive imperfects are con-
tinued from ὑπισχνέτο supr.

4. αἱ νομοθεσίαι καὶ τὸ ὠφέλι-
μον] 'Legislation and expedi-
ency' (which is the principle of
legislation).

5. πᾶς ἂν ὁμολογοῖ] An ap-
peal to common sense like
supr. 171 D: Ὅμολογεῖν ἂν τοῦτό
γε ὄντινόν. Thus we return
to the chief statement, which
has been reinforced with the
additional argument beginning
with Ἐτι τοίνυν, supr. 178 A.

Arist. Met. 11. 1063 a: Τοῦ-
του δ' ὄντος τοιοῦτου, τοὺς ἐτέρους
μὲν ὑποληπτέον μέτρον εἶναι, τοὺς

δ' ἐτέρους οὐχ ὑποληπτέον.

12. τῷ ἀνεπιστήμονι] Supr.
150 C.

13. ὥς ἄρτι] Supr. 167 D.

15. Ἐκείνη . . . ταύτῃ] The
position which Theodorus has
previously accepted is nearer
and more familiar to him than
that to which he points as still
in the hands of Socrates. Hence
the use of the demonstratives.

16. καὶ ταύτῃ] 171 foll.

20. μὴ] Cp. supr. 166 C.
τὸ τοιοῦτον is either (1) the
theory, or (2) (as cognate sub-
ject of ἀλοίῃ) the refutation
of the theory.

And it is
acknow-
ledged that
a state
must often
fail in its
legislation,
which re-
gards the
future.
Therefore
one man is
wiser than
another,
and not
every man,
but the
wise man,
is the mea-
sure of
things.

On this
ground,
then, the
theory can-
not stand.
And there
are other

- P. 179. *περὶ δὲ τὸ παρὸν ἐκάστῳ πάθος, ἐξ ὧν αἱ αἰσθήσεις καὶ αἱ κατὰ ταύτας δόξαι γίνονται, χαλεπώτερον ἐλεῖν ὥς οὐκ ἀληθεῖς. ἴσως δὲ οὐδὲν λέγω· ἀνάλωτοι γάρ, εἰ ἔτυχον, εἰσί, καὶ οἱ φάσκοντες αὐτὰς ἐναργεῖς τε εἶναι καὶ ἐπιστήμας τάχα ἂν ὄντα λέγοιεν, καὶ 5 Θεαίτητος ὁδε οὐκ ἀπὸ σκοποῦ εἴρηκεν αἰσθησιν καὶ ἐπιστήμην ταυτὸν θέμενος. προσιτέον οὖν ἐγγυτέρω, D ὥς ὁ ὑπὲρ Πρωταγόρου λόγος ἐπέταττε, καὶ σκεπτέον*

points where it is easily assailable. But it is more difficult to attack the main position, viz. that the present sensible impression is always true.

I. *περὶ δὲ τὸ παρὸν, κ.τ.λ.*] This was the point reserved above, 178 D E: *Περὶ μὲν γὰρ τοῦ ἤδη ὄντος, κ.τ.λ.* For the change from singular to plural cp. Rep. 2. 373 E: *Πολέμου . . . ἐξ ὧν.*

ἐξ ὧν] 'The momentary effect produced on each man, from which arise the sensations, and the beliefs which are in accordance with them.' Vid. 156 D E; and note the incipient distinction between *αἰσθησις* and *δόξα*. καὶ . . . *δόξαι* is added because we are now directly engaged with Protagoras, who said *τὸ δοκοῦν ἐκάστῳ εἶναι*, or rather with those disciples of his who support his theory on the Heraclitean principle. *πάθος* in this sense appears to have been a technical term of the Cyrenaic school. Cp. Sext. Emp. adv. Math. 191: *Φάσιν οὖν οἱ Κυρηναῖκοι κριτήρια εἶναι τὰ πάθη καὶ μόνα καταλαμβάνεσθαι καὶ ἀδιάψευστα τυγχάνειν, κ.τ.λ.* But we may observe that Plato here, as elsewhere, distinguishes the physical impression from the sensation itself.

5. *ὄντα*] Ast conjectured *τὰ ὄντα*, but see above, 178 B: 'Ἀληθὴ τε οἶται αὐτῷ καὶ ὄντα.

6. *οὐκ ἀπὸ σκοποῦ εἴρηκεν*] Hom. Odys. 11. 344: 'ὦ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης [μυθείαι βασιλεια περίφρων.

8. *ὥς . . . ἐπέταττε*] Supr. 166 C, 168 B. In the previous section Socrates was dealing directly with Protagoras. He now goes still more closely to work by grappling with the principle on which the theory of Protagoras is grounded by his disciples, especially by those who are also followers of Heraclitus. We have already answered him (supr. A) in his own person, but we have not quite done with him (infr. 183 B) until the Heraclitean 'flux' has been finally disposed of.

σκεπτέον . . . διακρούοντα] Soph. 246 B: *Τοιγαροῦν οἱ πρὸς αὐτοὺς ἀμφισβητοῦντες μάλα εὐλαβῶς ἄνωθεν ἐξ ἀοράτου ποθὲν ἀμύνονται, νοητὰ ἅπτα καὶ ἀσώματα εἶδη βιαζόμενοι τὴν ἀληθινὴν οὐσίαν εἶναι· τὰ δὲ ἐκείνων σώματα καὶ τὴν λεγομένην ὑπ' αὐτῶν ἀληθειαν κατὰ σμικρὰ διαβραύοντες ἐν τοῖς λόγοις γένεσιν αὐτ' οὐσίας φερομένην τινὰ προσαγορεύουσιν. ἐν μέσῳ δὲ περὶ ταῦτα ἄπλετος ἀμφοτέρων μάχη τις, ὃ Θεαίτητε, αἰεὶ ξυνέστηκεν.* This combat is somewhat differently de-

Perhaps this is impregnable, but let us approach, and try whether its foundation in the doctrine of motion is secure.

I. 3. Criticism of the principle. All is motion.

Final rejection of the doctrine of sense.

τὴν φερομένην ταύτην οὐσίαν διακρούοντα, εἴτε ὑγιὲς εἴτε σαθρὸν φθέγγεται. μάχη δ' οὖν περὶ αὐτῆς οὐ φαύλη οὐδ' ὀλίγοις γέγονεν.

ΘΕΟ. Πολλοῦ καὶ δεῖ φαύλη εἶναι, ἀλλὰ περὶ
5 μὲν τὴν Ἰωνίαν καὶ ἐπιδίδωσι πάμπολυ. οἱ γὰρ τοῦ
Ἡρακλείτου ἑταῖροι χορηγοῦσι τούτου τοῦ λόγου
μάλα ἐρρωμένως.

ΣΩ. Τῷ τοι, ὦ φίλε Θεόδωρε, μᾶλλον σκεπτέον·
καὶ ἐξ ἀρχῆς, ὥσπερ αὐτοὶ ὑποτείνονται. E

10 ΘΕΟ. Παντάπασιν μὲν οὖν. καὶ γάρ, ὦ Σώκρατες,
περὶ τούτων τῶν Ἡρακλειτείων, ἢ ὥσπερ σὺ λέγεις

scribed in the present passage.

I. τὴν φερομένην . . . οὐσίαν] ταύτην refers to the conclusion in 160 C and the preceding argument from 156 A onwards.

διακρούοντα] (ἀκούοντα Bodl.) Schol.: 'Ἐκ μεταφορᾶς τῶν διακωδωνούντων τὰ κεράμια, εἰ ἀκεραία εἰσιν. Cp. Phileb. 55 C: Γενναίως δέ, εἴ πη σαθρὸν ἔχει, πᾶν περικρούωμεν. Compare the English expression, 'As sound as a bell.'

5. ἐπιδίδωσι πάμπολυ] 'Gains in importance,' 'is waged with increasing energy.'

6. χορηγοῦσι] Cp. Demetr. Byz. ap. Athen. 295. ed. Schw.: 'Ἐκάλουν δὲ καὶ χορηγούς, ὥς φησιν ὁ Βυζάντιος Δημήτριος, οὐχ ὥσπερ νῦν τοὺς μισθουμένους τοὺς χορούς, ἀλλὰ τοὺς καθηγούμενους τοῦ χοροῦ, καθάπερ τούνομα σημαίνει.

It would appear from this that the Heracliteans of Ephesus upheld a doctrine akin to that of the Cyrenaics.

τούτου τοῦ λόγου] λόγος is here almost equivalent to

'school of thought.' Cp. supr. τοὺς τοῦ ἡμετέρου χοροῦ, κ. τ. λ., infr. τῶν ἐπισκωμαζόντων λόγων.

8. Τῷ τοι] 'We are the more bound to consider the question, and that in the light of its first principle, even as they present it to us in the discussion.' Gorg. 448 E: "Ὅσπερ σοι τὰ ἔμπροσθεν ὑπετίνατο Χαιρεφῶν. (καὶ ἐξ ἀρχῆς is the Bodleian reading, ἐξ ἀρχῆς T. The words ἢ τοιαύδε σκέψις . . μᾶλλον ἐξ ἀρχῆς εἴη ἂν occur in Lach. 189 E.

9. ὥσπερ αὐτοὶ ὑποτείνονται] Viz. in referring everything to a first principle, whether of fire or motion.

11. τῶν Ἡρακλειτείων] Sc. δογμάτων. περὶ τούτων, κ. τ. λ. depends verbally partly on διαλεχθῆναι, partly on ἔμπειροι, but really upon the notion 'there is no discussion possible.' Cp. infr. 180 C: "Ὅπερ ἦα ἐρῶν. If the genitives were masculine, and out of construction, the use of ἔμπειροι without an object would be too abrupt. Compare, however, παρὰ μὲν τούτων, below.

p. 179. 'Ομηρείων, καὶ ἔτι παλαιότερων, αὐτοῖς μὲν τοῖς περὶ τὴν Ἐφεσον, ὅσοι προσποιούνται ἔμπειροι [εἶναι], οὐδὲν μᾶλλον οἷόν τε διαλεχθῆναι ἢ τοῖς οἰστρώσιν. ἀτεχνῶς γὰρ κατὰ τὰ συγγράμματα φέρονται, τὸ δ'

Great has been the conflict and many the combatants on either side. The

ὥσπερ σὺ λέγεις] 152 C. Cp. Cratyl. 439 C: Φαίνονται γὰρ ἔμοιγε καὶ αὐτοὶ οὕτω διανοηθῆναι.

1. 'Ομηρείων] Cp. 152 C.

ἔτι παλαιότερων] 'Orpheum intelligit: conf. Cratyl. § 41. (402 B.) Heind.

αὐτοῖς μὲν] μὲν points to the opposition which comes out distinctly afterwards (180 C) between the men and their doctrine. There is no conversing with the men; we must examine their doctrine on our own account.

2. [εἶναι] Omitted in most MSS. including BT.

3. τοῖς οἰστρώσιν] 'With men in frenzy.'

4. ἀτεχνῶς γάρ] 'For, in true accordance with their master's writings, they are ever in motion; but as for dwelling upon an argument or question, and quietly asking and answering in turn, they are absolutely without the power of doing so; or rather they possess in a surpassing degree the most perfect absence of all quietness, even in the minutest respect.'

More literally, (1) 'It is beyond everything, how utterly incapable they are of rest even in the most trifling respect.' Cp. Ar. Eth. N. 4. 1. § 39: Ὑπερβολῆς . . . τοῦ μηδενὶ ἂν διδόναι. Infr. 192 C.

The doubtful point in this rendering of the last words is πρὸς τὸ μηδὲ σμικρόν='in respect of what is less than

little.' For πρὸς compare Soph. 248 C: Ὅταν τῷ παρῇ ἢ τοῦ πάσχειν ἢ δρᾶν καὶ πρὸς τὸ σμικρότατον δύναμις. And for μηδὲ σμικρόν cp. Phileb. 60 C: Φρόνησιν . . . ἡδονῆς μηδὲ τὸ σμικρότατον ἔχουσιν. See also Phædo, 93 B: Ὡστε καὶ κατὰ τὸ σμικρότατον . . . ἐπὶ πλείον . . . ἢ ἐπ' ἑλαττον . . . αὐτὸ τοῦτο εἶναι.

Here it is assumed that by a stretch of hyperbole, made possible by the negative sentence, μηδὲ σμικρόν is substituted for σμικρότατον. Cp. ἦττον . . . ἢ τὸ μηδέν, supr. There is a similar emphasis, though with less complexity, in Symp. 192 C: Οὐκ ἐθέλουτες, ὥς ἔπος εἰπεῖν, χωρίζεσθαι ἀλλήλων οὐδὲ σμικρόν χρόνον . . . (where οὐδὲ σμικρόν χρόνον might be rendered 'any time at all'). ὑπερβάλλει is here taken as impersonal, and τό, κ.τ.λ. as exegetical. The use of μή (not οὐκ) is occasioned by the hypothetical turn=οὐδ' εἰ μηδὲ σμικρόν εἴη. The genitive ἡσυχίας is postponed.

(2) Mr. Riddell, in his Digest of Idioms, § 246, observes that 'to τὸ οὐδ' οὐδέν must be supplied ἐνεῖναι:' i. e. he would render 'the utter absence of it is extraordinary, in regard of the entire absence of rest in the men even in the least particular.' But this is surely too harsh.

(3) H. Schmidt (Fleckeis. Jahrb. 103. 806) suspects the whole sentence (μᾶλλον . . . ἡσυχίας) as interpolated.

friends of
Heraclitus
in Ionia
defend the
doctrine of
motion
with all
their might.

But we
must take
their theory
into our
own hands
to test it.
For the
men are in
a flux, and
offer us no
hold for ar-
gument.

ἐπιμεῖναι ἐπὶ λόγῳ καὶ ἐρωτήματι καὶ ἡσυχίῳς ἐν p. 179
μέρει ἀποκρίνασθαι καὶ ἐρέσθαι ἥττον αὐτοῖς ἐνὶ ἡ τὸ p. 180.
μηδέν· μᾶλλον δὲ ὑπερβάλλει τὸ οὐδ' οὐδὲν πρὸς τὸ
μηδὲ σμικρὸν ἐνείναι τοῖς ἀνδράσι ἡσυχίας· ἀλλ' ἄν

5 τινά τι ἔρῃ, ὥσπερ ἐκ φαρέτρας ῥηματίσκια αἰνιγμα-
τώδη ἀνασπῶντες ἀποτοξεύουσι, καὶ τούτου ζητῆς
λόγον λαβεῖν, τί εἶρηκεν, ἐτέρῳ πεπλήξει καινῶς
μετωνομασμένῳ, περανεῖς δὲ οὐδέποτε οὐδὲν πρὸς
οὐδένα αὐτῶν· οὐδέ γε ἐκείνοι αὐτοὶ πρὸς ἀλλήλους,
10 ἀλλ' εὖ πάνυ φυλάττουσι τὸ μηδὲν βέβαιον εἶναι
μήτ' ἐν λόγῳ μήτ' ἐν ταῖς αὐτῶν ψυχαῖς, ἡγούμενοι, B
ὥς ἐμοὶ δοκεῖ, αὐτὸ στάσιμον εἶναι· τούτῳ δὲ πάνυ
πολεμουῖσι, καὶ καθ' ὅσον δύνανται πανταχόθεν ἐκ-
βάλλουσιν.

15 ΣΩ. Ἰσως, ὦ Θεόδωρε, τοὺς ἀνδρας μαχομένους
εἴωρακας, εἰρηνεύουσι δὲ οὐ συγγέγονας. οὐ γάρ σοι

The point in ὑπερβάλλει is,
not that οὐδ' οὐδὲν is a
stronger expression than μη-
δέν (it should be compared
with ἥττον . . . ἢ τὸ μηδέν), but
(a) the negation is put more
strongly by being affirmed;
(b) ὑπερβάλλει assists the cli-
max, as being a stronger word
than any in the former clause;
and, (c) if the first rendering
is correct, what was at first
spoken of only with reference
to argument, is now asserted
generally (πρὸς τὸ μηδὲ σμικρόν).
Cp. *infr.* Μήτ' ἐν λόγῳ μήτ' ἐν
ταῖς αὐτῶν ψυχαῖς.

5. ὥσπερ ἐκ φαρέτρας, κ.τ.λ.]
Cp. Protag. 342 D (of the
Spartans): Τὰ μὲν πολλὰ ἐν τοῖς
λόγοις εὐρήσει αὐτὸν φαῦλόν τινα
φαινόμενον, ἔπειτα, ὅπου ἂν τύχη
τῶν λεγομένων, ἐνέβαλε ῥῆμα βραχὺ
καὶ συνεστραμμένον, ὥσπερ δεινὸς
ἀκοντιστής.

ῥηματίσκια . . . ἀποτοξεύουσι]
'Plucking up as from a quiver
sayings brief and dark, they
let them fly at you.'

6. ἀνασπῶντες] Cp. Soph. Aj.
302: Λόγους ἀνέσπα.

τούτου] Sc. τοῦ ῥηματισκίου.

7. τί εἶρηκεν] Sc. τὸ ῥηματί-
σκιον.

καινῶς μετωνομασμένῳ] 'Of
words new-fangled ill,' 'of
terms strangely twisted to an
unheard-of sense.' Compare
the humorous simile in Protag.
329 A: "Ὡς περ τὰ χαλκεία, κ.τ.λ.

10. βέβαιον . . . στάσιμον]
'Fixed or settled—stationary.'
εἶναι] γενέσθαι is purposely
avoided.

12. αὐτό] Sc. τὸ βέβαιον.

16. οὐ γάρ σοι ἐταῖροί εἰσιν]
The dislike of a geometrician
to the Heraclitean 'method'
is not unnatural. And it is
unmistakably evident here

p. 180. *ἐταῖροι εἰσιν. ἀλλ', οἶμαι, τὰ τοιαῦτα τοῖς μαθηταῖς ἐπὶ σχολῆς φράζουσιν, οὓς ἂν βούλωνται ὁμοίους αὐτοῖς ποιῆσαι.*

ΘΕΟ. Ποίοις μαθηταῖς, ὃ δαιμόνιε; οὐδὲ γίγνεται
 τῶν τοιούτων ἕτερος ἑτέρου μαθητῆς, ἀλλ' αὐτόματοι
 ἀναφύονται, ὁπόθεν ἂν τύχῃ ἕκαστος αὐτῶν ἐνθου-
 σιάσας, καὶ τὸν ἕτερον ὁ ἕτερος οὐδὲν ἡγέται εἰδέναι.
 παρὰ μὲν οὖν τούτων, ὅπερ ἦα ἐρῶν, οὐκ ἂν ποτε
 λάβοις λόγον οὔτε ἐκόντων οὔτε ἀκόντων. αὐτοὺς δὲ
 δεῖ παραλαβόντας ὥσπερ πρόβλημα ἐπισκοπεῖσθαι. 10

that Plato has used a 'tour de force' in bringing together the Heracliteans and the 'disciples of Protagoras.'

1. τὰ τοιαῦτα] Sc. *εἰρηνικά* (Heindorf) or, rather, τὰ βέβαια ἐν τοῖς λόγοις.

4. Ποίοις μαθηταῖς] 'Disciples forsooth!' Rep. i. 330 B: Ποῖ' ἐπεκτησάμην, ὦ Σώκρατες; alib.

5. αὐτόματοι ἀναφύονται] 'They spring up unbidden, wherever each happens to have caught the *afflatus*.'

6. ὁπόθεν ἂν τύχῃ . . ἐνθουσιάσας] Contrast with this Hegel, G. d. Ph. ed. 1840, p. 55: 'It is the very spirit of this whole recital, that the more developed Philosophy of a later age, is really the product of the previous labours of the thinking mind: that it is required and determined by these earlier views, and has not sprung of itself independently from the ground.' ('Nicht isolirt für sich aus dem Boden gewachsen ist.') For the expression αὐτόματοι ἀναφύονται cp. Rep. 7. 520 B: Αὐτόματοι γὰρ ἐμφύονται ἀκούσης τῆς ἐν ἐκάστῃ πολιτείας. As in *supr.* 172 foll. we had a description of the

man corresponding to Protagoras' theory, so here we have the men of Heraclitus. The wildness and the enthusiasm, at once speculative and irrational, are Oriental rather than Greek, and are probably due rather to the soil than to the germ. Comparatively little of this is to be found in Heraclitus himself, although for their abrupt quaintness his sayings might be called *ρηματίσκια αἰνιγματώδη*.

8. οὐκ ἂν ποτε λάβοις λόγον] Ar. Met. 3. 4. 1006 a: Γελοῖον τὸ ζητεῖν λόγον πρὸς τὸν μηθενὸς ἔχοντα λόγον, ἢ μὴ ἔχει' ὁμοιος γὰρ φυτῷ ὁ τοιοῦτος ἢ τοιοῦτος ἦδη. 10. 1063 a: Μηθὲν γὰρ τιθέντες ἀναιροῦσι τὸ διαλέγεσθαι καὶ ὁλως λόγον, ὥστε πρὸς μὲν τοὺς τοιοῦτους οὐκ ἔστι λόγος.

9. αὐτοὺς δὲ δεῖ παραλαβόντας] 'But we must take the doctrine out of their hands, and con it over by ourselves like a geometrical theorem.' Theodorus speaks as a mathematician. The object of παραλαβόντας is vague; neither λόγον in the sense just used, nor ἀρχήν; but τὰ Ἡρακλείτεια ταῦτα, ἢ τι τοιούτων.

The question now before us has come down from ancient times. But wise men formerly veiled their meaning from the multitude in poetry, not as these now, who make no secret of their views, and seek to win universal suffrage for them, and to convert men from the foolishness of common sense.

ΣΩ. Καὶ μετρίως γε λέγεις. τό γε δὴ πρόβλημα p. 180.
 ἄλλο τι παρειλήφαμεν παρὰ μὲν τῶν ἀρχαίων μετὰ
 ποιήσεως ἐπικρυπτομένων τοὺς πολλούς, ὡς ἡ γένεσις D
 τῶν ἄλλων πάντων Ὁκεανός τε καὶ Τηθύς ρεύματα
 5 τυγχάνει καὶ οὐδὲν ἔστηκε, παρὰ δὲ τῶν ὑστέρων, ἅτε
 σοφωτέρων, ἀναφανδὸν ἀποδεικνυμένων, ἵνα καὶ οἱ
 σκυτοτόμοι αὐτῶν τὴν σοφίαν μάθωσιν ἀκούσαντες
 καὶ παύσωνται ἡλιθίως οἰόμενοι τὰ μὲν εἶναι, τὰ
 δὲ κινεῖσθαι τῶν ὄντων, μαθόντες δ' ὅτι πάντα κινεῖ-
 10 ται τιμῶσιν αὐτούς; ὀλίγου δὲ ἐπελαθόμεν, ὃ Θεό-
 δωρε, ὅτι ἄλλοι αὖ τὰναντία τούτοις ἀπεφώνησαν, Οἶον
 ἀκίνητον †τελέθει, τῷ παντί† ὄνομ' εἶναι, καὶ ἄλλα ὅσα E
 Μέλισσοί τε καὶ Παρμενίδαι ἐναντιούμενοι πᾶσι τού-
 τοις διῶχυρίζονται, ὡς ἔν τε πάντα ἐστὶ καὶ ἔστηκεν

1. τό γε δὴ πρόβλημα] 'Well, the theorem, as you call it.' Compare with the repetition of γε the double use of γάρ, ἀλλά, κ.τ.λ.

2. παρειλήφαμεν . . ἀποδεικνυμένων] 'The doctrine comes to us from ancient and from modern sources. The ancients indeed veiled their meaning from the multitude and said, etc.; but the moderns openly declare their meaning.' See H. Schmidt, Krit. Comment., p. 509.

4. ρεύματα τυγχάνει] Sc. ὄντα, which is purposely (or instinctively) omitted. Ὁκεανός τε καὶ Τηθύς are in apposition with ἡ γένεσις, and ρεύματα is predicate. ὡς, etc. expresses not what the poets said, but what they meant, depending partly on παρειλήφαμεν.

7. σκυτοτόμοι] I. e. The meanest artificers. Cp. Prot. 324 C: Ὡς μὲν . . . εἰκότως

ἀποδέχονται . . . καὶ χαλκῶς καὶ σκυτοτόμου συμβουλευόντος τὰ πολιτικά: alib.

10. τιμῶσιν αὐτούς] These words merely satirize the φιλοτιμία of the Sophist. H. Schmidt's remark that the multitude are predisposed to extol a doctrine which reflects the arbitrariness of their life, introduces a subtlety which is not present in the text.

11. Οἶον] MSS. οἶον. But the words of Simplicius in Aristot. Phys. f. 7. a. are decisive: 'Ἀκίνητον αὐτὸ ἀνυμνεῖ καὶ μόνον ὡς πάντων ἐξηρήμενον.

12. †τελέθει, τῷ παντί†] So all the MSS. Buttm. conjectured τ' ἔμμεναι τῷ παντί. This is gathered from the quotations of Simplicius, and is probably right. Cobet, relying on the same source, changes οἶον to οἶλον.

14. ἔστηκεν αὐτὸ. ἐν αὐτῷ] 'All Being is One, and standeth self-contained, not having any space in which it moves.'

- p. 180. αὐτὸ ἐν αὐτῷ, οὐκ ἔχον χώραν ἐν ᾗ κινεῖται. Τούτοις οὖν, ὧ ἑταῖρε, πᾶσι τί χρησόμεθα; κατὰ σμικρὸν γὰρ προϊόντες λελήθαμεν ἀμφοτέρων εἰς τὸ μέσον πεπτωκότες, καὶ ἂν μὴ πῃ ἀμυνόμενοι διαφύγωμεν,
- p. 181. δίκην δώσομεν ὥσπερ οἱ ἐν ταῖς παλαίστραις διὰ 5 γραμμῆς παίζοντες, ὅταν ὑπ' ἀμφοτέρων ληφθέντες ἔλκωνται εἰς τἀναντία. δοκεῖ οὖν μοι τοὺς ἐτέρους

Their vehemence almost makes us forget the oppo-

The nearest approach to this latter assertion in the fragments of Parmenides is in the lines—

(78-85 Mullach) Οὐδὲ διαίρετόν ἐστιν, ἐπεὶ πᾶν ἐστὶν ὁμοιον, | οὐδέ τι τῇ μᾶλλον τό κεν εἶργαι μιν ξυνέχεσθαι, | οὐδέ τι χειρότερον· πᾶν δὲ πλεόν ἐστιν ἕντος. | τῷ ξυνεχές πᾶν ἐστίν, ἐὼν γὰρ ἕντι πελάζει. | Αὐτὰρ ἀκίνητον μεγάλων ἐν πείρασι δεσμῶν | ἐστίν, ἀναρχον, ἀπανστον, ἐπεὶ γένεσις καὶ ὀλεθρὸς | τῇλε μάλ' ἐπλάγχθησαν, ἅπωσε δὲ πίστις ἀληθής. | ταῦτόν δ' ἐν τῷ τῷ τε μένον καθ' ἑαυτὸ τε κείται.

He asserts, however, that Being is not without boundaries, else it would be imperfect.

Zeno appears to have said, that being was neither with nor without boundaries. Cp. Arist. de Xenoph. Gorg. et Melisso, c. 3: 'Αἰδίων δὲ ὄντα καὶ εἶνα καὶ σφαιροειδῆ, οὐτ' ἄπειρον, οὔτε πεπεράσθαι· "Ἀπειρον γὰρ τὸ μὴ εἶναι . . . τὸ δὲ ἐν οὔτε τῷ οὐκ ὄντι οὔτε τοῖς πολλοῖς ὁμοιοῦσθαι. 'Εν γὰρ οὐκ ἔχει πρὸς ὃ τι περανεῖ.

'Dasz hier Melissus als Vertreter der Eleatischen Schule genannt wird, hat seine Grund darin, dasz der Beweis . . . ἔστηκεν αὐτὸ ἐν αὐτῷ οὐκ ἔχον χώραν ἐν ᾗ κινεῖται nach der von Heindorf angezogenen Stelle Aristot. Phys. 4. 6, dem Me-

lissus angehört.' H. Schmidt.

The Eleatics did not abstract the idea of Being from that of extension, although its fulness destroyed the idea of space. It was here that the Atomists joined issue with them. To Leucippus and Democritus the relations of body were not symbolical but real. They felt that they must account for motion. Hence their assertion of the existence of empty space, τὸ κενόν, or, in other words, τὸ μὴ ὄν in the material sense.

3. εἰς τὸ μέσον] Viz. by having partly discarded and partly retained the principle, ἐπιστήμη αἰσθησις, . . . τὸν Πρωταγόρου λόγον μὴ παντάπασι λέγοντες.

5. δίκην δώσομεν] For the humour cp. Rep. 5. 474 A: Τῷ ὄντι τωθαζόμενος δώσεις δίκην.

διὰ γραμμῆς παίζοντες] A game, like our French and English, was called διελευστίνδα.

7. δοκεῖ οὖν μοι] 'I think therefore we ought first to examine the one faction, to whom we first addressed ourselves, these wavering movers of unrest,' and if we find any truth in them, we will join our efforts with theirs to pull us to them, endeavouring to shake the others off. But if those who stand for the un-

site faction, who say that the One Being which fills all things doth not move.

We find ourselves on the dangerous middle ground between these armies. With which side shall we go? Shall we declare for the inviolable constitution of all things, or for the

πρότερον σκεπτέον, ἐφ' οὔσπερ ὠρμήσαμεν, τοὺς p. 181.
 βέοντας. καὶ ἐὰν μὲν τι φαίνωνται λέγοντες, συνέλ-
 ζομεν μετ' αὐτῶν ἡμᾶς αὐτοὺς, τοὺς ἑτέρους ἐκφυγεῖν
 πειρώμενοι. ἐὰν δὲ οἱ τοῦ ὅλου στασιῶται ἀληθέ-
 5 στερα λέγειν δοκῶσι, φευξόμεθα παρ' αὐτοὺς ἀπ' αὐ-
 τῶν τὰ ἀκίνητα κινούντων. ἀμφοτέροι δ' ἂν φανῶσι β
 μηδὲν μέτριον λέγοντες, γελοῖοι ἐσόμεθα ἡγούμενοι
 ἡμᾶς μὲν τι λέγειν φαύλους ὄντας, παμπалаίους δὲ
 καὶ πασσόφους ἄνδρας ἀποδοκιμακότες. ὅρα οὖν,
 10 ὦ Θεόδωρε, εἰ λυσιτελεῖ εἰς τοσοῦτον προΐεναι κίν-
 δυνον.

ΘΕΟ. Οὐδὲν μὲν οὖν ἀνεκτόν, ὦ Σώκρατες, μὴ οὐ
 διασκέψασθαι τί λέγουσιν ἑκάτεροι τῶν ἀνδρῶν.

broken Whole of Being seem to speak more reasonably, we will desert to these again from the revolutionary violence of the movement party.'

1. τοὺς βέοντας] 'The unstable philosophers.' ('The river-gods,' Jowett.) They are humorously identified with their principle. Vid. supr. ἀτεχνῶς γὰρ κατὰ τὰ συγγράμματα φέρονται. This way of taking βέοντας—not as causative—is also confirmed by the parallel passage in the Cratylus, 439 C: Αὐτοὶ τε ὥσπερ εἰς τινα δίνην ἐμπεσόντες κυκλώνται καὶ ἡμᾶς ἐφελκόμενοι προσεμβάλλουσι. Socrates adopts the jest of Theodorus, supr. 180 B: Μηδὲν βέβαιον ἔαν . . . ἐν ταῖς αὐτῶν ψυχαῖς.

For a similar reference to a set of persons by an epithet cp. Phileb. 46 A: Οὓς εἵπομεν δυσχερεῖς. Soph. 248 C: Τὸ νῦν δὴ ῥηθὲν πρὸς τοὺς γηγενεῖς. Rep. 6. 488 A: Τὸ πάθος τῶν ἐπιεικεστάτων,

5. ἀπ' αὐτῶν] (ἀπ' αὐτῶν τῶν παρ' αὐτοὺς Bodl. Vat. Ven. Π. παρ' αὐτοὺς ἀπ' αὐτῶν T cett. Schleierm. corr.: αὐτῶν τῶν Bekk. But for the position of αὐτῶν cp. supr. 161 A, and note). We pass from the image of a game to that of a civil war, in which the Heracliteans are the 'movement,' or revolutionary, party. There is probably a slight play on the word στασιῶται, and certainly also on the phrase τὰ ἀκίνητα κινεῖν. For 'to move what may not be moved' was, as the scholiast indicates, a proverbial way of speaking of sacrilegious actions. See esp. Legg. 8. 842 E: Διὸς ὅριον μὲν πρῶτος νόμος ὅδε εἰρήσθω· μὴ κινεῖτω γῆς ὅρια μηδεὶς . . . νομίσας τὸ τὰκίνητα κινεῖν ἀληθῶς τοῦτο εἶναι. Thuc. 8. 15: Τὰ τε χίλια τάλαντα . . . κινεῖν.

7. μηδὲν μέτριον] 'Nothing worthy of our reception.'

12. Οὐδὲν μὲν οὖν ἀνεκτόν] 'Nay, Socrates, we can by no

p. 181.

ΣΩ. Σκεπτέον ἂν εἴη σοῦ γε οὕτω προθυμουμένου.
 Δοκεῖ οὖν μοι ἀρχὴ εἶναι τῆς σκέψεως κινήσεως πέρι,
 ποιόν τί ποτε ἄρα λέγοντες φασὶ τὰ πάντα κινεῖσθαι.
 βούλομαι δὲ λέγειν τὸ τοιόνδε. πότερον ἔν τι εἶδος
 αὐτῆς λέγουσιν ἢ ὥσπερ ἐμοὶ φαίνεται, δύο; μὴ μὲν- 5
 τοι μόνον ἐμοὶ δοκεῖτω, ἀλλὰ συμμετέχε καὶ σύ, ἵνα
 κοινῇ πάσχωμεν, ἂν τι καὶ δέη. καὶ μοι λέγε· ἄρα
 κινεῖσθαι καλεῖς, ὅταν τι χώραν ἐκ χώρας μεταβάλλῃ
 ἢ καὶ ἐν τῷ αὐτῷ στρέφῃται;

ΘΕΟ. Ἐγώ γε.

10

ΣΩ. Τοῦτο μὲν τοίνυν ἐν ἔστω εἶδος. ὅταν δὲ ἢ
 μὲν ἐν τῷ αὐτῷ, γηράσκη δέ, ἢ μέλαν ἐκ λευκοῦ ἢ
 σκληρὸν ἐκ μαλακοῦ γίγνηται, ἢ τινα ἄλλην ἀλλοίω-
 σιν ἀλλοιῶται, ἄρα οὐκ ἄξιον ἕτερον εἶδος φάναι κι-
 νήσεως;

15

ΘΕΟ. Ἐμοιγε δοκεῖ.

ΣΩ. Ἀναγκαῖον μὲν οὖν. δύο δὲ λέγω τούτῳ εἶδη
 κινήσεως, ἀλλοίωσιν, τὴν δὲ †περιφοράν.

means endure to stop short of thoroughly examining the meaning of both sets of thinkers.' οὐδένis, of course, adverbial. Madvig's conjecture, ἀνετέον, had occurred to others. But the humour of the place, where Theodorus, who had been so backward, is now become so eager and ἀτεχνῶς φιλόλογος in the hands of Socrates, is more pointedly expressed by ἀνεκτόν, the MS. reading.

1. σοῦ γε] I.e. You, that were so reluctant to enter on the discussion. Cp. supr. 169 C: Οὐ μέντοι περαιτέρω γε ὦν προτίθεσθαι οἷός τ' ἔσομαι παρασχέιν ἐμαυτὸν σοι.

2. ἀρχή] This is the predicate, the subject being contained in what follows. Hence

no article is required.

5. ἢ ὥσπερ ἐμοὶ φαίνεται, δύο] Parm. 138 B: Κινούμενόν γε ἢ φέροιτο ἢ ἀλλοιοῖτο ἂν αὐται γὰρ μόναι κινήσεις. No argument can be drawn from this about the comparative dates of the two dialogues. ἀλλοίωσις as yet includes αἵξησις.

Aristot. Phys. Ausc. 8. 3. § 3: Πρὸς οὓς, καίπερ οὐ διορίζον-τας ποῖαν κίνησιν λέγουσιν ἢ πάσας, οὐ χαλεπὸν ἀπαντῆσαι.

6. ἵνα κοινῇ πάσχωμεν] Socrates continues the notion of danger from supr. A B, and with his usual irony professes fear of τῶν τὰ ἀκίνητα κινούντων.

11. ὅταν δὲ ἢ μὲν ἐν τῷ αὐτῷ] Cp. supr. 156 C D.

18. ἀλλοίωσιν, τὴν δὲ †περιφοράν] 'Coisl. τὴν μὲν ἀλλοίωσιν,

movement party! Let us examine the latter first, as we began with them.

Motion is their principle. Do they admit that motion is of two kinds, locomotion and change?

ΘΕΟ. Ὅρθως γε λέγων.

p. 181.

On their granting this, we ask, Do you mean that all things move in both these ways? And they must say, Yes; or else it will be as true to say that things stand still, as that they move.

ΣΩ. Τοῦτο τοίνυν οὕτω διελόμενοι διαλεγόμεθα ἤδη τοῖς τὰ πάντα φάσκουσι κινεῖσθαι καὶ ἐρωτῶμεν· πότερον πᾶν φατὲ ἀμφοτέρως κινεῖσθαι, φερόμενόν
5 τε καὶ ἀλλοιούμενον, ἢ τὸ μὲν τι ἀμφοτέρως, τὸ δ' ἑ
τέρως;

ΘΕΟ. Ἀλλὰ μὰ Δι' ἔγωγε οὐκ ἔχω εἰπεῖν· οἶμαι δ' ἂν φάναι ἀμφοτέρως.

ΣΩ. Εἰ δέ γε μή, ὧ ἐταῖρε, κινούμενά τε *αὐτοῖς
10 καὶ ἐστῶτα φανείται, καὶ οὐδὲν μᾶλλον ὀρθῶς ἔξει
εἰπεῖν ὅτι κινεῖται τὰ πάντα ἢ ὅτι ἔστηκεν.

ΘΕΟ. Ἀληθέστατα λέγεις.

ΣΩ. Οὐκοῦν ἐπειδὴ κινεῖσθαι αὐτὰ δεῖ, τὸ δὲ μὴ
κινεῖσθαι μὴ ἐνεῖναι μηδενί, πάντα δὴ πᾶσαν κίνησιν p. 182.
15 αἰεὶ κινεῖται.

τὴν δὲ περιφορὰν—quod glossema sapit.' Stallb. Cp. Soph. 221 E, alib. It may be asked why circular motion should be chosen to represent *φορά*. The answer possibly is, that the revolution of the Heavens is conceived of as embracing all other kinds of motion. Cp. supr. ἕως μὲν ἡ περιφορὰ ἢ κινουμένη καὶ ὁ ἥλιος.

Perhaps also the revolution of the Heavens (or of the Sun) is symbolical of the Heraclitean cycle of elements. (Lassalle.) For *περιφορὰ* interchanged with *φορά* cp. Rep. 7. 528 A: 'Ἐν περιφορᾷ ἤδη ὃν στερεὸν λαβόντες . . . ἀστρονομίαν ἔλεγον, *φορὰν* οὖσαν βάθους.

It must be admitted that *φορὰν* would be more exact. But the compound is more rhythmical, and, as *περιφέρεσθαι* does not always mean 'to revolve,' it may be used

here for locomotion in general. See Tim. 70 B, Apol. 19 C, Rep. 3. 402 A-C.

2. *διαλεγόμεθα ἤδη*] Imagining them, for the sake of our argument, to be less impracticable. *ὑποτιθέμενοι νομιμώτερον αὐτοῖς ἢ νῦν ἐθέλοντας αὐτὰ ἀποκρίνασθαι.* (Soph. 246 D.)

5. *τὸ μὲν τι . . . τὸ δ'*] Rep. 4. 436 C.

6. *ἐτέρως*] 'In one or other of these two ways.' Cp. Soph. 226 A: *Οὐ τῇ ἐτέρᾳ ληπτέον.*

9. *κινούμενά τε *αὐτοῖς καὶ ἐστῶτα φανείται*] Cp. Rep. 4. 436 D: 'Ὡς οἱ γε στράβιλοι ὅλοι ἐστᾶσι τε ἅμα καὶ κινούνται. Most MSS. *ἐαυτοῖς*. For αὐτοῖς, 'They will find,' cp. supr. 170 E: *Τί δὲ αὐτῷ Πρωταγόρα, κ.τ.λ.*

14. *ἐνεῖναι*] Almost all the MSS. have *ἐν εἶναι*. But the correction of the Bodl. MS. to *ἐνεῖναι* appears to be in an ancient hand.

p. 182. ΘΕΟ. Ἀνάγκη.

ΣΩ. Σκόπει δὴ μοι τόδε αὐτῶν· τῆς θερμότητος ἢ λευκότητος ἢ ὅτου οὖν γένεσιν οὐχ οὕτω πως ἐλέγομεν φάναι αὐτούς, φέρεσθαι ἕκαστον τούτων ἅμα αἰσθήσει μεταξὺ τοῦ ποιοῦντός τε καὶ πάσχοντος, καὶ τὸ μὲν 5 πάσχον *αἰσθανόμενον ἀλλ' οὐκ αἰσθησιν ἔτι γίγνεσθαι,

Let us now recall their theory of sensations and qualities, which were said to flit between the subject and the object.

2. Σκόπει δὴ μοι τόδε αὐτῶν] 'I would have you consider this point in them,' i. e. in their theory. Cp. 149 D: Ἄρ' οὖν ἔτι καὶ τόδε αὐτῶν ἦσθησαι;

3. οὕτω πως ἐλέγομεν] Supr. 156, 157, 159.

5. τὸ μὲν πάσχον *αἰσθανόμενον] The MS. reading αἰσθητόν is inconsistent with the context, and with the language used elsewhere in the dialogue. Buttmann conjectured αἰσθητήν, to which Schleiermacher objected that τὸ πάσχον means the sensorium, and not the sentient subject. But the distinction between them is not clearly marked from the Protagorean point of view. Indeed the conception of a 'sensorium' nowhere appears, at least in this part of the dialogue. It is only in speaking of a particular sense that τὸ πάσχον means, for instance, the eye (157).

In 159 A it appears doubtful whether τὸ πάσχον means the tongue of Socrates, or more indefinitely the 'percipient.' And even if τὸ πάσχον is limited to the organ of sense, there is no reason why αἰσθητής should not be used of this. (Cp. Xen. Mem. 1. 4. 5: Ἡ γλῶσσα γνῶμων τούτων ἐνεργάσθη.)

The noun αἰσθητής appears to be suggested in 160 D

by the use of ἐπιστήμων just before. In the present place it might recur naturally, as it is in the manner of Plato to recall a train of thought by repeating some remarkable word. (Rep. 488 A: οἱ ἐπιεικέστατοι. Supr. 180 C: Τά γε δὴ πρόβλημα.) To which it may be added, that there is a consciousness of technicality observable in the present passage. (ἴσως οὖν ἡ ποιότης ἅμα ἀλλόκοτόν τε φαίνεται ὄνομα, κ.τ.λ.) Apart from these considerations, the rareness of the word, which would be a strong argument in its favour if it had MS. authority, must be allowed to weigh against it as a conjectural reading. And it may also be urged, that the masculine gender of αἰσθητής would impair the effect of the passage, in which everything seems to be made, as far as possible, neuter and impersonal.

But Heindorf's emendation, αἰσθανόμενον, agrees perfectly with the context and with all that precedes (esp. supr. 159 E, 160 A), and it is quite possible that αἰσθητόν may have slipped in instead of it by an unconscious logical inversion on the part of the copyist. This conjecture is therefore adopted in the text.

6. ἔτι] I. e. when we can

τὸ δὲ ποιοῦν ποιόν τι ἄλλ' οὐ ποιότητα; ἴσως οὖν ἡ p. 182.
 ποιότης ἅμα ἀλλόκοτόν τε φαίνεται ὄνομα καὶ οὐ
 μανθάνεις ἀθρόον λεγόμενον· κατὰ μέρη οὖν ἄκουε.
 τὸ γὰρ ποιοῦν οὔτε θερμότης οὔτε λευκότης, θερμὸν B
 5 δὲ καὶ λευκὸν γίγνεται, καὶ τᾶλλα οὕτω. μέμνησαι
 γάρ που ἐν τοῖς πρόσθεν ὅτι οὕτως ἐλέγομεν, ἐν
 μηδὲν αὐτὸ καθ' αὐτὸ εἶναι, μηδ' αὖ τὸ ποιοῦν ἢ
 πάσχον, ἀλλ' ἐξ ἀμφοτέρων πρὸς ἀλλήλα συγγιγνο-
 μένων—τὰς αἰσθήσεις καὶ τὰ αἰσθητὰ ἀποτίκτοντα τὰ
 10 μὲν ποια ἅττα γίνεσθαι, τὰ δὲ αἰσθανόμενα.

our analysis beyond the act of sensation to that which underlies it. *ἔτι* is omitted in one MS., and Schanz reads *ἄρα* instead.

1. ποιόν τι] MSS. ποιοῖντι. But the Bodleian margin has ποιόν τι, with marg. F, corr. E.

ἢ ποιότης] Two difficulties stand in the way of the reception of any new 'term of art;' the strangeness of the word, and the effort required to follow the generalization which it presupposes.

2. ἀλλόκοτον] 'Strange and uncouth.' ἀλλοκοτώτερον is a v. r.

3. ἀθρόον λεγόμενον] 'The collective (i. e. general) expression.' This harmonizes with the language adopted above, 157 B: Δεῖ δὲ καὶ κατὰ μέρος οὕτω λέγειν καὶ περὶ πολλῶν ἀθροισθέντων, ᾧ δὴ ἀθροίσματι ἄνθρωπὸν τε τίθεται καὶ λίθον καὶ ἕκαστον ζῷόν τε καὶ εἶδος.

The conception of quality is of later growth than that of kind or form; since the latter is less abstract, and still retains a tinge of metaphor.

6. ἐν] καὶ ἐν Bodl. corr.

7. μηδ' αὖ τὸ ποιοῦν ἢ πάσχον]

Supr. 157 A. αὖ distinguishes the active and passive elements from the crude notion of an object, which is analysed into these.

8. ἀλλ' ἐξ ἀμφοτέρων . . . αἰσθανόμενα] 'But out of both as they come together—they become, while producing sensations and sensible things, the one of a certain kind, the other percipient.'

Attribute and perception arise together in the act of sense out of the meeting of agent and patient, neither of which has any independent existence. The text is not grammatical, but neither is it really open to suspicion, and Madvig's conjecture, ἀποτεχθέντα, makes nonsense. The construction may be explained by substituting ἐκ τοῦ συγγίγνεσθαι ἀμφοτέρα for ἐξ ἀμφοτέρων συγγιγνομένων, — or the sentence from τὰς αἰσθήσεις to the end may be taken as an expansion of γίνεσθαι τὸ τοιαῦτα φανῆναι. Cp. the construction of infr. 194 CD, where, conversely, τὰ ἴοντα should in strict grammar be a genitive governed by τὰ σημεία.

p. 182. ΘΕΟ. Μέμνημαι· πῶς δ' οὐ;

ο ΣΩ. Τὰ μὲν τοίνυν ἄλλα χαίρειν ἑάσωμεν, εἴτε ἄλλως εἴτε οὕτως λέγουσιν· οὐ δ' ἔνεκα λέγομεν, τοῦτο μόνον φυλάττωμεν, ἐρωτῶντες· Κινεῖται καὶ ρεῖ, ὡς φατέ, τὰ πάντα; ἦ γάρ;

ΘΕΟ. Ναί.

ΣΩ. Οὐκοῦν ἀμφοτέρας ἅς διειλόμεθα κινήσεις, φερόμενά τε καὶ ἀλλοιούμενα;

ΘΕΟ. Πῶς δ' οὐ; εἰ πέρ γε δὴ τελέως κινήσεται.

ΣΩ. Εἰ μὲν τοίνυν ἐφέρετο μόνον, ἡλλοιούτο δὲ 10 μὴ, εἴχομεν ἂν που εἰπεῖν, οἷα ἅττα ρεῖ τὰ φερόμενα· ἦ πῶς λέγωμεν;

ΘΕΟ. Οὕτως.

δ ΣΩ. Ἐπειδὴ δὲ οὐδὲ τοῦτο μένει, τὸ λευκὸν ρεῖν τὸ ρέον, ἀλλὰ μεταβάλλει, ὥστε καὶ αὐτοῦ τούτου 15 εἶναι ροήν, τῆς λευκότητος, καὶ μεταβολὴν εἰς ἄλλην χροάν, ἵνα μὴ ἀλῶ ταύτη μένον· ἄρά ποτε οἶόν τέ τι προσεῖπεν χρῶμα, ὥστε καὶ ὀρθῶς προσαγορεύειν;

ΘΕΟ. Καὶ τίς μηχανή, ὦ Σώκρατες; ἦ ἄλλο γέ τι τῶν τοιούτων, εἴπερ ἀεὶ λέγοντος ὑπεξέρχεται, ἅτε 20 δὴ ρέον;

2. εἴτε ἄλλως . . . λέγουσιν] We need dwell no longer on the details of the theory, since our business now is with its first principle—κίνησις.

7. Οὐκοῦν, κ.τ.λ.] Sc. κινεῖται τὰ πάντα.

12. λέγωμεν] λέγομεν T.

17. ἵνα μὴ ἀλῶ ταύτη μένον] Cp. supr. 154 D: Φυλάττων μὴ ἐναντία εἶπω. Infr. 183 A: Ἴνα δὴ ἐκείνη ἡ ἀπόκρισις ὀρθή φανῇ. And, for the argument, Cratyl. 439 D: Ἄρ' οὐδ' οἶόν τε προσεῖπεν αὐτὸ ὀρθῶς, εἰ ἀεὶ ὑπεξέρχεται, πρῶτον μὲν ὅτι ἐκείνός ἐστιν, ἔπειτα ὅτι τοιούτων, ἢ ἀνάγκη ἅμα

ἡμῶν λεγόντων ἄλλο αὐτὸ εὐθὺς γίνεσθαι καὶ ὑπεξίεναι καὶ μηκέτι οὕτως ἔχειν;

τι προσεῖπεν χρῶμα] To give the name of any colour (to an object)—To use the name of any colour so as to apply it rightly.

20. τῶν τοιούτων] Viz. τῶν αἰσθητῶν, i.e. the plies to all s and not t the st of bre allow H. supr

If the qualities moved without changing, we might give them names. But now, while each of them is moving between object and subject, it also changes, so that while you are naming it, it has become another thing.

And the same argument applies to the sensations, and to Sensation, which we said was Knowledge. Therefore when we said Sensation was Knowledge, it would have been equally true to say, Not knowledge. The principle of motion has proved a fallacious support, since according to it every answer, whether Yes or No, is, or rather

ΣΩ. Τί δὲ περὶ αἰσθήσεως ἐροῦμεν ὅποιασούν, p. 182.
οἷον τῆς τοῦ ὁρᾶν ἢ ἀκούειν; μένειν ποτὲ ἐν αὐτῷ τῷ
ὁρᾶν ἢ ἀκούειν;

E

ΘΕΟ. Οὐκουν δεῖ γε, εἴπερ πάντα κινεῖται.

5 ΣΩ. Οὔτε ἄρα ὁρᾶν προσρητέον τι μᾶλλον ἢ μὴ
ὁρᾶν, οὐδέ τινα ἄλλην αἴσθησιν μᾶλλον ἢ μὴ, πάντων
γε πάντως κινουμένων.

ΘΕΟ. Οὐ γὰρ οὖν.

ΣΩ. Καὶ μὴν αἴσθησις γε ἐπιστήμη, ὡς ἔφαμεν
10 ἐγώ τε καὶ Θεαίτητος.

ΘΕΟ. Ἦν ταῦτα.

ΣΩ. Οὐδὲν ἄρα ἐπιστήμην μᾶλλον ἢ μὴ ἐπιστή-
μην ἀπεκρινάμεθα ἐρωτώμενοι ὃ τί ἐστιν ἐπιστήμη.

ΘΕΟ. Ἐοίκατε.

p. 183.

15 ΣΩ. Καλὸν ἂν ἡμῖν συμβαίνοι τοῦ ἐπ' ἀνόρθωμα
τῆς ἀποκρίσεως, προθυμηθεῖσιν ἀποδείξαι ὅτι πάντα
κινεῖται, ἵνα δὴ ἐκείνη ἢ ἀπόκρισις ὀρθῇ φανῇ. τὸ δ',
ὡς ἔοικεν, ἐφάνη, εἰ πάντα κινεῖται, πᾶσα ἀπόκρισις,

1. Τί δὲ περὶ αἰσθήσεως] So far of αἰσθητά, now of αἰσθήσεις.

2. μένειν] Sc. τὴν αἴσθησιν.

5. Οὔτε ἄρα, κ.τ.λ.] 'Then we must not at all predicate seeing in preference to not-seeing, nor any other sensation rather than the absence of it, since all things move in every way.' Join οὔτε μᾶλλον.

6. Bekker reads οὔτε . . . οὔτε, perhaps rightly.

12. Οὐδὲν is adverbial. For ἐπιστήμην . . . ἀπεκρινάμεθα cp. supr. 147 B: "Ὅταν ἀποκρίνηται τέχνης τινὸς ὄνομα. We gave 'sense' as an equivalent for Knowledge. But 'sense' = 'not-sense,' therefore if 'sense' = 'knowledge,' 'sense' = 'not-knowledge.'

15. Καλὸν ἂν ἡμῖν] 'Here is a fine result of having corrected (or completed) our first answer in our eagerness to prove that nothing is at rest, and so to make it clear that that first answer was right, whereas it would seem to be made clear that if nothing is at rest, every answer upon whatever subject is equally right, both "it is so" and "it is not so," or, if you choose, "becomes so," that we may say nothing that would bring them to a stand-still.' For the asyndeton, and for ἂν ('would seem to') Heind. well compares Rep. 10. 602 A: Χαρίεις ἂν εἴη, κ.τ.λ. Badh. conjectures Καλὸν ἂν ἡμῖν συμβαίνει.

p. 183. *περὶ οὗτου ἂν τις ἀποκρίνηται, ὁμοίως ὀρθὴ εἶναι, οὕτω τ' ἔχειν φάναι καὶ μὴ οὕτω, εἰ δὲ βούλει, γίγνεσθαι, ἵνα μὴ στήσωμεν αὐτοὺς τῷ λόγῳ.*

ΘΕΟ. Ὅρθως λέγεις.

ΣΩ. Πλὴν γε, ὦ Θεόδωρε, ὅτι οὕτω τε εἶπον καὶ 5 οὐχ οὕτω. δεῖ δὲ οὐδὲ τοῦτο *τὸ οὕτω λέγειν· οὐδὲ γὰρ
B ἂν ἔτι κινούτο *τὸ οὕτω· οὐδ' αὖ μὴ οὕτω· οὐδὲ γὰρ τοῦτο κίνησις· ἀλλὰ τιν' ἄλλην φωνὴν θετέον τοῖς

becomes, equally true, except that both Yes and No are falsified while we are uttering them. A new dialect should be invented to carry out this theory. The only

1. οὕτω τ' ἔχειν φάναι] These words are added in explanation of *πάσα*. While you are naming a quality, it is altered and slips away; and while you are naming a sensation, it has given place to another. While you say the words 'Sense is knowledge,' your theory of change compels you to utter in the same breath, Sense is not knowledge. In supporting your answer by the doctrine of motion, you have made this and every other answer alike unstable.

3. ἵνα μὴ στήσωμεν αὐτούς] 'That we may not arrest them (τοὺς ρέοντας) in their flow.' Cp. *supr.* 181 D E, 182 A. The humour is lost by reading αὐτούς.

5. Πλὴν γε, ὦ Θεόδωρε] *μή* is changed to *οὐχ*, because the words are taken out of their hypothetical connection.—Compare the conclusion of the *Parmenides*.

6, 7. *τὸ] The articles, which seem necessary, were added by Schleiermacher. Their absence is defended by Wohlrab, who quotes *Soph.* 244 A: Ὅπόταν ὅν φθέγγησθε.

7. οὐδὲ γάρ] 'For when we think of "so," there is no motion in it: nor yet in "not so."'

8. ἀλλὰ τιν' ἄλλην φωνὴν θετέον] Cp. *supr.* 157 B, *Soph.* 252 C: Τῷ τε εἶναι πον περὶ πάντα ἀναγκάζονται χρῆσθαι καὶ τῷ χωρὶς καὶ τῷ ἄλλων καὶ τῷ καθ' αὐτὸ καὶ μυρίοις ἑτέροις, ὧν ἀκρατεῖς ὄντες εἴργεσθαι καὶ μὴ συνάπτειν ἐν τοῖς λόγοις οὐκ ἄλ-
λων δέονται τῶν ἐξελεγχόντων, κ.τ.λ.
φωνήν] 'Dialect.'

Arist. *Met.* 3. 4. 1008 a: Οὔτε γὰρ οὕτως οὐτ' οὐχ οὕτως λέγει, ἀλλ' οὕτως τε καὶ οὐχ οὕτως, καὶ πάλιν γε ταῦτα ἀπόφησιν ἄμφω ὅτι οὐθ' οὕτως οὔτε οὐχ οὕτως. εἰ γὰρ μή, ἥδη ἂν εἴη τι ὠρισμένον.

Aristotle points out (1), that it does not follow, because quantity is wholly relative, that quality need be so also; (2) that it is not the quality, but the subject of it, which changes.

Sensations are wholly shifting and relative. They could not be the objects of the mind, unless we perceived resemblance and difference in them. In every act of sense, therefore, there is a universal element, and the mind gives to it its own stamp of unity.

Arist. *Met.* 3. 4. 1007 b: Καὶ γίγνεται δὴ τὸ Ἀναξαγόρου, ὁμοῦ πάντα χρήματα ὥστε μηθὲν ἀληθῶς ὑπάρχειν. τὸ ἀόριστον οὖν εἰκόσσι λέγειν, καὶ οἰόμενοι τὸ ὅν λέγειν, περὶ τοῦ μὴ ὄντος λέγουσιν· τὸ γὰρ

word for it in existing language is, 'No-how.'

Thus we are rid, not only of Protagoras, but also of the theory of sense, so far as it is based on motion.

τὸν λόγον τοῦτον λέγουσιν, ὡς νῦν γε πρὸς τὴν αὐ- p. 183.
τῶν ὑπόθεσιν οὐκ ἔχουσι ῥήματα, εἰ μὴ ἄρα τὸ οὐδ'
ὅπως. μάλιστα δ' οὕτως ἂν αὐτοῖς ἀρμόττοι, ἅπειρον
λεγόμενον.

5 ΘΕΟ. Οἰκειοτάτη γοῦν διάλεκτος αὕτη αὐτοῖς.

ΣΩ. Οὐκοῦν, ὦ Θεόδωρε, τοῦ τε σοῦ ἐταίρου
ἀπηλλάγμεθα, καὶ οὐπω συγχωροῦμεν αὐτῷ πάντ'
ἄνδρα πάντων χρημάτων μέτρον εἶναι, ἂν μὴ φρόνι- c
μός τις ᾗ· ἐπιστήμην τε αἴσθησιν οὐ συγχωρησόμεθα
10 κατὰ γε τὴν τοῦ πάντα κινεῖσθαι μέθοδον. εἰ μὴ τί
πως ἄλλως Θεαίτητος ὅδε λέγει.

ΘΕΟ. Ἄριστ' εἴρηκας, ὦ Σώκρατες· τούτων γὰρ
περανθέντων καὶ ἐμὲ δεῖ ἀπηλλάχθαι σοι ἀποκρινό-
μενον κατὰ τὰς συνθήκας, ἐπειδὴ τὸ περὶ τοῦ Πρω-
15 ταγόρου λόγου τέλος σχοίη.

ΘΕΑΙ. Μὴ πρίν γ' ἂν, ὦ Θεόδωρε, Σωκρατης τε
καὶ σὺ τοὺς φάσκοντας αὖ τὸ πᾶν ἐστάναι διέλθῃτε, d
ὥσπερ ἄρτι προὔθεσθε.

δυνάμει ὅν καὶ μὴ ἐντελεχεία τὸ
ἀόριστόν ἐστιν.

2. τὸ οὐδ' ὅπως . . ἅπειρον λεγόμενον] With most of the Greek philosophers the Infinite was a purely negative idea.

At this point sensation appears to be annihilated. And yet if we view the dialogue as a whole, the impression we receive from it is rather this:—Sensations are purely relative to the individual, and infinitely diverse: taken alone, therefore, they cannot be the objects of knowledge and thought: but it is not denied that they are the occasions of thought and the conditions of knowledge. (186 D: 'Ἐν μὲν ἄρα τοῖς παθήμασιν οὐκ ἔνι ἐπιστήμη, ἐν δὲ τῷ περὶ ἐκείνων συλλογισμῷ.)

3. οὕτως . . . λεγόμενον] Viz. οὐδ' ὅπως.

6. τοῦ τε σοῦ ἐταίρου] This τε is answered by ἐπιστήμην τε. . . καὶ is exegetical.

Aristotle, Met. 3. 4. 1009 a, expresses the same sense of relief: Καὶ τοῦ λόγου ἀπηλλαγμένοι ἂν εἴμεν τοῦ ἀκράτου καὶ κωλύοντός τι τῇ διανοίᾳ ὀρίσαι.

10. εἰ μὴ τί πως] Theætetus is to follow the argument, but Socrates has no intention of relinquishing Theodorus, now that he has dragged him in. This gives occasion for the banter which follows.

15. σχοίη] The optative depends on συνθήκας. 'As it was agreed I should, when the discussion of Protagoras' argument should be completed.' Supr. 169 C.

p. 183. ΘΕΟ. Νέος ὢν, ὃ Θεαίτητε, τοὺς πρεσβυτέρους ἀδικεῖν διδάσκεις ὁμολογίας παραβαίνοντας; ἀλλὰ παρασκευάζου ὅπως τῶν ἐπιλοίπων Σωκράτει δώσεις λόγον.

ΘΕΑΙ. Ἐάνπερ γε βούληται. ἥδιστα μέντ' ἂν ἤκουσα περὶ ὧν λέγω.

ΘΕΟ. Ἰππέας εἰς πεδίον προκαλεῖ Σωκράτη εἰς λόγους προκαλούμενος· ἐρώτα οὖν καὶ ἀκούσει.

ΣΩ. Ἀλλὰ μοι δοκῶ, ὃ Θεόδωρε, περὶ γε ὧν κε-
Ε λεύει Θεαίτητος, οὐ πείσεσθαι αὐτῷ.

ΘΕΟ. Τί δὴ οὖν οὐ πείσεσθαι;

ΣΩ. Μέλισσον μὲν καὶ τοὺς ἄλλους, οἳ ἐν ἐστὸς λέγουσι τὸ πᾶν, αἰσχυνόμενος μὴ φορτικῶς σκοπῶμεν, ἥττον αἰσχύνομαι ἢ ἓνα ὄντα Παρμενίδην. Παρμενίδης δέ μοι φαίνεται, τὸ τοῦ Ὀμήρου, αἰδοῖός τέ μοι εἶναι ἅμα δεινός τε. συμπροσέμιξα γὰρ δὴ τῷ

1. τοὺς πρεσβυτέρους] Viz. Socrates, who, in his character of Sciron (supr. 169 A), is not likely to be over-scrupulous.

3. τῶν ἐπιλοίπων] Viz. the discussion of the Eleatic principle according to Socrates' own proposal, supr. 181 A.

7. Ἰππέας εἰς πεδίον] 'You challenge cavalry to an encounter in the open plain.'

Schol.: Ἰππέας προκαλεῖσθαι εἰς πεδίον, ἐπὶ τῶν τοὺς ἐν τισι βελτίους καὶ ἐπιστημονικωτέρους αὐτῶν εἰς ἔριν προκαλουμένων. Πλάτων ἐν Θεαίτητῳ καὶ Μένανδρος Καταψευδομένῳ. γράφεται δὲ καὶ Ἰππον εἰς πεδίον προκαλεῖσθαι ἐπὶ τῶν εἰς ἃ βούλεται τις προκαλούντων. The latter interpretation is alone suitable here. For the point is, not that Theætetus is provoking defeat, but that Socrates is eager for the fray.

11. Τί δὴ οὖν] Either 'in what respect?' or 'for what reason?' The former is preferable. Theodorus is puzzled, as supr. 161 A. 'How do you mean, Socrates, that you will not comply with his request?' Rep. 5. 449 C: Τί μάλιστα, ἔφην, ὑμεῖς οὐκ ἀφίετε; Σέ, ἡ δ' ὅς. Ἐπεὶ ἐγὼ εἶπον, τί μάλιστα; Ἀπορραβήμεν ἡμῖν δοκεῖς, ἔφη. . .

12. ἐστὸς] So Bodl. (though rather doubtfully) with Vat. Ven. II, and other MSS.

15. τὸ τοῦ Ὀμήρου] Il. 3. 172: Αἰδοῖός τέ μοι ἔσσι, φίλε ἑκυρέ, δεινός τε.

16. εἶναι ἅμα] This is the reading of the Bodl. MS. and of T.

συμπροσέμιξα γὰρ . . τῷ ἀνδρὶ πάνν νέος πάνν πρεσβύτη] In what connection do these words stand with the Parmenides? Do they imply that Plato had already written it, or that he

Theætetus desires now to hear the opposite theory (that of rest) discussed. But Socrates declines. 'Parmenides, whom I once saw in his old age, inspires me, for his glorious depth, with reverence and awe. I fear, therefore, lest we

should
mistake
his words,
and still
more his
thoughts,
and lest the
crowd of
discussions
which
would
enter in
should

ἀνδρὶ πάνν νέος πάνν πρεσβύτῃ, καὶ μοι ἐφάνη βάθος p. 183.
τι ἔχειν παντάπασι γενναῖον. φοβοῦμαι οὖν μὴ οὔτε p. 184.
τὰ λεγόμενα ξυνιῶμεν, τί τε διανοούμενος εἶπε πολὺ
πλέον λειπώμεθα, καὶ τὸ μέγιστον, οὗ ἕνεκα ὁ λόγος
5 ὄρμηται, ἐπιστήμης πέρι, τί ποτ' ἐστίν, ἄσκεπτον
γένηται ὑπὸ τῶν ἐπεισχωμαζόντων λόγων, εἴ τις αὐ-
τοῖς πείσεται· ἄλλως τε καί, ὃν νῦν ἐγείρομεν πλήθει

had conceived it? or do they refer to a fact or to a supposition which was the germ from which that dialogue sprang, or which was used to ornament it, by Plato or by some one else? Or did Plato add the present passage after both dialogues had been written? Some light is thrown upon this question by comparing Soph. 217 C: Οἷον (δι' ἐρωτήσεων) καὶ Παρμενίδῃ χρωμένῳ καὶ διεξιόντι λόγους παγκάλους παρεγενόμην ἐγὼ νέος ὢν, ἐκείνου μάλα δὴ τότε ὄντος πρεσβύτου. This passage conveys the impression that the written dialogue is referred to. At all events, the repeated reference helps to mark the Parmenides as belonging to this series of dialogues. (See Introduction.) The same conception of the time at which Parmenides lived, and the same reverence for him, is implied in the words of the Eleatic stranger (his professed disciple), Soph. 237 A: Παρμενίδης δὲ ὁ μέγας, ὃ παῖ, παισὶν ἡμῶν οὖσιν . . ἀπεμαρτύρατο . . ὥδε ἐκάστοτε λέγων.

1. βάθος . . γενναῖον] 'A magnificent depth of mind.' Schol.: φαίνεται καὶ Ἀριστοτέλης σεμνύνων τὸν Παρμενίδην.

2. οὔτε τὰ λεγόμενα] It is remarkable to find already in

Plato such a distinct perception of the difference between the grammatical sense and the real drift of an author. The expression ὁ διανοούμενος ἡρόμην occurs in Lach. 190 E.

5. ἄσκεπτον . . λόγων] 'Should fail to be considered through the endless intrusion of alien subjects of inquiry.'

6. τῶν ἐπεισχωμαζόντων λόγων] We pass from the image of a flood (supr. 177 B) to that of a disorderly crowd of discussions. Compare Philebus, 62 C: Βούλει δὴτα, ὥσπερ θυρωρὸς ὑπ' ὄχλου τις ὠθοούμενος καὶ βιαζόμενος, ἡττηθεὶς ἀναπετάσας τὰς θύρας ἀφ' ὧν πάσας τὰς ἐπιστήμας εἰσερεῖν καὶ μίγνυσθαι ὁμοῦ καθαρὰ τὴν ἐνδεεστέραν; See also Shakespeare, Lucrece, 1301, 2: 'Much like a press of people at a door Throng her inventions, which shall go before.' For the use of the verb see Rep. 6. 500 B: Ἐπεισχωμακώτας . . said of the bad philosophers.

εἴ τις . . πείσεται] 'If we once let them in,'—'give them a hearing.'

7. ἄλλως τε καί] 'Especially as.' For the paratactic structure cp. Aesch. Pers. 689: Ἄλλως τε πάντως χοὶ κατὰ χθονὸς θεοὶ | λαβεῖν ἀμείνους εἰσὶν ἢ μεθέναι.

p. 184. ἀμήχανον, εἴ τέ τις ἐν παρέργῳ σκέψεται, ἀνάξι' ἂν πάθοι, εἴτε ἱκανῶς, μηκυνόμενος τὸ τῆς ἐπιστήμης B ἀφανιεῖ. δεῖ δὲ οὐδέτερα, ἀλλὰ Θεαίτητον ὧν κυεῖ περὶ ἐπιστήμης πειραῖσθαι ἡμᾶς τῇ μαιευτικῇ τέχνῃ ἀπολύσαι.

cause the question about Knowledge to be endlessly deferred.

5

ΘΕΟ. Ἀλλὰ χρή, εἰ δοκεῖ, οὕτω ποιεῖν.

ΣΩ. Ἔτι τοίνυν, ὦ Θεαίτητε, τοσόνδε περὶ τῶν εἰρημένων ἐπίσκεψαι. αἰσθησιν γὰρ δὴ ἐπιστήμην ἀπεκρίνω. ἦ γάρ;

Transition from Sense to Opinion.

We therefore return once more upon our old track, and ask, With what do we see and hear what is white or shrill?

10

ΘΕΑΙ. Ναί.

ΣΩ. Εἰ οὖν τίς σε ὧδ' ἐρωτῶη· τῷ τὰ λευκὰ καὶ μέλανα ὁρᾷ ἄνθρωπος καὶ τῷ τὰ ὀξεῖα καὶ βαρέα ἀκούει; εἴποις ἄν, οἶμαι, ὅμμασί τε καὶ ὧσιν.

Do we see and hear with our

ΘΕΑΙ. Ἐγώ γε.

c ΣΩ. Τὸ δὲ εὐχερές τῶν ὀνομάτων τε καὶ ῥημάτων 15 καὶ μὴ δι' ἀκριβείας ἐξεταζόμενον τὰ μὲν πολλὰ οὐκ

1. εἴ τέ τις, κ.τ.λ.] The reasons given here for avoiding a criticism of Parmenides and the Eleatic doctrine are not such as would prevent its being discussed in another dialogue. It would therefore be a mistake to argue from them against the genuineness of the Sophist. Compare with the expression *ὅν νῦν ἐγείρομεν πλήθει ἀμήχανον* . . Rep. 5. 450 B: *Οὐκ ἴστε ὅσον ἐσμὸν λόγων ἐπεγείρετε*.

3. ὧν κυεῖ] Bodl. Vat. Ven. II. ὅν. Perhaps rightly. Schanz gives *κύει*, the reading of the Bodleian first hand, and of T.

ὧν κυεῖ περὶ ἐπιστήμης] Supr. 149 E. This reference to *μαιευτική* prepares us for the 'appeal to experience' in what follows.—A different method is required for the ontological problem.—Theætetus' first an-

swer has been disposed of, but his second is to be evolved through a final criticism of the first. He is now prepared to see the limits of sensation and to pass beyond them. The present criticism was already implied in the language of 179 C.

5. ἀπολύσαι] 'To deliver.'

15. Τὸ . . εὐχερές] 'Facility about words and phrases rather than captious minuteness.' Cp. supr. 177 E, Polit. 261 E: **Ἄν διαφυλάξης τὸ μὴ σπουδάζειν ἐπὶ τοῖς ὀνόμασι, πλουσιώτερος εἰς τὸ γῆρας ἀναφανήσκει φρονήσεως*, Cp. Arist. Met. 1. 3. 995 a: *Τοὺς δὲ λυπεῖ τὸ ἀκριβὲς ἢ διὰ τὸ μὴ δύνασθαι συνείρειν ἢ διὰ τὴν μικρολογίαν*· ἔχει γάρ τι τὸ ἀκριβὲς τοιούτον, ὥστε καθάπερ ἐπὶ τῶν συμβολαίων, καὶ ἐπὶ τῶν λόγων ἀνελεύθερον εἶναι τισι δοκεῖ.

eyes and
ears, or
through
them?

Not *with*,
but *through*.

We are not
each of us
a sort of
Trojan-
horse full
of discon-
nected
faculties.
There is
one pre-
siding na-
ture, in
which
they all
meet. This
it is *with*
which we
see *through*
our eyes

ἀγεννές, ἀλλὰ μάλλον τὸ τούτου ἐναντίον ἀνελεύθε- p. 184,
ρον, ἔστι δὲ ὅτε ἀναγκαῖον, οἷον καὶ νῦν ἀνάγκη ἐπι-
λαβέσθαι τῆς ἀποκρίσεως ἢν ἀποκρίναι, ἥ οὐκ ὀρθή.
σκόπει γάρ, ἀπόκρισις ποτέρα ὀρθότερα, ᾧ ὀρώμεν,
5 τοῦτο εἶναι ὀφθαλμούς, ἢ δι' οὗ ὀρώμεν, καὶ ᾧ ἀκούο-
μεν, ὦτα, ἢ δι' οὗ ἀκούομεν;

ΘΕΑΙ. Δι' ὧν ἕκαστα αἰσθανόμεθα, ἔμοιγε δοκεῖ,
ὦ Σώκρατες, μάλλον ἢ οἷς.

ΣΩ. Δεινὸν γάρ που, ὦ παῖ, εἰ πολλαί τινας ἐν
10 ἡμῖν, ὥσπερ ἐν δουρείοις ἵπποις, αἰσθήσεις ἐγκάθη-
νται, ἀλλὰ μὴ εἰς μίαν τινὰ ἰδέαν, εἴτε ψυχὴν εἴτε ὅ τι
δεῖ καλεῖν, πάντα ταῦτα ξυντείνει, ἥ διὰ τούτων οἷον
ὀργάνων αἰσθανόμεθα ὅσα αἰσθητά.

ΘΕΑΙ. Ἀλλά μοι δοκεῖ οὕτω μάλλον ἢ ἐκείνως.

15 ΣΩ. Τοῦδέ τοι ἔνεκα αὐτά σοι διακριβοῦμαι, εἰ
τινι ἡμῶν αὐτῶν τῷ αὐτῷ διὰ μὲν ὀφθαλμῶν ἐφι-
κνούμεθα λευκῶν τε καὶ μελάνων, διὰ δὲ τῶν ἄλλων
ἐτέρων αὖ τινῶν· καὶ ἔξεις ἐρωτώμενος πάντα τὰ τοι- E

2. ἐπιλαβέσθαι . . ἥ οὐκ ὀρθή] 'To check your answer and show where it is erroneous.' Cp. Rep. 5. 450 A: Οἷον . . εἰργάσασθε ἐπιλαβόμενοι μου.

9. Δεινὸν γάρ που] 'Would it not be strange, if in each of us there were perched, as in a sort of Trojan horse, a number of separate perceptions, and these did not all meet in some one nature, the Mind or what you will, *with* which, *through* the medium of these, we perceive the various objects of sense?'

10. ὥσπερ ἐν δουρείοις ἵπποις] The plural is caused by ἡμῖν. As if each of us were a sort of wooden machine, like the Trojan horse ('a sort of Noah's ark,' as we might say).—Man cannot be regarded as a bundle

of separate faculties having no higher unity: that would be too mechanical a conception of his nature. The term 'organ of sense' perhaps originates with this passage. The difference between ᾧ and δι' οὗ, direct and indirect instrumentality, is obvious, but difficult to render exactly.

11. ἰδέα is used in the concrete vernacular sense; Thuc. 2. 51: Τοιοῦτον ἦν ἐπὶ πάντων τὴν ἰδέαν.

15. Τοῦδέ τοι ἔνεκα] 'It is with a view to this that I am so precise with you, namely, to the inquiry whether,' etc. τοῦδε (better than τοῦ δέ) has a double reference to εἰς μίαν τινὰ ἰδέαν . . αἰσθητά and to εἰ τι, κ.τ.λ.

18. πάντα τὰ τοιαῦτα must mean 'all attributes,' preparing

p. 184. αὐτα εἰς τὸ σῶμα ἀναφέρειν; ἴσως δὲ βέλτιον σὲ λέγειν αὐτὰ ἀποκρινόμενον μᾶλλον ἢ ἐμὲ ὑπὲρ σοῦ πολυπραγμονεῖν. καὶ μοι λέγε· θερμὰ καὶ σκληρὰ καὶ κούφα καὶ γλυκέα δι' ὧν αἰσθάνει, ἄρα οὐ τοῦ σώματος ἕκαστα τίθης; ἢ ἄλλου τινός; 5

and hear through our ears.

ΘΕΑΙ. Οὐδενὸς ἄλλου.

ΣΩ. Ἡ καὶ ἐθελήσεις ὁμολογεῖν, ἃ δι' ἐτέρας 10
p. 185. δυνάμεως αἰσθάνει, ἀδύνατον εἶναι δι' ἄλλης ταυτ' αἰσθέσθαι, οἷον ἃ δι' ἀκοῆς, δι' ὄψεως, ἢ ἃ δι' ὄψεως, δι' ἀκοῆς;

But we can not see and hear through the same organ.

ΘΕΑΙ. Πῶς γὰρ οὐκ ἐθελήσω;

ΣΩ. Εἴ τι ἄρα περὶ ἀμφοτέρων διανοεῖ, οὐκ ἂν διὰ γε τοῦ ἐτέρου ὀργάνου, οὐδ' αὖ διὰ τοῦ ἐτέρου περὶ ἀμφοτέρων αἰσθάνοι ἄν.

ΘΕΑΙ. Οὐ γὰρ οὖν.

ΣΩ. Περὶ δὴ φωνῆς καὶ περὶ χροᾶς πρῶτον μὲν αὐτὸ τοῦτο περὶ ἀμφοτέρων ἢ διανοεῖ, ὅτι ἀμφοτέρω ἐστόν;

ΘΕΑΙ. Ἐγωγε.

ΣΩ. Οὐκοῦν καὶ ὅτι ἐκάτερον ἐκατέρου μὲν ἕτερον, 20
ἐαυτῷ δὲ ταυτόν;

There are some things which we perceive about the objects of both senses, e. g. that they are both, that

the way for the suprasensual attributes to be adduced below. For τῷ αὐτῷ cp. Rep. 4. 436 A. In καὶ ἔξεις . . . ἀναφέρειν; the question is put more strongly instead of continuing καὶ εἰ δεῖ ἐνὶ γὰρ τῶν τοιούτων ἀναφέρειν εἰς μὴ σωματικόν τι. This passage is differently interpreted by H. Schmidt, who takes εἴ τι, κ.τ.λ. as hypothetical, and supposes the apodosis to be deferred, where Socrates breaks off at ἴσως δέ, κ.τ.λ.

3. πολυπραγμονεῖν] Socrates will not, if he can help it, act beyond his part as questioner and μαειντής.

7. ἃ δι' ἐτέρας δυνάμεως] The object of one sense cannot be perceived by another. Therefore if I perceive anything about the objects of two different senses, it cannot be through either of them.

12. οὐκ ἂν . . . αἰσθάνοι ἄν] 'This cannot be a perception of either sense which embraces the objects of both.'

17. ἢ διανοεῖ] 'I wonder if you have this notion,' i.e. 'Surely you have.' Cp. supr. 145 A; and for the position of ἢ, Rep. 2. 396 B, ἵππους, κ.τ.λ. . . ἢ μιμήσονται;

they are different from each other, and each the same with itself. That both are two, and each is one. That they are like or unlike.

Through what organ do we perceive these things? If I had asked, through what do we perceive that they are salt, you would have said 'the tongue.'

Through what, then, do we perceive being and not-being, sameness and

ΘΕΑΙ. Τί μὴν;

ΣΩ. Καὶ ὅτι ἀμφοτέρω δύο, ἐκάτερον δὲ ἓν;

ΘΕΑΙ. Καὶ τοῦτο.

ΣΩ. Οὐκοῦν καὶ εἴτε ἀνομοίω εἴτε ὁμοίω ἀλλήλοιν,
5 δυνατὸς εἶ ἐπισκέψασθαι;

ΘΕΑΙ. Ἰσως.

ΣΩ. Ταῦτα δὴ πάντα διὰ τίνος περὶ αὐτοῖν διανοεῖ; οὔτε γὰρ δι' ἀκοῆς οὔτε δι' ὄψεως οἷόν τε τὸ κοινὸν λαμβάνειν περὶ αὐτῶν. ἔτι δὲ καὶ τόδε τεκμή-
10 ριον περὶ οὗ λέγομεν· εἰ γὰρ δυνατόν εἴη ἀμφοτέρω σκέψασθαι, ἂρ' ἐστὸν ἀλμυρὸν ἢ οὐ, οἷσθ' ὅτι ἕξεις εἰπεῖν ὃ ἐπισκέψει, καὶ τοῦτο οὔτε ὄψις οὔτε ἀκοή φάινεται, ἀλλά τι ἄλλο.

ΘΕΑΙ. Τί δ' οὐ μέλλει; ἢ γε διὰ τῆς γλώττης
15 δύναμις.

ΣΩ. Καλῶς λέγεις. ἢ δὲ διὰ τίνος δύναμις τό τ' ἐπὶ πᾶσι κοινὸν καὶ τὸ ἐπὶ τούτοις δηλοῖ σοι, ὃ τὸ ἔστιν ἐπονομάζεις καὶ τὸ οὐκ ἔστι καὶ ἃ νῦν δὴ ἡρω-
τῶμεν περὶ αὐτῶν; τούτοις πᾶσι ποῖα ἀποδώσεις

8. τὸ κοινόν] 'That which regards them both.' You can refer any particular sensation to its proper organ. Can you do so in the case of these common perceptions?

Cp. Rep. 7. 522 C: Οἷον τοῦτο τὸ κοινόν, ὃ πᾶσαι προσχρῶνται . . ἐπιστῆμαι . . τὸ ἓν τε καὶ τὰ δύο καὶ τὰ τρία διαγιγνώσκειν.

10. ἀμφοτέρω] So B: ἀμφοτέρως T.

16. τό τ' ἐπὶ πᾶσι κοινόν καὶ τὸ ἐπὶ τούτοις] 'Which is common not only to these sensible objects, but to all things.' H. Schmidt would confine πᾶσι to objects of sense (sc. τοῖς αἰσθητοῖς), referring τούτοις to φωνή,

χρῶς, χυμός only. Although this is more strictly logical, it seems improbable that the notion of ἐπὶ πᾶσι (and of ἐπὶ πάντων, 186 A) should be thus narrowed.

18. ἃ νῦν δὴ ἡρωτῶμεν] Viz. as Theætetus understands it, ὁμοιότητα καὶ ἀνομοιότητα, καὶ τὸ ταῦτόν τε καὶ τὸ ἕτερον, ἔτι δὲ ἓν τε καὶ τὸν ἄλλον ἀριθμὸν περὶ αὐτῶν, referring to what has just preceded.

Ἐπέρειν] This warm praise of Theætetus for dialectical apprehension prepares the way for the unwonted outburst of admiration which follows.

19. περὶ αὐτῶν] Concerning the objects of sense,

p. 185. ὄργανα, δι' ὧν αἰσθάνεται ἡμῶν τὸ αἰσθανόμενον ἕκαστα;

difference, unity and plurality, odd and even!

ΘΕΑΙ. Οὐσίαν λέγεις καὶ τὸ μὴ εἶναι, καὶ ὁμοιότητα καὶ ἀνομοιότητα, καὶ τὸ ταῦτόν τε καὶ τὸ ἕτερον, ^D ἔτι δὲ ἔν τε καὶ τὸν ἄλλον ἀριθμὸν περὶ αὐτῶν. δῆλον ⁵ δὲ ὅτι καὶ ἄρτιόν τε καὶ περιττὸν ἐρωτᾷς, καὶ τᾶλλα ὅσα τούτοις ἔπεται, διὰ τίνος ποτὲ τῶν τοῦ σώματος τῇ ψυχῇ αἰσθανόμεθα.

ΣΩ. Ὑπέρει, ὦ Θεαίτητε, ἀκολουθεῖς, καὶ ἔστιν ἂ ἐρωτῶ αὐτὰ ταῦτα.

10

ΘΕΑΙ. Ἀλλὰ μὰ Δία, ὦ Σώκρατες, ἔγωγε οὐκ ἂν ἔχοιμι εἰπεῖν, πλὴν γ' ὅτι μοι δοκεῖ τὴν ἀρχὴν οὐδ' εἶναι τοιοῦτον οὐδὲν τούτοις ὄργανον ἴδιον ὥσπερ ^E ἐκείνοις, ἀλλ' αὐτὴ δι' αὐτῆς ἡ ψυχὴ τὰ κοινὰ μοι φαίνεται περὶ πάντων ἐπισκοπεῖν.

15

ΣΩ. Καλὸς γὰρ εἶ, ὦ Θεαίτητε, καὶ οὐχ, ὥς ἔλεγε Θεόδωρος, αἰσchrός· ὁ γὰρ καλῶς λέγων καλὸς τε κάγαθός. πρὸς δὲ τῷ καλῷ εὖ ἐποίησάς με μάλα

Theaetetus answers, that these are perceived through no special bodily organ, but by the mind itself, surveying what is common to all.

Socrates receives his

13. ὄργανον ἴδιον] The Bodl. MS. has ὀργανίδιον.

16. Καλὸς γὰρ εἶ] The enthusiasm with which Socrates accepts Theaetetus' acknowledgment of the truth that the mind has its perceptions, independent of sense, belongs to the most interesting aspect of Greek Philosophy. 'Gradually it threw off the garment of sense; it revealed a world of ideas. It is impossible for us to conceive the intensity of these ideas in their first freshness: they were not ideas but gods, penetrating into the soul of the disciple, sinking into the mind of the human race; objects not of speculation only, but of faith and love.' (Jowett.) Compare, as an-

other instance of this religious feeling, Soph. 265 D: Νῦν μὴν βλέπων εἰς σέ καὶ ὑπολαμβάνων οἶσθαί σε κατὰ γε θεὸν αὐτὰ γίγνεσθαι, ταύτη καὶ αὐτὸς νενόμικα. Καλῶς γε, ὦ Θεαίτητε, καὶ εἰ μὲν γέ σε ἡγούμεθα τῶν εἰς τὸν ἔπειτα χρόνον ἄλλως πως δοξαζόντων εἶναι, νῦν ἂν τῷ λόγῳ μετὰ πειθοῦς ἀναγκαίας ἐπεχειροῦμεν ποιεῖν ὁμολογεῖν· ἐπειδὴ δὲ σοῦ κατωμανθάνω τὴν φύσιν, ὅτι καὶ ἄνευ τῶν παρ' ἡμῶν λόγων αὐτῇ πρόσσειν ἐφ' ἅπερ νῦν ἔλκεσθαι φῆς, εἴσω· χρόνος γὰρ ἐκ περιττοῦ γίγνεται' ἄν.

17. ὁ γὰρ καλῶς λέγων, κ.τ.λ.] Rep. 3. 402 E.

18. πρὸς δὲ τῷ καλῷ] (1) 'Ad καλῷ ex precedd. mente repetendum εἶναι, quæ notatu dignum est ellipsis, quum post

answer with de-light. There are some things then which the mind itself perceives without the help of the body. Being is the most universal of these.

συχνου λόγου ἀπαλλάξας, εἰ φαίνεται σοι τὰ μὲν p. 185.
αὐτὴ δι' αὐτῆς ἢ ψυχῇ ἐπισκοπεῖν, τὰ δὲ διὰ τῶν τοῦ
σώματος δυνάμεων. τοῦτο γὰρ ἦν ὃ καὶ αὐτῷ μοι
ἐδόκει, ἐβουλόμην δὲ καὶ σοὶ δόξαι.

5 ΘΕΑΙ. Ἀλλὰ μὴν φαίνεται γε.

p. 186.

ΣΩ. Ποτέρων οὖν τίθης τὴν οὐσίαν; τοῦτο γὰρ
μάλιστα ἐπὶ πάντων παρέπεται.

ΘΕΑΙ. Ἐγὼ μὲν ὦν αὐτὴ ἢ ψυχὴ καθ' αὐτὴν
ἐπορεύεται.

10 ΣΩ. Ἡ καὶ τὸ ὅμοιον καὶ τὸ ἀνόμοιον, καὶ τὸ ταύ-
τὸν καὶ ἕτερον;

ΘΕΑΙ. Ναί.

ΣΩ. Τί δὲ καλὸν καὶ αἰσχροῦν, καὶ ἀγαθὸν καὶ
κακόν;

15 ΘΕΑΙ. Καὶ τούτων μοι δοκεῖ ἐν τοῖς μάλιστα
πρὸς ἀλλήλα σκοπεῖσθαι τὴν οὐσίαν, ἀναλογιζομένη

The Good and Beautiful are also thus perceived.

haec prorsus de tō kalō non inferatur nominativus, verbo ei vel addito vel subaudiendo, velut infertur Sympos. 195 C: Νέος μὲν οὖν ἐστὶ, πρὸς δὲ τῷ νέῳ ἀπαλός... Heind. (2) 'Præter hoc pulchrum, quod in te laudavi.' Stallb.

The latter (2) is right. 'Besides this beauty you have shown, you have done me a kindness.' Cp. Eurip. Hec. 382: Καλῶς μὲν εἶπας, θύγατερ, ἀλλὰ τῷ καλῷ | λύπη πρόσσεστιν. Thuc. 4. 98. 2. The phrase in Symp. 195 C ought to be similarly construed.

6. τοῦτο γὰρ μάλιστα ἐπὶ πάντων παρέπεται] I.e. ἐπὶ πᾶσι κοινόν ἐστι (supr. 185 C). It will serve therefore as a sort of crucial instance.

9. ἐπορεύεται expresses Plato's notion of the intuitive action

of the mind (νόησις), not as mere contemplation, but as a passionate outgoing. Rep. 6. 490 A B.

15. ἐν τοῖς μάλιστα] In this and similar phrases the article retains its demonstrative force, as is evident where the words are separated; e.g. Euthyd. 303 C: 'Ἐν δὲ τοῖς καὶ τοῦτο μεγαλοπρεπέστερον. Soph. Œd. Col. 742: 'Ἐκ δὲ τῶν μάλιστ' ἐγώ.

16. πρὸς ἀλλήλα σκοπεῖσθαι] 'To consider in relation to each other:' viz. as opposites.

Theætetus is probably thinking of the recent argument in which ἀγαθόν, ὠφέλιμον, μέλλον, were identified. The 'idea of good' is still regarded by him 'hypothetically,' and, as it were, from beneath. But he is no longer capable of the fallacious admission into which he fell unwarily, supr. 157 D. The

p. 186. ἐν ἑαυτῷ τὰ γεγονότα καὶ τὰ παρόντα πρὸς τὰ μέλ-
 B λοντα.

ΣΩ. Ἐχε δὴ· ἄλλο τι τοῦ μὲν σκληροῦ τὴν σκλη-
 ρότητα διὰ τῆς ἐπαφῆς αἰσθήσεται, καὶ τοῦ μαλακοῦ
 τὴν μαλακότητα ὡσαύτως;

ΘΕΑΙ. Ναί.

ΣΩ. Τὴν δέ γε οὐσίαν καὶ ὅ τι ἐστὸν καὶ τὴν
 ἐναντιότητα πρὸς ἀλλήλῳ καὶ τὴν οὐσίαν αὖ τῆς
 ἐναντιότητος αὐτὴ ἢ ψυχὴ ἐπανιούσα καὶ συμβάλ-
 λουσα πρὸς ἄλληλα κρίνειν πειρᾶται ἡμῖν.

ΘΕΑΙ. Πάνυ μὲν οὖν.

ΣΩ. Οὐκοῦν τὰ μὲν εὐθὺς γενομένοις πάρεστι
 C φύσει αἰσθάνεσθαι ἀνθρώποις τε καὶ θηρίοις, ὅσα
 διὰ τοῦ σώματος παθήματα ἐπὶ τὴν ψυχὴν τείνει·

question pressed by H. Schmidt,
 'How past and future enter into
 the notion of honour,' is hardly
 present in the Greek, but may
 be answered by the familiar
 example of an act of ordinary
 courage, in which the fear of
 future disgrace overcomes that
 of instant danger. The sense
 of honour emphatically belongs
 to a creature of 'large discourse,
 looking before and after.'

ἀναλογιζομένη] 'Thinking over
 the past and present with a
 view to the future.'

3. Ἐχε δὴ] 'Hold there!' Socrates sees his opportunity
 of furthering the argument by
 applying the last expression of
 Theaetetus, and therefore bids
 him pause over it.

7. Τὴν δέ γε οὐσίαν] Sc. τοῦ
 σκληροῦ καὶ τοῦ μαλακοῦ. 'The
 fact that they exist' (Germ.
 'Dasein'). In this and similar
 passages Plato may be said to
 be appealing to the conscious-
 ness of his reader.

9. ἐπανιούσα καὶ συμβάλλουσα] Returning upon (reviewing) the
 sensations, it perceives the Be-
 ing of their objects, and com-
 paring these together, perceives
 their opposition, and the Being
 of this again.

12. Οὐκοῦν, κ.τ.λ.] For the
 rarity of Reason cp. Rep. 4.
 428, Tim. 51 E: Καὶ τοῦ μὲν
 πάντα ἄνδρα μετέχειν φατέον, νοῦ
 δὲ θεοῦς, ἀνθρώπων δὲ γένος βραχύ
 τι.

14. ἐπὶ τὴν ψυχὴν τείνει] 'Ex-
 tend to the mind.' Cp. Tim. 64
 B: Τὸ μὲν γὰρ κατὰ φύσιν εὐκί-
 νητον . . καὶ βραχὺ πάθος . . διαδιδω-
 σιν . . ἐπὶ τὸ φρόνιμον . . τὸ δ' ἐναν-
 τίων ἑδραῖον ὄν . . ἀναισθητον παρ-
 ἔσχε τὸ παθόν.

Phileb. 33 D: Θές τῶν περὶ τὸ
 σῶμα ἡμῶν ἐκάστοτε παθημάτων τὰ
 μὲν ἐν τῷ σώματι κατασβεννύμενα
 πρὶν ἐπὶ τὴν ψυχὴν διεξελθεῖν,
 ἀπαθῇ ἐκείνην ἑάσαντα, τὰ δὲ δι'
 ἁμφοῖν ἴοντα, καὶ τινα ὥσπερ σει-
 σμὸν ἐντιθέντα ἰδίῳν τε καὶ κοινῶν
 ἐκατέρῳ.

All such
 ideas the
 mind im-
 mediately
 5 contem-
 plates, sur-
 veying
 with a view
 to the fu-
 ture the
 present and
 the past:—
 e. g. The
 quality of
 10 hardness is
 perceived
 through
 the touch.
 But that it
 is, that it is
 opposite to
 softness,
 and that

this opposition *is*, the mind itself seeks to decide, re- turning over its sensations, and com- paring them.

The one power be- longs to all live crea- tures from their birth: the other is slowly at- tained, and only by some men. Sensation does not reach be- ing, there-

τὰ δὲ περὶ τούτων ἀναλογίσματα πρὸς τε οὐσίαν καὶ p. 186.
ὠφέλειαν μόγῃς καὶ ἐν χρόνῳ διὰ πολλῶν πραγμάτων
καὶ παιδείας παραγίγνεται οἷς ἂν καὶ παραγίγνηται.

ΘΕΑΙ. Παντάπασι μὲν οὖν.

5 ΣΩ. Οἷόν τε οὖν ἀληθείας τυχεῖν, ᾧ μὴδὲ οὐσίας;

ΘΕΑΙ. Ἀδύνατον.

ΣΩ. Οὐ δὲ ἀληθείας τις ἀτυχήσει, ποτὲ τούτου
ἐπιστήμων ἔσται;

ΘΕΑΙ. Καὶ πῶς ἂν, ὦ Σώκρατες;

10 ΣΩ. Ἐν μὲν ἄρα τοῖς παθήμασιν οὐκ ἔνι ἐπι-
στήμη, ἐν δὲ τῷ περὶ ἐκείνων συλλογισμῷ· οὐσίας
γὰρ καὶ ἀληθείας ἐνταῦθα μὲν, ὥς ἔοικε, δυνατὸν
ἄψασθαι, ἐκεῖ δὲ ἀδύνατον.

ΘΕΑΙ. Φαίνεται.

1. ἀναλογίσματα] 'But what the mind discovers by reflecting upon these.' The idea of proportion (τὸ ἀνάλογον) does not seem to enter into the verb ἀναλογίζομαι and its derivative noun. ἀναλογίζεσθαι is rather *eis eîdós ti anaférein tῷ λόγῳ*.

οὐσίαν] German critics raise the doubt whether οὐσία is to be taken in the same sense throughout this passage. Plato had not present to his mind the distinctions between 'Sein,' 'Dasein,' 'Wesen,' 'Fürsichsein,' etc., but if one meaning is to be held throughout, it is rather the 'fact' ('Dasein') than the 'mode' ('Wesen'). If this is emphasized, μὴδέ (l. 6) retains the force of 'not even.'

5. ᾧ μὴδὲ οὐσίας] (1) 'Ad dat. hunc ᾧ repetendum est οἷόν τε (potestne illud verum assequi quod ne οὐσίαν quidem assequi potest?), ut declarant illa mox, Ξύμπαν ἄρ' αὐτὸ καλεῖς αἰσθησιν; Ἀνάγκη. Ὡτε, φάμεν, οὐ μέτεστιν

ἀληθείας ἄψασθαι, οὐδὲ γὰρ οὐσίας.' Heindorf. And so H. Schmidt.

But (2) in the present connection ᾧ is probably masculine. 'Is it possible for him to reach truth who misses truth?' (Wohlrab assents to this.) There is a transition in the next question from the subject to the object, from αἰσθανόμενος to αἰσθητόν. 'But can one have knowledge of that, the truth of which he misses?' A third way may be mentioned, but only to be rejected, viz. (3) making ᾧ instrumental dative. 'Can one reach truth with that,' etc. Schanz reads οὐ from Heindorf's conj.

11. ἐν δὲ τῷ περὶ ἐκείνων συλλογισμῷ] Something very different from syllogism is meant, and more nearly analogous to generalization. Cp. Phædr. 249 B: Δεῖ γὰρ ἄνθρωπον συνιέναι κατ' εἶδος λεγόμενον, ἐκ πολλῶν ἰὸν αἰσθήσεων εἰς ἐν λογισμῷ συναιρούμενον. Phil. 41 C.

p. 186. ΣΩ. Ἡ οὖν ταῦτ' οὐκ ἐκείνῳ τε καὶ τοῦτο καλεῖς, τοσαύτας διαφορὰς ἔχοντε;

ΘΕΑΙ. Οὐκ οὖν δὴ δίκαιόν γε.

ΣΩ. Τί οὖν δὴ ἐκείνῳ ἀποδίδως ὄνομα, τῷ ὁρᾶν, ἀκούειν, ὁσφραίνεισθαι, ψύχεσθαι, θερμαίνεισθαι;

Ε ΘΕΑΙ. Αἰσθάνεσθαι ἔγωγε· τί γὰρ ἄλλο;

ΣΩ. Ξύμπαν ἄρ' αὐτὸ καλεῖς αἰσθησιν;

ΘΕΑΙ. Ἀνάγκη.

ΣΩ. Ὡς γε, φαμέν, οὐ μέτεστιν ἀληθείας ἄψασθαι· οὐδὲ γὰρ οὐσίας.

ΘΕΑΙ. Οὐ γὰρ οὖν.

ΣΩ. Οὐδ' ἄρ' ἐπιστήμης.

ΘΕΑΙ. Οὐ γάρ.

ΣΩ. Οὐκ ἄρ' ἂν εἴη ποτέ, ὦ Θεαίτητε, αἰσθησίς τε καὶ ἐπιστήμη ταυτὸν.

ΘΕΑΙ. Οὐ φαίνεται, ὦ Σώκρατες. καὶ μάλιστα γὰρ νῦν καταφανέστατον γέγονεν ἄλλο ὃν αἰσθήσεως ἐπιστήμη.

9. Ὡς is neuter here—referring to the fem. αἰσθησιν.

12. Οὐδ' ἄρ' ἐπιστήμης] The genitive is governed by μέτεστιν alone. ἀληθείας and οὐσίας are governed partly by μέτεστιν, partly by ἄψασθαι.

16. μάλιστα γένων καταφανέστατον] For the double superlative cp. Rep. i. 331 B: Ἀλλά γε ἐν ἀνθρώποις οὐκ ἐλάχιστον ἔγωγε θείην ἂν εἰς τοῦτο ἀνδρὶ νοῦν ἔχοντι, ὃ Σώκρατες, πλοῦτον χρησιμώτατον εἶναι.

17. καταφανέστατον γέγονεν] The criticism of Sensation is now complete. We see it clearly, as relative, shifting, momentary, inseparable from physical conditions: we have placed ourselves above it, and proceed to explore the region next beyond,

that of Opinion.

To recapitulate the criticism of ἐπιστήμη αἰσθησιν. 1. Certain presumptions are raised against the saying ἄνθρωπος μέτρον, as that it makes all beings equally wise, and that it implies that we can at once know and not know the same thing. 2. Protagoras is convicted out of his own mouth, for in confirming the opinion of other men he confutes himself. 3. There is at least one sphere of knowledge which is above sense, the foresight of consequences, the perception of what is good. 4. And within the sphere of sense, if sensation depend on motion, and motion include change, no quality can be so much as named. 5. The mind

fore it fails of truth, and is not knowledge. This lies not in our impressions, but in that which the mind collects from them.

Sensation, therefore, has no share in knowledge. They are wholly distinct.

We have found what knowledge is not. Our aim was to find what

it is. Yet we have gained something. We shall not seek for it any more in sensation, but in whatever that is called, when the mind is by itself engaged with being. Opinion is the name for this.

We venture accordingly on a second definition :—

ΣΩ. 'Αλλ' οὐ τι μὲν δὴ τούτου γε ἔνεκα ἡρχόμεθα p. 187. διαλεγόμενοι, ἵνα εὕρωμεν τί ποτ' οὐκ ἔστ' ἐπιστήμη, ἀλλὰ τί ἐστίν. ὅμως δὲ τοσοῦτόν γε προβεβήκαμεν, ὥστε μὴ ζητεῖν αὐτὴν ἐν αἰσθήσει τὸ παράπαν, ἀλλ' 5 ἐν ἐκείνῳ τῷ ὀνόματι, ὃ τί ποτ' ἔχει ἡ ψυχὴ, ὅταν αὐτὴ καθ' αὐτὴν πραγματεύηται περὶ τὰ ὄντα.

ΘΕΑΙ. 'Αλλὰ μὴν τοῦτό γε καλεῖται, ὦ Σώκρατες, ὡς ἐγὼμαι, δοξάζειν.

ΣΩ. Ὅρθως γὰρ οἶε, ὦ φίλε. καὶ ὅρα δὴ νῦν 10 πάλιν ἐξ ἀρχῆς, πάντα τὰ πρόσθεν ἐξαλείψας, εἴ τι β μάλλον καθορᾶς, ἐπειδὴ ἐνταῦθα προελήλυθας. καὶ λέγε αὖθις τί ποτ' ἐστὶν ἐπιστήμη.

ΘΕΑΙ. Δόξαν μὲν πᾶσαν εἶπείν, ὦ Σώκρατες, ἀδύνατον, ἐπειδὴ καὶ ψευδὴς ἐστὶ δόξα· κινδυνεύει δὲ 15 ἡ ἀληθὴς δόξα ἐπιστήμη εἶναι, καὶ μοι τοῦτο ἀποκεκρίσθω. εἰ γὰρ μὴ φανῇ προϋούσιν, ὥσπερ τὸ νῦν, ἄλλο τι πειρασόμεθα λέγειν.

receives impressions from without through certain bodily organs; but knowledge implies the comparison of the impressions received through different organs, and this must be the immediate function of the mind. The whole of this last section should be compared with Rep. 7. 522-6.

5. ἐκείνῳ τῷ ὀνόματι] 'But in that other term, whatever it is, which is applied to the mind when engaged alone with being.'

The form of expression is partly influenced by the words (186 D), τί οὖν ἐκείνῳ ἀποδίδωσ ὄνομα; κ.τ.λ. The distinction between ὄνομα and ῥῆμα is not observed here.

10. πάντα τὰ πρόσθεν ἐξαλείψας] As if in a mathematical demonstration.

13. Δόξαν] δόξα follows naturally upon αἰσθῆσις. Charm. 158 E, 159 A: Δῆλον γὰρ ὅτι εἴ σοι πάρεστι σωφροσύνη, ἔχεις τι περὶ αὐτῆς δοξάζειν. ἀνάγκη γάρ που ἐνοῦσαν αὐτὴν, εἴπερ ἔνεστιν, αἰσθησίν τινα παρέχειν, ἐξ ἧς δόξα ἂν τίς σοι περὶ αὐτῆς εἴη ὃ τί ἐστὶ καὶ ὅποιόν τι ἡ σωφροσύνη.

As in finding the mathematical δύναμις Theætetus used a word which had been employed in the previous inquiry, so here. But hitherto δόξα has been bound up with φαντασία and αἰσθῆσις, and even where Socrates had preserved the distinction between apprehension and judgment (179 C), this had passed unnoticed.

16. ὥσπερ τὸ νῦν] Sc. φαίνεται.

17. ἄλλο τι ('something else') is not adverbial here.

p. 187. ΣΩ. Οὕτω μέντοι χρή, ὦ Θεαίτητε, λέγειν προθύμως μᾶλλον ἢ ὥς τὸ πρῶτον ὥκνεις ἀποκρίνεσθαι. ἔαν γὰρ οὕτω δρῶμεν, δυοῖν θάτερα, ἢ εὐρήσομεν ἐφ' ὃ ἐρχόμεθα, ἢ ἥττον οἰησόμεθα εἰδέναι ὃ μηδαμῇ ἴσμεν· καὶ τοι οὐκ ἂν εἴη μεμπτὸς μισθὸς ὁ τοιοῦτος. 5 καὶ δὴ καὶ νῦν τί φῆς; δυοῖν ὄντων *εἰδέοιν δόξης, τοῦ μὲν ἀληθινοῦ, ψευδοῦς δὲ τοῦ ἐτέρου, τὴν ἀληθὴ δόξαν ἐπιστήμην ὀρίζει;

ΘΕΑΙ. Ἐγωγε· τοῦτο γὰρ αὖ νῦν μοι φαίνεται.

ΣΩ. Ἄρ' οὖν ἔτ' ἄξιον περὶ δόξης ἀναλαβεῖν 10 πάλιν;

ΘΕΑΙ. Τὸ ποῖον δὴ λέγεις;

ΣΩ. Θράττει μέ πως νῦν τε καὶ ἄλλοτε δὴ πολ-
D λάκεις, ὥστ' ἐν ἀπορίᾳ πολλῇ πρὸς ἑμαυτὸν καὶ πρὸς ἄλλον γεγενέναι, οὐκ ἔχοντα εἰπεῖν τί ποτ' ἐστὶ τοῦτο 15 τὸ πάθος παρ' ἡμῖν καὶ τίνα τρόπον ἐγγιγνόμενον.

ΘΕΑΙ. Τὸ ποῖον δὴ;

ΣΩ. Τὸ δοξάζειν τινὰ ψευδῇ. σκοπῶ δὴ καὶ νῦν

II. Know-
ledge is
true
opinion.

But, still
to return
upon a for-
mer track,

Is false
opinion
possible?

3. ἐὰν . . . δρῶμεν] For the first person cp. *infr.* 210 B.

6. *εἰδέοιν] MSS. *ιδέαιν*, 'εἰδέοιν ex emend. apogr. H.' Schanz.

10. ἀναλαβεῖν πάλιν] 'To take up a thread of the previous argument.'

Though we have dismissed the saying of Protagoras, so far as it is bound up with sense, τὸ δοκοῦν ἐκάστω τοῦτο καὶ εἶναι, (φαντασία being σύμ-μυξις αἰσθήσεως καὶ δόξης, *Soph.* 264 B), yet the same question returns upon us in regard to opinion considered by itself. This forms a link of connection between the present inquiry and the foregoing. Cp. *Cratyl.* 429 D:

Ἄρ' ὅτι ψευδῇ λέγειν τὸ παράπαν οὐκ ἔστιν, ἀρα τοῦτο σοι δύναται ὁ λόγος; συχνοὶ γὰρ τινες οἱ λέγοντες, ὦ φίλε Κρατύλε, καὶ νῦν καὶ πάλαι.

See also *Euthyd.* 284 A, 286 C, where the ἀπορία (ὅτι ψεύδεσθαι, ἀντιλέγειν, οὐκ ἔστιν) is ascribed to the followers of Protagoras amongst others. It has generally, however, been associated with the name of Antisthenes.

15. τοῦτο τὸ πάθος παρ' ἡμῖν] 'This experience of the human mind.' Cp. *supr.* 155 A.

18. σκοπῶ δὴ καὶ νῦν ἔτι] Though the past discussion has been 'wiped out,' this still remains 'to trouble the mind's eye.' Badham would read

ἔτι διατάζων, πότερον εἰσώμεν αὐτὸ ἢ ἐπισκεψώμεθα p. 187.
ἄλλον τρόπον ἢ ὀλίγον πρότερον.

ΘΕΑΙ. Τί μὴν, ὦ Σώκρατες, εἰ πέρ γε καὶ ὅπη-
οῦν φαίνεται δεῖν; ἄρτι γὰρ οὐ κακῶς γε σὺ καὶ
5 Θεόδωρος ἐλέγετε σχολῆς πέρι, ὥς οὐδὲν ἐν τοῖς τοι-
οῖσδε κατεπείγει.

ΣΩ. Ὅρθως ὑπέμνησας. ἴσως γὰρ οὐκ ἀπὸ και- E
ροῦ πάλιν ὥσπερ ἵχνος μετελθεῖν. κρεῖττον γάρ που
σμικρὸν εὖ ἢ πολὺ μὴ ἱκανῶς περᾶναι.

10 ΘΕΑΙ. Τί μὴν;

ΣΩ. Πῶς οὖν; τί δὴ καὶ λέγομεν; ψευδῇ φαμέν
ἐκάστοτε εἶναι δόξαν, καὶ τινα ἡμῶν δοξάζειν ψευδῇ,
τὸν δ' αὖ ἀληθῆ, ὥς φύσει οὕτως ἐχόντων;

ΘΕΑΙ. Φαμέν γὰρ δῆ.

1. In re-
gard to
everything

15 ΣΩ. Οὐκοῦν τότε γ' ἔσθ' ἡμῖν περὶ πάντα καὶ p. 188.
καθ' ἕκαστον, ἥτοι εἰδέναι ἢ μὴ εἰδέναι; μανθάνειν

ὁ θράττει, but the asyndeton is expressive. δῆ also has been changed to δέ (Buttmann), but without reason.

2. ἄλλον τρόπον ἢ ὀλίγον πρότερον] I. e. not with reference to sensation and motion (supr. 164, 167, 171, 180), but in a more abstract way. The new 'manner' has something in it of the Eleatic spirit. For the expression compare Soph. 245 E: Τοὺς δὲ ἄλλως λέγοντας αὐὸ θεατέον.

3. ὅπηοῦν] The Bodl. has ὀπηγοῦν. But the second γε is awkward, and ὀπηοῦν has good authority in T.

6. κατεπείγει] Supr. 172 D.

8. πάλιν ὥσπερ ἵχνος μετελθεῖν] We seemed to ourselves to be launching into a wholly new inquiry, but we have fallen into the same track by

a different route. Cp. Aristot. Eth. 1. 7. 2: Μεταβαίνων δὴ ὁ λόγος εἰς ταῦτόν ἀφίκεται. Aesch. Prom. 845: Ταῦτόν μετελθὼν τῶν πάλαι λόγων ἵχνος.

κρεῖττον . . . περᾶναι] This is said in order to obviate the discouragement which may be felt at having to return again upon our footsteps. Cp. Soph. 261 A B.

13. ἐχόντων is neuter. For the plural cp. Rep. 2. 375 C: Ταῦτα δὲ ἀδυνάτοις ἔοικε.

16. ἥτοι εἰδέναι ἢ μὴ εἰδέναι] Socrates here takes up the thread of reflection introduced above, 165 B: Ἄρ' οἶόν τε τὸν αὐτὸν εἰδότα τι τοῦτο ὃ οἶδε μὴ εἰδέναι; It was one weakness of the sensation doctrine that it led to this contradiction. The same opposition considered in the abstract is now used to

p. 188. γὰρ καὶ ἐπιλανθάνεσθαι μεταξὺ τούτων ὡς ὄντα χαίρειν λέγω ἐν τῷ παρόντι· νῦν γὰρ ἡμῖν πρὸς λόγον ἐστὶν οὐδέν.

ΘΕΑΙ. Ἀλλὰ μήν, ὦ Σώκρατες, ἄλλο γ' οὐδὲν λείπεται περὶ ἕκαστον πλὴν εἰδέναι ἢ μὴ εἰδέναι.

ΣΩ. Οὐκοῦν ἤδη ἀνάγκη τὸν δοξάζοντα δοξάζειν ἢ ὧν τι οἶδεν ἢ μὴ οἶδεν;

ΘΕΑΙ. Ἀνάγκη.

ΣΩ. Καὶ μὴν εἰδότα γε μὴ εἰδέναι τὸ αὐτὸ ἢ μὴ εἰδότα εἰδέναι ἀδύνατον.

ΘΕΑΙ. Πῶς δ' οὐ;

ΣΩ. Ἄρ' οὖν ὁ τὰ ψευδῇ δοξάζων, ἃ οἶδε, ταῦτα οἶεται οὐ ταῦτα εἶναι ἀλλὰ ἕτερα ἅττα ὧν οἶδε, καὶ ἀμφοτέρω εἰδὼς ἀγνοεῖ ἀμφοτέρω;

ΘΕΑΙ. Ἀλλ' ἀδύνατον, ὦ Σώκρατες.

ΣΩ. Ἀλλ' ἄρα, ἃ μὴ οἶδεν, ἡγείται αὐτὰ εἶναι ἕτερα ἅττα ὧν μὴ οἶδε, καὶ τοῦτ' ἐστὶ τῷ μήτε Θεαί-

one of two alternatives is true of us. Either we know it, or we do not know it. (The intermediate processes of learning and forgetting may be left out of sight as beside our present argument.) In thinking, therefore, I must think of something which I know, or which I do not know.

But I cannot know and be ig-

prove the impossibility of falsehood in opinion.

The discussion which follows probably bears some relation to the notions of Gorgias, and perhaps of Antisthenes. At all events it would seem to be a fragment of Eleaticism; being exactly analogous to the difficulties raised by Zeno against the possibility of motion. It runs parallel also to the subtleties of the later Megarians.

1. μεταξὺ . . . λέγω] The construction follows the analogy of χαίρειν ἑῷ. Cp. Soph. 258 E, where the phrase again occurs in a loose construction.

2. νῦν γὰρ ἡμῖν πρὸς λόγον ἐστὶν οὐδέν] Because we choose to dwell on the absolute alternative, knowledge or igno-

rance. Cp. supr. 158 E: Μὴ ὑπολάβωμεν, κ.τ.λ., where a limited 'Standpoint' is similarly emphasized.

Plato thus hints at the true solution of the difficulty, viz. the conception of a gradual process, which is afterwards presented under the image of the impressions on wax, etc.

The doctrine of ἀνάμνησις which had been developed in the Meno and Phædo, is perhaps also held in reserve.

5. λείπεται] 'Remains' — when learning and forgetting are left out.

6. ἤδη] 'Since that point is settled.'

7. ὧν τι οἶδεν] For τι thus interposed cp. infr. 192 A.

12. ὁ τὰ ψευδῇ δοξάζων] The articles refer to supr. 187 E.

norant of
the same
thing.

Therefore
I cannot
think
falsely, for
I cannot
think one
thing which
I know to
be another
which I
know, else
I should
know it
and not
know it.
Nor can I
think what
I do not
know to be
something
else which
I do not
know, for
what I
know not
cannot be
present to
my mind.
Nor can I
think what
I do not

τητον μήτε Σωκράτη εἰδότει εἰς τὴν διάνοιαν λαβεῖν p. 188.

ὡς ὁ Σωκράτης Θεαίτητος ἢ ὁ Θεαίτητος Σωκράτης ;

ΘΕΑΙ. Καὶ πῶς ἄν ;

ΣΩ. Ἄλλ' οὐ μὴν, ἅ γέ τις οἶδεν, οἶεταί που ἅ μὴ
5 οἶδεν αὐτὰ εἶναι, οὐδ' αὖ ἅ μὴ οἶδεν, ἅ οἶδεν.

ΘΕΑΙ. Τέρας γὰρ ἔσται.

ΣΩ. Πῶς οὖν ἂν τις ἔτι ψευδῇ δοξάσειεν ; ἐκτὸς
γὰρ τούτων ἀδύνατόν που δοξάζειν, ἐπεὶ πάντ' ἢ
ἴσμεν ἢ οὐκ ἴσμεν, ἐν δὲ τούτοις οὐδαμοῦ φαίνεται
10 δυνατὸν ψευδῇ δοξάσαι.

ΘΕΑΙ. Ἀληθέστατα.

ΣΩ. Ἄρ' οὖν οὐ ταύτῃ σκεπτέον ὁ ζητοῦμεν, κατὰ
τὸ εἰδέναι καὶ μὴ εἰδέναι ἰόντας, ἀλλὰ κατὰ τὸ εἶναι
καὶ μὴ ;

15 ΘΕΑΙ. Πῶς λέγεις ;

ΣΩ. Μὴ ἀπλοῦν ἢ ὅτι ὁ τὰ μὴ ὄντα περὶ ὁτουοῦν
δοξάζων οὐκ ἔσθ' ὥς οὐ ψευδῇ δοξάσει, καὶ ὅπως οὖν
ἄλλως τὰ τῆς διανοίας ἔχῃ.

4. Ἄλλ' οὐ μὴν . . . ἅ οἶδεν] 'But surely when a man knows anything, he cannot take for that thing one which he does not know, nor for what he does not know can he take what he knows.' Cp. *infr.* 191 A, and note.

5. αὐτὰ] Cp. *Phæd.* 99 B: 'Ὁ δὴ μοι φαίνονται . . . ὥς αἴτιον αὐτὸ προσαγορεύειν : and see 155 E.

6. Τέρας] *Supr.* 163 D, and note: Τέρας γὰρ ἂν εἴη ὁ λέγεις. *Phæd.* 101 B, *alib.*

9. ἐν δὲ τούτοις] 'And under this alternative,' viz. as developed in the above instances.

12. ὁ ζητοῦμεν] The Bodl. MS., by an obvious error, has *ἐζητοῦμεν*. Cp. *Polit.* 276 C:

ἄο λέγομεν, and v. rr.

13. εἶναι] So the Coislinian MS. and the corrector of T. Most MSS. have *εἰδέναι*.

16. Μὴ ἀπλοῦν ἢ] 'May not the case possibly be simply thus?' μὴ expresses *suspicion* = 'I should not wonder if.' Cp. *Phæd.* 67 B: Μὴ οὐ θεμιτὸν ἢ. *Ibid.* 69 A: Μὴ γὰρ οὐχ αὕτη ἢ ἡ ὀρθὴ ἀλλαγὴ, κ. τ. λ., μὴ σκιαγραφία τις ἢ ἡ τοιαύτη ἀρετή. *Crit.* 48 C: Μὴ . . . ταῦτα . . . σκέμματα ἢ : and see *Ast*, *Lex.* sub v. For ἀπλοῦν in this sense cp. *supr.* 147 C: Ἀπλοῦν εἰπεῖν. *Symp.* 183 D. *Polit.* 306: Πότερον οὕτως ἀπλοῦν ἔστι τοῦτο ἢ . . . ἔχει διαφορὰν . . . *Aristot. Eth.* N. 5. 9. 9: Ἡ οὐδὲ τοῦτο ἀπλοῦν.

p. 188. ΘΕΑΙ. Εἰκός γ' αὖ, ὦ Σώκρατες.

ΣΩ. Πῶς οὖν; τί ἐροῦμεν, ὦ Θεαίτητε, εἰάν τις ἡμᾶς ἀνακρίνη· Δυνατὸν δὲ ὁτ' αὖθις ὁ †λέγεται, καὶ τις ἀνθρώπων τὸ μὴ ὄν δοξάσει, εἴτε περὶ τῶν ὄντων του εἴτε αὐτὸ καθ' αὐτό; Καὶ ἡμεῖς δὴ, ὡς ἔοικε, πρὸς 5
Ε ταῦτα φήσομεν Ὅταν γε μὴ ἀληθῆ οἴηται οἰόμενος.
ἢ πῶς ἐροῦμεν;

ΘΕΑΙ. Οὕτως.

ΣΩ. Ἡ οὖν καὶ ἄλλοθί που τὸ τοιοῦτόν ἐστιν;

ΘΕΑΙ. Τὸ ποῖον;

ΣΩ. Εἴ τις ὁρᾷ μὲν τι, ὁρᾷ δὲ οὐδέν.

ΘΕΑΙ. Καὶ πῶς;

ΣΩ. Ἀλλὰ μὴν εἰ ἔν γε τι ὁρᾷ, τῶν ὄντων τι ὁρᾷ.
ἢ σὺ οἶε ποτὲ τὸ ἐν ἐν τοῖς μὴ οὖσιν εἶναι;

ΘΕΑΙ. Οὐκ ἔγωγε.

ΣΩ. Ὁ ἄρα ἐν γε τι ὁρῶν ὄν τι ὁρᾷ.

ΘΕΑΙ. Φαίνεται.

p. 189. ΣΩ. Καὶ ὁ ἄρα τι ἀκούων ἐν γε τι ἀκούει καὶ ὄν ἀκούει.

ΘΕΑΙ. Ναί.

3. ὁ †λέγεται] 'Which is herein asserted.' Buttmann and Bekker conjecture λέγετε, which seems probable, but not necessary. Cp. Phæd. 77 D: Ἀποδέδεικται μὲν οὖν ὅπερ λέγεται καὶ νῦν, where there is a similar doubt.

11. Εἰ] Interrogative. 'I mean to ask whether (for example) a man who sees something, sees no single thing?'

13. εἰ ἐν γε τι ὁρᾷ] The converse argument is used Rep. 5. 478 B (where it is asked, 'What is opinion concerned with?'): Ἡ οἷόν τε αὖ δοξάζειν

μὲν, δοξάζειν δὲ μὴδέν; Ἀδύνατον. Ἀλλ' ἐν γε τι δοξάζει ὁ δοξάζων; Ναί. Ἀλλὰ μὴν μὴ ὄν γε οὐχ ἐν τι, ἀλλὰ μὴδὲν ὁρθότατ' ἂν προσαγορεύοιτο. Πάνυ γε. This close relation between the ideas of unity and being, derived from Parmenides, appears frequently. See especially Soph. 237 D: Ἀνάγκη τὸν τι λέγοντα ἐν γε τι λέγειν. The mind cannot recognise Being except where it finds its own impress of Unity.

Ar. Met. 3. 4. 1006 b: Οὐθὲν γὰρ ἐνδέχεται νοεῖν μὴ νοοῦντα ἐν.

know to be what I know, nor what I know to be what I do not know.

And what other case* (under the above alternative) is conceivable?

2. The path of knowledge being thus hemmed in, we try the path of being. To think that which is not, is to think falsely.

But can I think of what is not, either absolutely or with reference to anything?

I cannot see, and yet see nothing.

10

15

20

And that which I see, being one thing, must have existence. For unity and being are inseparable. The same is true of hearing and touch,

And of thought also.

To think what is not is to think nothing, and to think nothing is not to think.

False opinion, if it exists, must be something different from this.

ΣΩ. Καὶ ὁ ἀπτόμενος δὴ του, ἐνός γέ του ἄπτεται p189.

καὶ ὄντος, εἶπερ ἐνός;

ΘΕΑΙ. Καὶ τοῦτο.

ΣΩ. Ὁ δὲ δὴ δοξάζων οὐχ ἔν τι δοξάζει;

5 ΘΕΑΙ. Ἀνάγκη.

ΣΩ. Ὁ δ' ἔν τι δοξάζων οὐκ ὄν τι;

ΘΕΑΙ. Ξυγχωρῶ.

ΣΩ. Ὁ ἄρα μὴ ὄν δοξάζων οὐδὲν δοξάζει.

ΘΕΑΙ. Οὐ φαίνεται.

10 ΣΩ. Ἀλλὰ μὴν ὅ γε μηδὲν δοξάζων τὸ παράπαν οὐδὲ δοξάζει.

ΘΕΑΙ. Δηλόν, ὥς ἔοικεν.

ΣΩ. Οὐκ ἄρα οἷόν τε τὸ μὴ ὄν δοξάζειν, οὔτε περὶ β τῶν ὄντων οὔτε αὐτὸ καθ' αὐτό.

15 ΘΕΑΙ. Οὐ φαίνεται.

ΣΩ. Ἄλλο τι ἄρ' ἐστὶ τὸ ψευδῇ δοξάζειν τοῦ τὰ μὴ ὄντα δοξάζειν.

ΘΕΑΙ. Ἄλλο ἔοικεν.

ΣΩ. Οὐ *τε γὰρ οὕτως οὔτε ὥς ὀλίγον πρότερον 20 ἐσκοποῦμεν, ψευδὴς ἐστὶ δόξα ἐν ἡμῖν.

ΘΕΑΙ. Οὐ γὰρ οὖν δῆ.

ΣΩ. Ἀλλ' ἄρα ὧδε γιγνόμενον τοῦτο προσαγορεύομεν;

ΘΕΑΙ. Πῶς;

13. περὶ τῶν ὄντων] Arist. Met. 3. 2. 1004 a: Ἀπόφασιν δὲ καὶ στέρησιν μᾶς ἐστὶ θεωρῆσαι διὰ τὸ ἀμφοτέρως θεωρεῖσθαι τὸ ἔν, οὐδ' ἡ ἀπόφασις ἢ ἡ στέρησις (ἢ γὰρ ἀπλῶς λέγομεν ὅτι οὐχ ὑπάρχει ἐκεῖνο ἢ τινὶ γένει, κ.τ.λ.)

19. Οὐ *τε γάρ] MSS. οὐ γάρ. τε seems required (as Van Heusde observed), but γάρ is right. Cp. 190 E: Οὔτε γὰρ ταύτη, κ.τ.λ.

οὔτε ὥς ὀλίγον πρότερον] Viz. κατὰ τὸ εἰδέναι καὶ μὴ εἰδέναι, 188 C.

22. Ἀλλ' ἄρα ὧδε γιγνόμενον] 'But may it be supposed, then, that what we express by this name arises in the following way?' 'In what way?' 'That what we call false opinion is really a sort of crossing of opinions.'

π. 189. ΣΩ. Ἀλλοδοξίαν τινὰ οὖσαν ψευδῇ φαμέν εἶναι
 c δόξαν, ὅταν τίς τι τῶν ὄντων ἄλλο αὖ τῶν ὄντων,
 ἀνταλλαζάμενος τῇ διανοίᾳ, φῇ εἶναι. οὕτω γὰρ ὃν
 μὲν αἰεὶ δοξάζει, ἕτερον δὲ ἀνθ' ἑτέρου, καὶ ἀμαρ-
 τάνων οὐ ἐσκοπεῖ δικαίως ἂν καλοῖτο ψευδῇ δοξά- 5
 ζων.

ΘΕΑΙ. Ὁρθότατά μοι νῦν δοκεῖς εἰρηκεῖναι. ὅταν
 γάρ τις ἀντὶ καλοῦ αἰσχροῦν ἢ ἀντὶ αἰσχροῦ καλὸν
 δοξάζῃ, τότε ὡς ἀληθῶς δοξάζει ψευδῇ.

ΣΩ. Δῆλος εἶ, ὦ Θεαίτητε, καταφρονῶν μου καὶ 10
 οὐ δεδιώς.

ΘΕΑΙ. Τί μάλιστα;

ΣΩ. Οὐκ ἄν, οἶμαι, σοὶ δοκῶ τοῦ ἀληθῶς ψεύδους
 d ἀντιλαβέσθαι, ἐρόμενος εἰ οἷόν τε ταχὺ βραδέως ἢ
 κοῦφον βαρέως ἢ ἄλλο τι ἐναντίον μὴ κατὰ τὴν αὐ- 15
 τοῦ φύσιν ἀλλὰ κατὰ τὴν τοῦ ἐναντίου γίγνεσθαι
 ἑαυτῷ ἐναντίως. τοῦτο μὲν οὖν, ἵνα μὴ μάτην θαρ-
 ρήσης, ἀφήμι. ἀρέσκει δέ, ὡς φῆς, τὸ τὰ ψευδῇ
 δοξάζειν ἀλλοδοξεῖν εἶναι;

ΘΕΑΙ. Ἐμοιγε.

3. Can it then be a cross-application or transference of thought: i.e. When I think one existing thing to be another? Theætetus believes this must be the true falsehood.

Socrates claims credit for moderation in not pressing this contradiction in terms, and passes on.

20

1. Ἀλλοδοξίαν] This seems to have been a prevalent conception. Vid. Arist. Met. 3. 5. 1010 a: Φασὶ δὲ καὶ τὸν Ὅμηρον ταύτην ἔχοντα φαίνεσθαι τὴν δόξαν, ὅτι ἐπαίησε τὸν Ἑκτορα, ὡς ἐξέστη ὑπὸ τῆς πληγῆς, κείσθαι ἀλλοφρονέοντα, ὡς φρονοῦντας μὲν καὶ τοὺς παραφρονοῦντας, ἀλλ' οὐ ταῦτά. He ascribes this application of Homer to Democritus, de An. 1. 2. Cp. Herod. 1. 85: Ἀλλογνώσας τὸν Κροῖσον.

φαμέν] In apposition with the preceding verb, introduced by ὥδε.

This third case is linked

on to the second, but is not, as H. Schmidt supposes, a subdivision of it. The three cases are (1) thinking what we do not know, (2) thinking what is not, (3) thinking cross-wise.

13. τοῦ ἀληθῶς ψεύδους] Rep. 2. 382 A: Τό γε ὡς ἀληθῶς ψεύδος, εἰ οἷόν τε τοῦτο εἰπεῖν. Phil. 23 B: Ἄρα ὅτι τὸ ἀδύνατον εἶπον, λυπεῖν ἡδονήν.

17. ἵνα μὴ μάτην θαρρήσης] Supr. 163 C: Ἵνα καὶ αὐξάνῃ. He refers to the boldness with which Theætetus now answers, supr. 187 B: Οὕτω . . . χρῆ . . . λέγειν προθύμως.

When I
take one
thing for
another, I
must have
either one
or both
things in
my mind,

ΣΩ. Ἔστιν ἄρα κατὰ τὴν σὴν δόξαν ἕτερόν τι ὥς p. 189.
ἕτερον καὶ μὴ ὥς ἐκείνο τῇ διανοίᾳ τίθεσθαι.

ΘΕΑΙ. Ἔστι μέντοι.

ΣΩ. Ὅταν οὖν τοῦθ' ἡ διάνοιά του δρᾷ, οὐ καὶ
5 ἀνάγκη αὐτὴν ἦτοι ἀμφότερα ἢ τὸ ἕτερον διανο- E
εῖσθαι;

*ΘΕΑΙ. Ἀνάγκη μὲν οὖν ἦτοι ἅμα γε ἢ ἐν
μέρει.

Either at
once or in
turn.

*ΣΩ. Κάλλιστα. τὸ δὲ διανοεῖσθαι ἄρ' ὃ περ ἐγὼ
10 καλεῖς;

ΘΕΑΙ. Τί καλῶν;

Now
thought is
the mind's
self-dia-
logue, in

ΣΩ. Λόγον ὃν αὐτὴ πρὸς αὐτὴν ἡ ψυχὴ διεξέρ-
χεται περὶ ὧν ἂν σκοπῇ. ὥς γε μὴ εἰδώς σοι ἀπο-
φαίνομαι. τοῦτο γάρ μοι ἰνδάλλεται διανοουμένη, οὐκ

2. ὥς ἐκείνο]. Referring to
the first ἕτερον.

5. τὸ ἕτερον] 'The one or the
other.' ἕτερος here = *alteruter*.

7. ἦτοι ἅμα γε ἢ ἐν μέρει]
The bearing of these words is
not quite clear. Perhaps they
are meant to introduce the
analysis of thinking, in which
things are present to the mind
at first successively, afterwards
in one view. Most MSS. ar-
range the persons thus: Θε.

Ἀνάγκη μὲν οὖν. Σω. Ἦτοι . .
μέρει; Θε. Κάλλιστα. Σω. Τὸ δὲ
. . καλεῖς; (In the Bodl. MS.,
however, it is not clear that
the double colon after οὖν is
in the first hand, and ἦτοι κ.τ.λ.
is given to Socrates in con-
tinuation as in our text.)
Hirzel, followed by Schanz,
gives ἦτοι . . μέρει to Theætetus,
and κάλλιστα to Socrates.
Theæt. 'Certainly, either at
once or by turns.' Soc. 'Well
said; but I wonder if your
conception of the thinking-

process agrees with mine.'
There is much to recommend
this arrangement, which is
adopted also by H. Schmidt.
He proposes, however, to delete
the words ἦτοι . . μέρει.

Compare with the following
account of thinking Phileb. 38
C, 39, where the mind not
only talks with itself, but has
a writer and a painter within
it: Ἀρ' οὖν ἡμᾶς . . , κ.τ.λ. Soph.
263 E: Οὐκοῦν διάνοια μὲν καὶ
λόγος ταῦτόν· πλήν ὁ μὲν ἐντὸς
τῆς ψυχῆς πρὸς αὐτὴν διάλογος
ἄνευ φωνῆς γιγνόμενος, κ.τ.λ.

12. Λόγον is here used in the
first of the three meanings
given below, 206 D.

13. ὥς γε μὴ εἰδώς] 'As one
who does not know,' 'who is
not to be supposed to know.'
The use of μὴ assists the ironi-
cal tone of Socrates, who avoids
categorical statements. 'You
must not assume that I speak
as if I knew.'

14. τοῦτο γάρ μοι] Plato was

p. 190. ἄλλο τι ἢ διαλέγεσθαι, αὐτὴ ἐαυτὴν ἐρωτῶσα καὶ ἀποκρινομένη, καὶ φάσκουσα καὶ οὐ φάσκουσα. ὅταν δὲ ὀρίσασα, εἴτε βραδύτερον, εἴτε καὶ ὀξύτερον ἐπαί-
ξασα, τὸ αὐτὸ ἤδη φῆ καὶ μὴ διστάξῃ, δόξαν ταύτην
τίθεμεν αὐτῆς. ὥστ' ἐγωγε τὸ δοξάζειν λέγειν καλῶ 5
καὶ τὴν δόξαν λόγον εἰρημένον, οὐ μέντοι πρὸς ἄλλον
οὐδὲ φωνῇ, ἀλλὰ σιγῇ πρὸς αὐτόν. σὺ δὲ τί;

ΘΕΑΙ. Κἀγώ.

ΣΩ. Ὅταν ἄρα τις τὸ ἕτερον ἕτερον δοξάζῃ, καὶ
φησὶν, ὡς ἔοικε, τὸ ἕτερον ἕτερον εἶναι πρὸς ἐαυτόν. 10

B ΘΕΑΙ. Τί μήν;

ΣΩ. Ἀναμνήσκου δὴ εἰ πώποτ' εἶπες πρὸς σε-
αυτὸν ὅτι παντὸς μᾶλλον τό τοι καλὸν αἰσχροὺν ἐστίν

question
and answer.
When it
has agreed
with itself
upon a final
answer, we
call this its
opinion.

Opinion is
a silent
proposi-
tion.
To think
this to be
that, is to
say, 'This
is that.'
Now who
ever said

probably thinking of *Odyssey* 19. 224: 'Ερέω, ὥς μοι ἰνδάλλεται ἦτορ. Compare the *φάσματα* in the beginning of the dialogue. 'The semblance which the mind presents to me, when it thinks, is simply that of conversing, and of being engaged in question and answer with itself.'

2. ὅταν δὲ ὀρίσασα] 'But when it has come to a determination, whether slowly, or by darting swiftly to its conclusion, and so is now at one and not divided in judgment, we call this its opinion.'

13. παντὸς μᾶλλον..παντάπασιν ἄρα..ἀνάγκη] These adverbs give an almost dramatic vividness to the description of the process of thought. Note especially the liveliness of *τοι*, which some critics have rejected. Cp. *Phil.* 38 C: Αὐτὸν . . ἀνέροι' ἂν ᾔδε . . τί ποτε ἄρα ἔστι τὸ παρὰ τὴν πέτραν . .

The Greek language from Homer downwards was peculiarly apt to suggest such re-

flections as these. *διαλεκτική* was its proper development. The following remarks of Col. Mure (*Lit. of Greece*, 2. 14. § 1) on the self-dialogue of Homer, apply in some degree to all Greek literature: 'Exclusively proper to Homer is his power of dramatizing, not merely action, but thought; not merely the intercourse between man and man, but between man and himself, between his passions and his judgment. The mechanism of which the poet here chiefly avails himself is to exhibit the person under the influence of excited feelings as communing with, or, as Homer defines it, addressing his own mind; discussing the subject of his solicitude under its various aspects as a question at issue between his judgment and himself. The conflicting feelings are thus, as it were, personified; while the current of the language, often the very sound of the words, is

to himself,
'Surely fair
is foul,' or
'wrong is
right,' or
'odd is
even'!

ἢ τὸ ἄδικον δίκαιον, ἢ καί, τὸ πάντων κεφάλαιον, p. 190.
σκόπει εἴ ποτ' ἐπεχίρησας σεαυτὸν πείθειν ὡς παν-
τὸς μᾶλλον τὸ ἕτερον ἑτερόν ἐστιν, ἢ πᾶν τούναντίον
οὐδ' ἐν ὕπνῳ πώποτε ἐτόλμησας εἰπεῖν πρὸς σεαυτὸν
5 ὡς παντάπασιν ἄρα τὰ περιττὰ ἄρτιά ἐστιν ἢ τι
ἄλλο τοιοῦτον.

ΘΕΑΙ. Ἀληθῇ λέγεις.

Or, 'the
cow must
be a horse,'
or 'two is
one.'

ΣΩ. Ἄλλον δέ τινα οἶει ὑγιαίνοντα ἢ μαινόμενον
τολμῆσαι σπουδῇ πρὸς ἑαυτὸν εἰπεῖν, ἀναπείθοντα
10 αὐτόν, ὡς ἀνάγκη τὸν βοῦν ἵππον εἶναι ἢ τὰ δύο ἓν;

ΘΕΑΙ. Μὰ Δί' οὐκ ἔγωγε.

Therefore
when I mis-
take this
for that, I
cannot
have both
in my mind.

ΣΩ. Οὐκοῦν εἰ τὸ λέγειν πρὸς ἑαυτὸν δοξάζειν
ἐστίν, οὐδεὶς ἀμφοτέρα γε λέγων καὶ δοξάζων καὶ
ἐφαπτόμενος ἀμφοῖν τῇ ψυχῇ εἴποι ἂν καὶ δοξάσειεν
15 ὡς τὸ ἕτερον ἑτερόν ἐστιν. ἐατέον δ' *ἔσται σοι τὸ

so nicely adapted to the turns of the self-dialogue, that the breast of the man seems to be laid open before us, and in the literal sense of the term, we read his thoughts as they flit through his bosom.

4. ἐν ὕπνῳ . . . ὑγιαίνοντα ἢ μαινόμενον] Note the liveliness with which fresh touches are thrown in. It must be remembered here that sensible perception is excluded from consideration for the present, as well as learning and forgetting. Everything is either known or unknown: present to the mind, or not present.

8. ὑγιαίνοντα ἢ μαινόμενον] These words have been unreasonably questioned, on the ground that no limit can be set to the illusions of madness. Not to dwell on the general weakness of such minute philosophy,—the critics forget that

τὸν βοῦν is the ox, *thought of as such*. Cp. the words ἀμφοτέρα γε . . . τῇ ψυχῇ just below. This reference to the extreme case of madness which has been already cited (supr. 157 E) is quite in Plato's manner.

15. ἐατέον δ' *ἔσται] These words are intended to meet the difficulty which may have been felt about the general statement (τὸ πάντων κεφάλαιον) ὡς παντὸς μᾶλλον τὸ ἕτερον ἑτερόν ἐστιν, in supr. B. Several of the MSS., including Bodl. and Coisl., have ἐατέον δὲ καὶ σοὶ τὸ ῥῆμα ἐπὶ τῶν ἐν μέρει, ἐπειδὴ τὸ ῥῆμα ἕτερον τῷ ἑτέρῳ κατὰ ῥῆμα ταυτὸν ἐστὶ περὶ τοῦ ἑτέρου, where ἐπὶ τῶν ἐν μέρει evidently refers to 189 E: Ἦτοι ἅμα γε ἢ ἐν μέρει. This cannot be adopted without rejecting περὶ τοῦ ἑτέρου as confusing the sentence. The drift would then be, 'You must not dwell upon the words as regards

p. 190. ῥῆμα περὶ τοῦ ἑτέρου. λέγω γὰρ αὐτὸ τῆδε, μηδένα
 D δοξάζειν ὡς τὸ αἰσχροὺν καλὸν ἢ ἄλλο τι τῶν τοι-
 ούτων.

ΘΕΑΙ. 'Αλλ', ὦ Σώκρατες, ἐὼ τε καὶ μοι δοκεῖ
 ὡς λέγεις. 5

ΣΩ. 'Αμφω μὲν ἄρα δοξάζοντα ἀδύνατον τὸ ἕτε-
 ρον ἕτερον δοξάζειν.

ΘΕΑΙ. 'Εοικεν.

ΣΩ. 'Αλλὰ μὴν τὸ ἕτερόν γε μόνον δοξάζων, τὸ
 δὲ ἕτερον μηδαμῇ, οὐδέποτε δοξάσει τὸ ἕτερον ἕτερον 10
 εἶναι.

ΘΕΑΙ. 'Αληθῇ λέγεις· ἀναγκάζοιτο γὰρ ἂν ἐφά-
 πτεσθαι καὶ οὐ μὴ δοξάζει.

But if I
 think only
 of the one,
 I cannot
 think the
 one to be
 the other,
 for I can-
 not have in
 my mind
 that of

things alternately presented to the mind, seeing that the word ἕτερον, as far as the word goes, is the same as applied to both.' This would be an imperfect way of developing the distinction thrown out above, and unlike Socrates, who, especially in this dialogue, always waits for Theætetus to follow him. And it is equally necessary to 'let the word alone,' whether the objects are conceived alternately or both at once. The words ἐπὶ τῶν ἐν μέρει may therefore confidently be rejected as a mistaken gloss.

If the words ἐπειδὴ . . . ταῦτόν ἐστι are genuine, περὶ τοῦ ἑτέρου must either be omitted or transposed. But it is possible that ἐπειδὴ, κ.τ.λ., has also crept in from the margin, and this suspicion is so far confirmed by the fact that the Bodl. p. m. wrote ἐστιν. We thus revert to the reading of T and several MSS. ἐατέον δὲ καὶ σοὶ τὸ ῥῆμα περὶ τοῦ ἑτέρου. περὶ is often used rather

vaguely, e. g. Rep. 7. 538 E: Καὶ περὶ δικαίου ὡσαύτως καὶ ἀγαθοῦ. If δὲ καὶ σοὶ is retained, καὶ may be understood with reference to supr. 189 D, where Socrates takes credit for not pressing the words ἀληθὲς ψευδός. 'You, too (as I did in the former case), must let the word alone in regard to the Other.'

But this is rather strained. The version of Ficinus led some critics to conjecture εἰ καὶ σοὶ δοκεῖ. But this, as Buttmann observes, would not harmonize with Theætetus' reply. I have ventured to change δὲ καὶ σοὶ to δ' ἔσται σοι, an emendation which has often occurred to me in reading the passage. For the sense cp. Euthyd. 301 A, where the word ἵς dwelt upon: Τίνα τρόπον, ἔφη, ἑτέρου ἐτέρῳ παραγενομένου τὸ ἕτερον ἕτερον ἂν εἴη; 'Ἄρα τοῦτο, ἔφη, ἐγώ, ἀπορεῖς; . . . ἀλλ' ἔγωγε οὐδ' ἂν παῖδα ᾤμην τοῦτο ἀπορῆσαι ὡς οὐ τὸ ἕτερον ἕτερόν ἐστιν.

12. ἀναγκάζοιτο . . . δοξάζει.]

which I
am not
thinking.

ΣΩ. Οὐτ' ἄρ' ἀμφοτέρω οὔτε τὸ ἕτερον δοξάζοντι p. 190.
ἐγχωρεῖ ἀλλοδοξεῖν. ὥστ' εἴ τις ὀριεῖται δόξαν εἶναι ε
ψευδῇ τὸ ἑτεροδοξεῖν, οὐδὲν ἂν λέγοι· οὔτε γὰρ ταύτη
οὔτε κατὰ τὰ πρότερα φαίνεται ψευδὴς ἐν ἡμῖν οὔσα
5 δόξα.

This trans-
ference,
therefore,
is also in-
conceiv-
able.

ΘΕΑΙ. Οὐκ ἔοικεν.

ΣΩ. Ἀλλὰ μέντοι, ὦ Θεαίτητε, εἰ τοῦτο μὴ φα-
νῆσεται ὄν, πολλὰ ἀναγκασθησόμεθα ὁμολογεῖν καὶ
ἄτοπα.

10 ΘΕΑΙ. Τὰ ποῖα δὴ;

We are
in great
straits.
But we
dare not
face the
conse-
quences of
failure un-
til we have
turned
every
stone.

ΣΩ. Οὐκ ἐρῶ σοι πρὶν ἂν πανταχῇ πειραθῶ σκο-
πῶν. αἰσχυνοίμην γὰρ ἂν ὑπὲρ ἡμῶν, ἐν ᾧ ἀπορου-
μεν, ἀναγκαζομένων ὁμολογεῖν οἷα λέγω. ἀλλ' ἐὰν
εὖρωμεν καὶ ἐλεύθεροι γενώμεθα, τότε ἤδη περὶ τῶν p. 191.
15 ἄλλων ἐροῦμεν ὥς πασχόντων, *αὐτοὶ ἐκτὸς τοῦ γε-
λοίου ἐστῶτες· ἐὰν δὲ πάντα ἀπορήσωμεν, ταπεινω-

These words are clearly given
to Theætetus in the Cesena
MS., as well as in Heindorf's
edition.

3. οὔτε γὰρ ταύτη] 'The
truth is, that the existence of
false opinion in our minds does
not appear on this any more
than on the (two) former
grounds.' The clauses, though
connected outwardly by γάρ,
are rather parallel than con-
sequent, as in 152 C. Cp. also
supr. 182 B. In all these
places some would change γάρ
to ἄρα.

8. πολλὰ . . καὶ ἄτοπα] E.g.
that it is impossible to dis-
tinguish the sophist from the
true philosopher; and the other
difficulties brought out in the
Sophistes.

11. πειραθῶ σκοπῶν] For the
participial construction (in fa-

miliar use with πειράομαι) cp.
supr. 187 A: Ἠρχόμεθα διαλεγό-
μενοι.

12. αἰσχυνοίμην . . λέγω] 'I
should feel ashamed on our
behalf, if, while we were still
in doubt, the strange conse-
quences I refer to were pressed
upon us.'

15. *αὐτοὶ ἐκτὸς τοῦ γελοίου
ἐστῶτες] 'When we are our-
selves free from the absurdity,'
'exempt from the ridicule.'
This point is not attained in
the Theætetus; and this whole
passage may be regarded as
an anticipation of the So-
phistes.—The MSS. have πά-
σχοντες αὐτά (sc. τὸ ἀναγκάζεσθαι
ὁμολογεῖν τοιαῦτα, Wohlrab). But
Ast's correction, αὐτοί, is ex-
tremely probable. Heind. con-
jectures πάσχοντας αὐτό, αὐτοί,
κ.τ.λ.

p. 191. *θέντες, οἶμαι, τῷ λόγῳ παρέξομεν ὡς ναυτιῶντες πατεῖν τε καὶ χρῆσθαι ὅ τι ἂν βούληται. ἧ οὖν ἔτι πόρον τινὰ εὐρίσκω τοῦ ζητήματος ἡμῖν, ἄκουε.*

1. *παρέξομεν . . πατεῖν*] Gorg. 475 D: *Γενναῖως τῷ λόγῳ ὥσπερ ἱατρῷ παρέχων ἀποκρίνου*, alib. There is an allusion to the proverbial situation described in Soph. Aj. 1142 foll.: "Ἦδῃ ποτ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασύν | ναυτὰς ἐφορμήσαντα χειμῶνος τὸ πλεῖν· | ᾧ φθέγμ' ἂν οὐκ ἂν εὖρες ἡνίκ' ἐν κακῷ | χειμῶνος εἴχεται, ἀλλ' ὑφ' εἵματος κρυβεῖς | πατεῖν παρείχε τῷ θέλοντι ναυτίλῳ. The position imagined is something like that reached at the end of the Parmenides. The point is of course the despair of a bad sailor in a storm. Naber's conjecture, *ναυαγοῦντες*, is unnecessary, and his alternative, *ὡς ναυτίλῳ ἀξιοῦντες*, is clumsy as well.

The argument from 187 to 191 may be thus condensed:—

We no longer search for knowledge in sensation, which is neither true nor false, but in opinion, where the mind is engaged with its own objects by itself. But here an old difficulty meets us in another form. It seemed that sensation could not be false, because it was relative to the subject. It now seems as though opinion cannot be false, because a thinking subject is necessarily related to knowledge and being. What I do not know cannot be present in thought. Neither can I lay hold in thought on that which is not. But can I take one thing which *is* for another which also *is*? Thought being silent speech, if I lay hold of both, (i.e. if both are present to the mind,) I cannot

mistake them; e.g. No one ever said to himself, Good is evil. And if only one is present to me, I cannot discourse about them, e.g. if I am thinking only of the good, I cannot say, Good is evil. We are in great straits. For the result at which we seem in danger of arriving is contradictory to most important facts.

We must not appeal to these, however, until we have extricated our minds, if possible, from this metaphysical tangle. For logical and metaphysical difficulties are not to be solved 'ambulando,' but by a higher criticism of the forms of thought which have occasioned them.

In what follows, we are brought gradually back from the simple to the complex, from the more abstract to the more concrete. We are compelled to image to ourselves, what was discarded at a former stage of the inquiry (supr. 188 A), a process between the relativity of sense and the absoluteness of knowledge, which, like every process, admits of degrees. Thus, it may be said, the idea of Motion returns upon us in a higher form.

The mind is a storehouse of old impressions, in which we are continually looking for the types of new ones. But the old impressions fade and get confused, and we fail to bring them with precision and clearness into contact with the new. Hence we sometimes think falsely.

We said it was impossible that I should think what I do not know to be what I know, else I should be ignorant of what I know.

But perhaps it is possible in a certain way; e.g. Theætetus knows Socrates, and yet may

ΘΕΑΙ. Λέγε μόνον.

p. 191.

ΣΩ. Οὐ φήσω ἡμᾶς ὀρθῶς ὁμολογῆσαι, ἥνίκα ὁμολογήσαμεν, ἃ τις οἶδεν, ἀδύνατον δοξάζσαι ἃ μὴ οἶδεν εἶναι αὐτά, καὶ ψευσθῆναι· ἀλλὰ πῃ δυνατόν. B

5 ΘΕΑΙ. Ἄρα λέγεις ὃ καὶ ἐγὼ τότε ὑπόπτευσα ἥνικ' αὐτὸ ἔφαμεν, τοιοῦτον εἶναι, ὅτι ἐνίστ' ἐγὼ γιγνώσκων Σωκράτη, πόρρωθεν δὲ ὀρών ἄλλον ὃν οὐ γιγνώσκω, φρήτην εἶναι Σωκράτη ὃν οἶδα; γίγνεται γὰρ δὴ ἐν τῷ τοιούτῳ οἶον λέγεις.

10 ΣΩ. Οὐκοῦν ἀπέστημεν αὐτοῦ, ὅτι ἃ ἴσμεν, ἐποίει ἡμᾶς εἰδότας μὴ εἰδέναι;

ΘΕΑΙ. Πάνν μὲν οὖν.

ΣΩ. Μὴ γὰρ οὕτω τιθῶμεν, ἀλλ' ὧδε· ἴσως πῃ ἡμῖν συγχωρήσεται, ἴσως δὲ ἀντιτενεῖ· ἀλλὰ γὰρ ἐν C

2. ἥνίκα, κ.τ.λ.] Supr. 188 C: 'Ἄλλ' οὐ μὴν, κ.τ.λ. This passage proves that the phrase nearest to εἶναι in all these expressions is the subject, and the more remote phrase, generally preceding it, contains the predicate.

5. τότε ὑπόπτευσα] This surmise was naturally suggested by the impossible case, which had been just stated, of Theætetus being mistaken for Socrates by one who knew neither of them.

6. τοιοῦτον εἶναι] Sc. αὐτό, τὸ ψευδῇ δοξάζσαι. τοιοῦτον supplies the antecedent to ὃ. Others (Stephanus, H. Schmidt) omit the comma after ἔφαμεν, and take τοιοῦτον as = ἀδύνατον.

13. οὕτω] So as to imply knowledge of what we do not know.

ὧδε· ἴσως] This is the punctuation of the Bodleian MS. καὶ ἴσως, the reading of T and other MSS., is unnecessary. A qualifying clause is sometimes

thus introduced before ἀλλὰ—without any particle of connection with what precedes. Compare Soph. El. 450: Σμικρὰ μὲν τὰδ', ἀλλ' ὅμως | ἄχω, δὲς αὐτῷ. Œd. Col. 1615: Σκληρὰν μὲν, οἶδα, παῖδες· ἀλλ' ἐν γὰρ μόνον | τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα. Eur. Alc. 353: Ψυχρὰν μὲν, οἶμαι, τέρψιν· ἀλλ' ὅμως βάρος | ψυχῆς ἀπαντολὴν ἄν. Supr. 171 C: Εἰκός γε ἄρα . . . ἀλλ' ἡμῖν ἀναγκή, κ.τ.λ. Compare also the frequent asyndeton with πάντως. For ἴσως . . . ἴσως δέ cp. Apol. 18 A: "Ἴσως μὲν γὰρ χεῖρων, ἴσως δὲ βελτίων ἂν εἴη . . . 'Perhaps the difficulty will not resist our treatment, or perhaps it will.'

14. συγχωρήσεται . . . ἀντιτενεῖ] Cp. Soph. 254 D: 'Εὰν ἄρα ἡμῖν πῃ παρεικάθῃ τὸ μὴ ὃν λέγουσιν ὡς ἔστιν ὄντως μὴ ὃν ἀθόους ἀπαλάττειν. Rep. 1. 348 E: Τοῦτ' ἤδη στερεώτερον, and, for a similar forlorn hope, Rep. 5. 453 D. ἀλλὰ γάρ] 'But we must

p. 191. τοιούτω ἐχόμεθα, ἐν ᾧ ἀνάγκη πάντα μεταστρέφοντα λόγον βασανίζειν. σκόπει οὖν εἴ τι λέγω. ἄρα ἔστι μὴ εἰδότα τι πρότερον ὕστερον μαθεῖν;

ΘΕΑΙ. Ἔστι μέντοι.

ΣΩ. Οὐκοῦν καὶ αὖθις ἕτερον καὶ ἕτερον;

ΘΕΑΙ. Τί δ' οὐ;

ΣΩ. Θές δὴ μοι λόγου ἕνεκα ἐν ταῖς ψυχαῖς ἡμῶν ἐνὸν κήρινον ἐκμαγεῖον, τῷ μὲν μείζον, τῷ δ' ἔλαττον, καὶ τῷ μὲν καθαρωτέρου κηροῦ, τῷ δὲ κοπρωδεστέρου, καὶ σκληροτέρου, ἐνίοις δὲ ὑγροτέρου, ἔστι δ' οἷς με-
τρίως ἔχοντος.

ΘΕΑΙ. Τίθημι.

ΣΩ. Δῶρον τοίνυν αὐτὸ φῶμεν εἶναι τῆς τῶν

mistake another whom he sees but does not know, for Socrates whom he knows.

II. a. Hypothesis of the waxen block. We return therefore in part to the conception of a process, which may be described by

risk the chance of failure, for,' etc.

3. μαθεῖν] The tense is noticeable. Whatever difficulty may attend the conception of the process of learning and forgetting (μανθάνειν, ἐπιλανθάνεσθαι), it is certain that things are learnt and forgotten (μαθεῖν, ἐπιλελῆσθαι.) In what follows the process itself is imagined rather than analysed.

7. Θές] Cp. Phileb. 33 D: Θές τῶν περὶ τὸ σῶμα ἡμῶν . . παθημάτων τὰ μέν, alib. The image (which was repeated in later Greek philosophy) is not unlike Locke's illustration of the different kinds of memory. Hum. Und. 2. 10. §§ 4, 5: 'The brain in some retains the characters drawn on it like marble, in others like freestone, and in others little better than sand.' Ib. 29. § 3: 'If the organs or faculties of perception, like wax overhardened with cold, will not receive the impression of the seal from

the usual impress wont to imprint it, or like wax of a temper too soft, will not hold it when well imprinted; or else, supposing the wax of a temper fit, but the seal not applied with sufficient force to make a clear impression—in any of these cases the print left by the seal will be obscure.'

8. κήρινον ἐκμαγεῖον] Plato's image is not the common one of a waxen tablet, but of a 'block of wax,' such as was used for sealing. The word ἐκμαγεῖον is used first of the whole mass, afterwards of those parts of it which have received the particular impressions. 'Hanc notionem Plato a Pythagora videtur mutuatus esse. Cp. Hemsterhusius ad Poll. 9. 130.' Wohlrab.

10. σκληροτέρου] Sc. τοῖς μέν. Cp. supr. 159 B, note on καθεύδοντα δὴ.

13. τῆς τῶν Μουσῶν μητρὸς] Hes. Theog. 54, Aesch. Prom. 461: Μνήμην θ' ἀπάντων μοι σο-

means of
the follow-
ing image.

Each of us
has in his
mind a
block of
wax, on
which he
receives
the stamp
of those
sensations
and percep-
tions which
he wishes
to remem-
ber. That
which he
succeeds in
stamping
there is
remember-
ed and
known so
long as the
impression
lasts, but
that of
which the
impression

Μουσῶν μητρὸς Μνημοσύνης, καὶ ἐς τοῦτο, ὅ τι ἂν p. 191.
βουληθῶμεν μνημονεῦσαι ὧν ἂν ἴδωμεν ἢ ἀκούσωμεν
ἢ αὐτοὶ ἐννοήσωμεν, ὑπέχοντας αὐτὸ ταῖς αἰσθήσεσι
καὶ ἐννοίαις, ἀποτυποῦσθαι, ὥσπερ δακτυλίων σημεῖα
5 ἐνσημαινομένους. καὶ ὁ μὲν ἂν ἐκμαγῇ μνημονεύειν
τε καὶ ἐπίστασθαι, ἕως ἂν ἐνῇ τὸ εἶδωλον αὐτοῦ· ὅταν
δ' ἐξαλειφθῇ ἢ μὴ οἷόν τε γένηται ἐκμαγῆναι, ἐπιλε- E
λῆσθαι τε καὶ μὴ ἐπίστασθαι.

ΘΕΑΙ. Ἔστω οὕτως.

10 ΣΩ. Ὁ τοίνυν ἐπιστάμενος μὲν αὐτά, σκοπῶν δέ
τι ὧν ὁρᾷ ἢ ἀκούει, ἄθρει εἰ ἄρα τοιῷδε τρόπῳ ψευδῇ
ἂν δοξάσαι.

ΘΕΑΙ. Ποίῳ δὴ τινι;

ΣΩ. Ἄ οἶδεν, οἰηθεὶς εἶναι τοτὲ μὲν ἂ οἶδε, τοτὲ δέ
15 ἂ μή. ταῦτα γὰρ ἐν τοῖς πρόσθεν οὐ καλῶς ὠμολο-
γήσαμεν ὁμολογοῦντες ἀδύνατα.

μήτορ' ἐργάτιν. Plat. Euthyd.
275 D: Καθάπερ οἱ ποιηταὶ δέομαι
ἀρχόμενος τῆς διηγήσεως Μούσας
τε καὶ Μνημοσύνην ἐπικαλεῖσθαι.

1. ἐς τοῦτο . . ἀποτυποῦσθαι]
'To stamp them upon this, as
if we were taking on it the
impressions of seal-rings.'

2. ἀκούσωμεν] ἀκούωμεν B T.

3. ἢ αὐτοὶ ἐννοήσωμεν] This
addition is occasioned by the
account of δόξα given above
in 184-187, and prepares the
way for the case which fol-
lows, infr. 195 E. But, al-
though stated here, it is not
immediately applied.

ὑπέχοντας αὐτό] 'Holding it'
(the wax) 'to receive our per-
ceptions and thoughts.'

4. ἀποτυποῦσθαι] Sc. ἡμᾶς.

ὥσπερ δακτυλίων σημεῖα ἐνση-
μαινομένους] For the image of
the seal cp. Phæd. 75 D, where

it is used of the mind impress-
ing its own idea of Being upon
things.

6. ὅταν δ' ἐξαλειφθῇ] 'Ven. Π.
corr. ὁ δ' ἂν. Bodl. et Vat. δέ
omittunt.' Schanz. The Bodl.,
however, has δ' in the margin
by a later hand. The common
reading is sufficiently probable:
the regularity of the sentence
is broken by the introduction of
ἕως ἂν, so that instead of ὁ δ' ἂν
we have ὅταν δέ. Cp. supr. 158
E: ὁ ἂν . . ὅταν, and notes.

10. αὐτά] Viz. ἂ ἂν ἴδῃ καὶ
ἀκούσῃ ἢ αὐτὸς ἐννοήσῃ (supr.)

Although I know what is
present to me in sensation, i.e.
though I may have in me a
previous impression of the same
thing, yet I may mistake it,
i.e. fail to identify it, when
present, as the original of that
previous impression.

p. 191. ΘΕΑΙ. Νῦν δὲ πῶς λέγεις;

p. 192. ΣΩ. Δεῖ ὧδε λέγεσθαι περὶ αὐτῶν, ἐξ ἀρχῆς διο-
 ριζομένους, ὅτι ὁ μὲν τις οἶδε σχὼν αὐτοῦ μνημεῖον
 ἐν τῇ ψυχῇ, αἰσθάνεται δὲ αὐτὸ μή, τοῦτο οἰηθῆναι
 ἕτερόν τι ὧν οἶδεν, ἔχοντα καὶ ἐκείνου τύπον, αἰσθα- 5
 νόμενον δὲ μή, ἀδύνατον. καὶ ὁ γε οἶδεν αὖ, οἰηθῆναι
 εἶναι ὁ μὴ οἶδε μὴδ' ἔχει αὐτοῦ σφραγίδα· καὶ ὁ μὴ
 οἶδεν, ὁ μὴ οἶδεν αὖ· καὶ ὁ μὴ οἶδεν, ὁ οἶδε· καὶ ὁ
 αἰσθάνεται γε, ἕτερόν τι ὧν αἰσθάνεται οἰηθῆναι εἶναι·
 καὶ ὁ αἰσθάνεται, ὧν τι μὴ αἰσθάνεται· καὶ ὁ μὴ 10
 αἰσθάνεται, ὧν μὴ αἰσθάνεται· καὶ ὁ μὴ αἰσθάνεται,
 B ὧν αἰσθάνεται. καὶ ἔτι γε αὖ ὧν οἶδε καὶ αἰσθάνεται
 καὶ ἔχει τὸ σημεῖον κατὰ τὴν αἴσθησιν, οἰηθῆναι αὖ
 ἕτερόν τι ὧν οἶδε καὶ αἰσθάνεται καὶ ἔχει αὖ καὶ ἐκεί-
 νου τὸ σημεῖον κατὰ τὴν αἴσθησιν, ἀδυνατώτερον ἔτι 15
 ἐκείνων, εἰ οἶόν τε. καὶ ὁ οἶδε καὶ †ὁ αἰσθάνεται ἔχων

2. ἐξ ἀρχῆς διοριζομένους] 'Laying down the following preliminary aphorisms.' These are in fact a restatement of the points already agreed upon. There is a change of subject = δέῖ ἡμᾶς λέγειν.

6. ὁ γε οἶδεν] Sc. μὴ αἰσθανόμενος. I. e. not supposing him to have a sensible perception of either object.

8. καὶ ὁ αἰσθάνεται γε] Sc. μὴ εἰδώς. I. e. not supposing him to know it. Both the above cases are distinguished from that in which the predicate is something both known and perceived.

13. καὶ ἔχει τὸ σημεῖον κατὰ τὴν αἴσθησιν] He holds the stamp left by the former sensation in a line with the present sensation, so that the two impressions coincide. Cp. inf. 194 B: Καταντικρὺ μὲν καὶ κατὰ τὸ εὐθύ.

is rubbed out, or is imperfectly made, is forgotten and not known.

For what I know in this way I may mistake, sometimes what I know, sometimes what I do not know.

Mistake is impossible between things both of which are thus known but not present to sense; nor indeed is error possible in any case

This is added so as to bear upon the case below, C D: 'ὧν οἶδε καὶ αἰσθάνεται, κ.τ.λ.

16. The second δ is justly questioned by Bonitz.

ἔχων τὸ μνημεῖον ὁρθῶς] Cp. such expressions as ὁρθοῖς ὁμ-μασιν, ἐξ ὁρθῆς φρενός.

The above statement may be put shortly thus: Mistake is impossible—1. Between things not perceived by sense, when we know both or one or neither of them. 2. Between things not known, when we have a sensible impression of one or both or neither of them. 3. Still more impossible, if that may be, between things, both of which are known perceived by sense. knowledge of each identified with its sensation: (b) One know and also 1

without sensation. Still less when two things are known and present to sense, and when the sensation and the old impression coincide: or when neither is present to the mind at all. But when something, either known or unknown, is present to sense, and the mind brings to meet the

τὸ μνημεῖον ὀρθῶς, ὃ οἶδεν οἰηθῆναι ἀδύνατον· καὶ ὃ p. 192.
οἶδε καὶ αἰσθάνεται ἔχων κατὰ ταυτά, ὃ αἰσθάνεται·
καὶ ὃ αὖ μὴ οἶδε μὴδὲ αἰσθάνεται, ὃ μὴ οἶδε μὴδὲ αἰσθάνεται· καὶ ὃ μὴ οἶδε μὴδὲ αἰσθάνεται, ὃ μὴ οἶδε.
5 καὶ ὃ μὴ οἶδε μὴδὲ αἰσθάνεται, ὃ μὴ αἰσθάνεται.
πάντα ταῦτα ὑπερβάλλει ἀδυναμία τοῦ ἐν αὐτοῖς
ψευδῇ τινὰ δοξάσαι. λείπεται δὴ ἐν τοῖς τοιοῖσδε, εἰ
πέρ που ἄλλοθι, τὸ τοιοῦτον γενέσθαι.

ΘΕΑΙ. Ἐν τίσι δὴ; ἐὰν ἄρα ἐξ αὐτῶν τι μᾶλλον
10 μάθω· νῦν μὲν γὰρ οὐχ ἔπομαι.

ΣΩ. Ἐν οἷς οἶδεν, οἰηθῆναι αὐτὰ ἕτερ' ἅπτα εἶναι
ὧν οἶδε καὶ αἰσθάνεται· ἢ ὧν μὴ οἶδεν, αἰσθάνεται
δέ· ἢ ὧν οἶδε καὶ αἰσθάνεται, ὧν οἶδεν αὖ καὶ αἰσθά-
νεται.

15 ΘΕΑΙ. Νῦν πολὺ πλεῖον ἀπελείφθην ἢ τότε.

bly, and identify the knowledge of it with the sensation: (c) Both or either of which we neither know nor perceive sensibly.

The only cases left, in which mistake is possible, are (1) when one thing is known and another perceived sensibly; or (2) when two things are known and also present to sense, but we fail to connect knowledge and sensation rightly.

3. καὶ ὃ αὖ μὴ οἶδε . . ὃ μὴ αἰσθάνεται] In order to exhaust every conceivable case, the converse or negative of each of the foregoing cases, in which knowledge and sense were combined, must be fully stated.

6. ὑπερβάλλει ἀδυναμία] Cp. supr. B: Ἀδυνατώτερον ἔτι ἐκείνων εἰ οἶόν τε. The genitive is governed by ἀδυναμία. 'All these cases are beyond everything in regard to the impossibility of

any man's thinking wrongly in any of them.' Cp. supr. 180 A.

9. ἐὰν ἄρα ἐξ αὐτῶν τι μᾶλλον μάθω] 'For perhaps if you state them, I may better perceive your meaning.' Cp. supr. 156 C: Ἐάν πως ἀποτελεσθῇ. The question here = λέγε.

11-14. Ἐν οἷς . . αὖ καὶ αἰσθάνεται] Error arises amongst things already known, when we mistake for these either (1) other things already known and now perceived through sense, or (2) something now perceived by sense but not previously known, or (3) when for something known and perceived we mistake something else which is also perceived and known. Cp. supr. 191 A: Ἡνίκα, κ.τ.λ., and note.

15. ἀπελείφθην] 'I am lost.' For this use of the aorist of the immediate past, where a person reflects on his own state,

p. 192. ΣΩ. Ὡδε δὴ ἀνάπαλιν ἄκουε. ἐγὼ εἰδὼς Θεό-
 δωρον καὶ ἐν ἐμαυτῷ μεμνημένος οἷός ἐστι, καὶ Θεαί-
 τητον κατὰ ταῦτά, ἄλλο τι ἐνίστε μὲν ὁρῶ αὐτούς,
 ἐνίστε δὲ οὐ, καὶ ἄπτομαί ποτ' αὐτῶν, τοτὲ δ' οὐ, καὶ
 ἀκούω ἢ τινα ἄλλην αἴσθησιν αἰσθάνομαι, τοτὲ δ' 5
 αἴσθησιν μὲν οὐδεμίαν ἔχω περὶ ὑμῶν, μέμνημαι δὲ
 ὑμᾶς οὐδὲν ἦττον καὶ ἐπίσταμαι αὐτὸς ἐν ἐμαυτῷ;

sensation
 her old
 impression
 of a dif-
 ferent
 thing—
 then the
 mind mis-
 takes.

Ε ΘΕΑΙ. Πάνν μὲν οὖν.

ΣΩ. Τοῦτο τοίνυν πρῶτον μαθὲ ὦν βούλομαι δη-
 λῶσαι, ὡς ἔστι μὲν ἃ οἶδε μὴ αἰσθάνεσθαι, ἔστι δὲ 10
 αἰσθάνεσθαι.

ΘΕΑΙ. Ἀληθῆ.

ΣΩ. Οὐκοῦν καὶ ἃ μὴ οἶδε, πολλάκις μὲν ἔστι
 μὴδὲ αἰσθάνεσθαι, πολλάκις δὲ αἰσθάνεσθαι μόνον;

ΘΕΑΙ. Ἔστι καὶ τοῦτο.

15

ΣΩ. Ἴδὲ δὴ, ἐάν τι μᾶλλον νῦν ἐπίσπη. Σωκράτης
 p. 193. ἐπιγιγνώσκει Θεόδωρον καὶ Θεαίτητον, ὁρᾷ δὲ μὴδέ-
 τερον, μὴδὲ ἄλλη αἴσθησις αὐτῷ πάρεστι περὶ αὐτῶν
 οὐκ ἂν ποτε ἐν ἑαυτῷ δοξάσειεν ὡς ὁ Θεαίτητος ἔστι
 Θεόδωρος. λέγω τι ἢ οὐδέν;

20

ΘΕΑΙ. Ναί, ἀληθῆ γε.

ΣΩ. Τοῦτο μὲν τοίνυν ἐκείνων πρῶτον ἦν ὦν
 ἔλεγον.

ΘΕΑΙ. Ἦν γάρ.

ΣΩ. Δεύτερον τοίνυν, ὅτι τὸν μὲν γιγνώσκων 25
 ὑμῶν, τὸν δὲ μὴ γιγνώσκων, αἰσθανόμενος δὲ μὴδέ-
 τερον, οὐκ ἂν ποτε αὖ οἰηθείην, ὃν οἶδα, εἶναι ὃν μὴ
 οἶδα.

cp. Soph. Aj. 693: "Εφριξ' ἔρωτι
 περιχαρὴς δ' ἀνεπτόμαν, alib. ἀπο-
 λειφθῆναι is the opposite of ἐφέ-
 πεσθαι.

1. Ὡδε δὴ.. ἄκουε] Cp. supr.
 182 A B.

16. Σωκράτης, κ. τ. λ.] This
 putting of the case is equiva-
 lent to an hypothetical clause:
 hence the use of μὴδέτερον and
 the apparent asyndeton in οὐκ
 ἂν ποτε, κ. τ. λ.

ΘΕΑΙ. Ὅρθως.

p. 193.

ΣΩ. Τρίτον δέ, μηδέτερον γινώσκων μηδὲ αἰσθάνομενος οὐκ ἂν οἰηθείην, ὃν μὴ οἶδα, ἕτερόν τιν' εἶναι βῶν μὴ οἶδα. καὶ τὰλλα τὰ πρότερα πάνθ' ἐξῆς νόμιξε
 5 πάλιν ἀκηκοέναι, ἐν οἷς οὐδέποτ' ἐγὼ περὶ σοῦ καὶ Θεοδώρου τὰ ψευδῇ δοξάσω, οὔτε γινώσκων οὔτε ἀγνοῶν ἄμφω, οὔτε τὸν μὲν, τὸν δ' οὐ γινώσκων. καὶ περὶ αἰσθήσεων κατὰ ταῦτά, εἰ ἄρα ἔπει.

ΘΕΑΙ. Ἔπομαι.

10 ΣΩ. Λέιπεται τοίνυν τὰ ψευδῇ δοξάσαι ἐν τῷδε, ὅταν γινώσκων σὲ καὶ Θεόδωρον, καὶ ἔχων ἐν ἐκείνῳ τῷ κηρίνῳ ὥσπερ δακτυλίων σφῶν ἀμφοῖν τὰ σημεῖα, ο
 διὰ μακροῦ καὶ μὴ ἱκανῶς ὁρῶν ἄμφω προθυμηθῶ, τὸ οἰκείον ἐκατέρου σημεῖον ἀποδοὺς τῇ οἰκείᾳ ὄψει, ἐμ-
 15 βιβάσας προσαρμόσαι εἰς τὸ ἐαυτῆς ἵχνος, ἵνα γένηται ἀναγνώρισις, εἴτα τούτων ἀποτυχὼν καὶ ὥσπερ οἱ ἔμπαλιν ὑποδούμενοι παραλλάξας προσβάλω τὴν ἐκατέρου ὄψιν πρὸς τὸ ἀλλότριον σημεῖον, ἣ καὶ οἶα τὰ ἐν τοῖς κατόπτροις τῆς ὄψεως πάθῃ, δεξιὰ εἰς ἀρι-

False opinion is the wrong putting together of sensation and thought.

13. διὰ μακροῦ, κ.τ.λ.] 'Seeing both of you imperfectly far off, I endeavour to assign the right impression of memory to the right visual impression, and to make the latter stand in its own foot-print, so as to fit, that recognition may take place; and then failing to do so, and bringing the new and old stamps cross-wise like men who put their sandals on the wrong feet, ...'

14. ἐμβιβάσας προσαρμόσαι] Sc. τὴν ὄψιν. These words and the following (ἵνα γένηται ἀναγνώρισις) suggest an allusion to Aesch. Choeph. 205-211: Καὶ μὴν στίβοι γε, κ.τ.λ.

17. παραλλάξας] Cp. for the

metaphorical use of this word (which here retains something of its literal sense) Tim. 71 E: Οὐδεὶς γὰρ ἔννονος ἐφάπτεται μαντικῆς, ἀλλ' ἡ καθ' ὕπνον . . . πεδηθείς . . . ἡ διὰ νόσον ἢ διὰ τινα ἐνθουσιασμόν παραλλάξας.

18. ἡ καὶ οἶα] 'Or my mind errs being affected in the same way as the sight is affected in looking at a mirror, when it shifts so that right becomes left.' Vision is conceived of as flowing from the eye to its object. Cp. Tim. 43.

19. δεξιὰ εἰς ἀριστερὰ μεταπερνούσης] 'Shifting, right-side to left.' The words have given some trouble. Buttmann conjectured μεταφερούσης, Hein-

p. 193. στερεὰ μεταρρεούσης, ταῦτ' ὃν παθὼν διαμάρτω· τότε
^D δὴ συμβαίνει ἡ ἑτεροδοξία καὶ τὸ ψευδὴ δοξάζειν.

ΘΕΑΙ. Ἦτοι γάρ, ὦ Σώκρατες· θαυμασίως ὡς
 λέγεις τὸ τῆς δόξης πάθος.

ΣΩ. Ἔτι τοίνυν καὶ ὅταν ἀμφοτέρους γινώσκων
 τὸν μὲν πρὸς τῷ γινώσκειν αἰσθάνωμαι, τὸν δὲ μή,
 τὴν δὲ γνώσιν τοῦ ἑτέρου μὴ κατὰ τὴν αἴσθησιν ἔχω,
 ὃ ἐν τοῖς πρόσθεν οὕτως ἔλεγον καὶ μου τότε οὐκ
 ἐμάνθανες.

ΘΕΑΙ. Οὐ γὰρ οὖν.

19

ΣΩ. Τοῦτο μὲν ἔλεγον, ὅτι γινώσκων τὸν ἕτερον
 καὶ αἰσθανόμενος, καὶ τὴν γνώσιν κατὰ τὴν αἴσθησιν
 αὐτοῦ ἔχων, οὐδέποτε οἰήσεται εἶναι αὐτὸν ἕτερόν
 τινα ὃν γινώσκει τε καὶ αἰσθάνεται καὶ τὴν γνώ-

dorf says 'medelam a libris
 expecto.' Stallb. conjectures
 δεξιὰς εἰς ἀριστεράν. But (1) may
 not δεξιὰ εἰς ἀριστερά be an
 adverbial expression, originat-
 ing in apposition? Thus:
 'Ἡ ὄψις μεταρρεῖ δεξιὰ εἰς ἀρι-
 στερά (i. e. τὰ δεξιὰ αὐτῆς εἰς τὰ
 ἀριστερά) — when the case of
 ὄψις changes, δεξιὰ remains
 unchanged. Compare ἄνω
 κάτω στρέφων, Phædr. 278
 D; and especially Soph. Ant.
 340: Ἰλλομένων ἀρότρων ἔτος εἰς
 ἔτος, where some MSS. have
 ἔτους εἰς ἔτος *metro repugnante*,
 showing that a similar diffi-
 culty had been experienced
 there. (2) Riddell (Digest of
 Idioms, § 2) explains δεξιὰ
 as in agreement with an un-
 expressed cognate accusative.
 (3) It is better to adopt Butt-
 mann's conjecture than to take
 μεταρρεούσης causatively.

1. The phrase ταῦτ' ὃν παθὼν
 contains the antecedent to
 οἷα.

3. ὡς] So Bodl. and other
 MSS., but some have φ.
 'Your description tallies won-
 derfully with one's experience
 of what Opinion is.' The other
 reading (which is possibly
 right) requires a comma at
 Σώκρατες, 'One's experience of
 opinion tallies wonderfully
 with your description.' (Ces.
 2. Schanz is silent about the
 reading of T.)

7. τοῦ ἑτέρου] Viz. of the
 former, which is present to
 sense.

8. ὃ ἐν τοῖς πρόσθεν] This
 refers to the expression τὴν
 γνώσιν κατὰ τὴν αἴσθησιν ἔχειν.
 Cp. supr. 192 B C.

11. Heind. would insert ὁ
 before γινώσκων: but for the
 transition from the 1st to the
 3rd person when the nomi-
 native is indefinite cp. infr.
 195 D E: οὐκ οἶσμεν . . . οἷα
 θεῖα.

12. Bodl. is the
 seems

σιν αὖ καὶ ἐκείνου ἔχει κατὰ τὴν αἴσθησιν. ἦν γὰρ p. 193.
τοῦτο;

ΘΕΑΙ. Ναί.

ΣΩ. Παρελείπετο δέ γέ που τὸ νῦν λεγόμενον, ἐν
5 ᾧ δὴ φαμέν τὴν ψευδῇ δόξαν γίγνεσθαι τὸ ἄμφω γι-
γνώσκοντα καὶ ἄμφω ὀρῶντα ἢ τινα ἄλλην αἴσθησιν p. 194.
ἔχοντα ἀμφοῖν, τὸ σημείω μὴ κατὰ τὴν αὐτοῦ αἴσθη-
σιν ἐκάτερον ἔχειν, ἀλλ' οἷον τοξότην φαῦλον ἰέντα
παραλλάξαι τοῦ σκοποῦ καὶ ἀμαρτεῖν, ὃ δὴ καὶ ψευ-
10 δος ἄρα ὠνόμασται.

ΘΕΑΙ. Εἰκότως γε.

ΣΩ. Καὶ ὅταν τοίνυν τῷ μὲν παρῇ αἴσθησις τῶν
σημείων, τῷ δὲ μή, τὸ δὲ τῆς ἀπούσης αἰσθήσεως τῇ
παρούσῃ προσαρμόσῃ, πάντῃ ταύτῃ ψεύδεται ἢ διά-
15 νοια. καὶ ἐνὶ λόγῳ, περὶ ὧν μὲν μὴ οἶδέ τις μηδὲ ἐπή-
σθετο πώποτε, οὐκ ἔστιν, ὥς ἔοικεν, οὔτε ψεύδεσθαι B
οὔτε ψευδῆς δόξα, εἴ τι νῦν ἡμεῖς ὑγιᾶς λέγομεν. περὶ
δὲ ὧν ἴσμεν τε καὶ αἰσθανόμεθα, ἐν αὐτοῖς τούτοις

preferable to *ὧν*, the reading of T. The reference of *ἐκείνου* is thus made more distinct.

1. *ἦν γὰρ τοῦτο;*] 'We agreed to this?'

6. *ἢ τινα . . ἔχειν*] 'Or having some other sensible perception of them, to fail in holding the previous impressions of both, each over against the sensation which belongs to it.' This reading of Van Heusde is supported by T and other MSS., which read τῷ σημείῳ. The Bodl. has τὸ σημείον. Stallb. reads τὸ σημείον . . ἐκάτερον, Heindorf, τῶν σημείων . . ἐκάτερον.

8. *ἀλλ' οἷον τοξότην φαῦλον*] I. e. we try, sometimes in vain, to make our memory coincide

with present facts. We are beginning to have a livelier conception of the *movement* of the mind and of the *remoteness* of sensible things from our notions of them.

12. *Καὶ ὅταν τοίνυν*] 'So likewise when,' etc. In the former case both objects were known, and both present in sensation: in this, while both are known, one only is present to sense.

13. *τὸ δὲ τῆς ἀπούσης αἰσθήσεως*] Sc. σημείον.

14. *προσαρμόσῃ*] Sc. ἡ διάνοια.

15. *ἐπήσθετο*] Sc. αὐτῶν. Most MSS. read *μηδὲ ἦσθετο*, but the correction of the Bodl. is in the ancient hand.

18. *ἐν αὐτοῖς . . ἡ δόξα*] 'Here, and here alone, opinion twists

p. 194. στρέφεται καὶ ἐλίττεται ἡ δόξα ψευδὴς καὶ ἀληθὴς
 γιγνομένη, καταντικρὺ μὲν καὶ κατὰ τὸ εὐθὺ τὰ οἰκεῖα
 συνάγουσα ἀποτυπώματα καὶ τύπους ἀληθείας, εἰς
 πλάγια δὲ καὶ σκολιὰ ψευδῆς.

ΘΕΑΙ. Οὐκοῦν καλῶς, ὦ Σώκρατες, λέγεται; 5

ο ΣΩ. Ἔτι τοῖνυν καὶ τάδε ἀκούσας μᾶλλον αὐτὸ
 ἐρεῖς. τὸ μὲν γὰρ τάληθες δοξάζειν καλόν, τὸ δὲ
 ψεύδεσθαι αἰσχρόν.

ΘΕΑΙ. Πῶς δ' οὐ;

ΣΩ. Ταῦτα τοῖνυν φασὶν ἐνθένδε γίγνεσθαι. ὅταν 10
 μὲν ὁ κηρός του ἐν τῇ ψυχῇ βαθύς τε καὶ πολὺς καὶ
 λεῖος καὶ μετρίως *ὠργασμένος ᾗ, τὰ ἰόντα διὰ τῶν
 αἰσθήσεων, ἐνσημαινόμενα εἰς τοῦτο τὸ τῆς ψυχῆς
 κέαρ, ὃ ἔφη Ὅμηρος αἰνιττόμενος τὴν τοῦ κηροῦ
 ὁμοιότητα, τότε μὲν καὶ τούτοις καθαρὰ τὰ σημεῖα 15
 ἐγγιγνόμενα καὶ ἱκανῶς τοῦ βάθους ἔχοντα πολυχρόνιά

The cause
 of this lies
 in the na-
 ture of the
 waxen
 block,
 which may
 be either
 too shallow,
 or too hard,
 or too soft,
 or too nar-
 row, or

and twirls about, becoming
 true and false alternately.' Cp.
 the language of Rep. 5. 479 D:
 "Ὅτι τὰ τῶν πολλῶν πολλὰ νόμματα...
 μεταξὺ που κυλινδρεῖται, κ.τ.λ.

3. ἀποτυπώματα καὶ τύπους]
 (1) τύπος is here the present im-
 pression, which we endeavour
 to fit into the mark left by the
 former one (ἀποτύπωμα). τύπος
 can scarcely be (2) 'the form
 of the object.' This would be
 inconsistent with the previous
 use of the word, 192 A.

6. μᾶλλον αὐτὸ ἐρεῖς] Plato
 is satirizing the fallacy of sup-
 posing that physical illustra-
 tions can serve to explain the
 operations of the mind.

10. φασίν] This may or
 may not imply a reference to
 some contemporary doctrine.
 It indicates the half mythical
 tone which Socrates has as-
 sumed. He knows nothing

of himself, but only repeats
 what he has heard.

12. *ὠργασμένος] 'Tempered.'
 This word has been restored
 from Timæus to Suidas, the
 latter of whom quotes this
 passage. MSS. εἰργασμένος.

τὰ ἰόντα διὰ τῶν αἰσθήσεων...
 ἐνσημαινόμενα... καθαρὰ τὰ ση-
 μεῖα ἐγγιγνόμενα] The thread
 of the sentence is resumed in
 an altered form. Cp. Polit.
 295 D: Πᾶν τοιοῦτον... ἐύμ-
 βαιον... γέλως ἂν... γίγνοιτο
 τῶν τοιούτων... Phæd. 69 B C:
 Χωριζόμενα δέ, κ.τ.λ.

14. κέαρ] The Homeric form
 is κῆρ. But κέαρ, although still
 a poetical form, might be felt
 to harmonize better with Attic
 Greek. See above, 173 E,
 and note.

16. ἱκανῶς... ἔχοντα] 'Being
 adequate in respect of their
 depth.'

impure, whence the impressions are either imperfect or faint, or short-lived, or crowded, or coarse and dim, so that it is difficult for the mind to make each sensation correspond to its proper foot-print.

τε γίνεται καὶ εἰσὶν οἱ τοιοῦτοι πρῶτον μὲν εὐμαθεῖς, p. 194.
ἔπειτα μνήμονες, εἴτα οὐ παραλλάττουσι τῶν αἰσθήσεων τὰ σημεῖα ἀλλὰ δοξάζουσιν ἀληθῆ. σαφῆ γὰρ καὶ ἐν εὐρυχωρίᾳ ὄντα ταχὺ διανέμουςιν ἐπὶ τὰ αὐτῶν
5 ἕκαστα ἐκμαγεία, ἃ δὴ ὄντα καλεῖται. καὶ σοφοὶ δὴ οὗτοι καλοῦνται. ἢ οὐ δοκεῖ σοι;

ΘΕΑΙ. Ὑπερφυῶς μὲν οὖν.

ΣΩ. Ὅταν τοῖνυν λάσιόν του τὸ κέαρ ᾗ, ὃ δὴ E
ἐπήνεσεν ὁ πάντα σοφὸς ποιητής, ἢ ὅταν κοπρῶδες

2. τῶν αἰσθήσεων] 'Do not fail in identifying the new impressions with the old.' The genitive depends on παραλλάττουσι, like τοῦ σκοποῦ above.

3. σαφῆ γὰρ καὶ ἐν εὐρυχωρίᾳ ὄντα . . . καλεῖται] (1) There is here a similar irregularity to that noticed above. The sentence begins as though it were to be σαφῆ γὰρ . . . ὄντα (sc. τὰ σημεῖα) ταχὺ εὐρίσκουσιν, or something of the kind: but the thought grows as we proceed: and σαφῆ . . . ὄντα is left as an accusativus pendens. What follows is to be construed thus: ταχὺ διανέμουςιν (οἱ τοιοῦτοι ταῦτα) ἃ δὴ ὄντα καλεῖται, ἕκαστα ἐπὶ τὰ αὐτῶν ἐκμαγεία. 'Such persons quickly distribute things (as we term them) each to the place of its own former impress upon the block.'

Or (2) ἐκμαγεία may possibly here, as in Legg. 7. 800, 801, mean the mould or form of the seal which gives the impression. Cp. supra, note on ἀποτυπώματα καὶ τύπους, (2). This gives a simpler construction and a good meaning, but ἐκμαγεία is used in the other sense infr. E. 'For they quickly assign

them (τὰ σημεῖα) as being distinct, and having room enough, each to its proper (sensible) original, or so-called reality.'

5. ἃ δὴ ὄντα καλεῖται] Supr. 152 D: 'Α δὴ φαμεν εἶναι, 153 E. The latter part of the dialogue does not forget the earlier part.

σοφοί] Supr. 161 D, 167 B.

8. λάσιον . . . κέαρ] Il. 2. 851: Πυλαιμένεος λάσιον κῆρ. 16. 554: Πατροκλῆος λάσιον κῆρ. In Homer the epithet 'shaggy' is transferred from στήθος to κῆρ,—but is here understood of a rugged surface that will not take clear impressions. The wisdom of Homer consists in his knowing of the κηρός, rather than in his praise, which is, of course, mistaken. But Plato is satirizing the allegorical method of interpretation, which may have been often not less absurdly applied.

9. ὃ πάντα σοφὸς ποιητής] To appreciate the irony here, it is well to compare Soph. 233 D E, where the parallel is drawn between the man who 'creates' everything and the man who knows everything; as well as Rep. 10. 596, seqq.

- p. 194. καὶ μὴ καθαρὸν τοῦ κηροῦ, ἢ ὑγρὸν σφόδρα ἢ σκληρόν, ὧν μὲν ὑγρὸν, εὐμαθεῖς μὲν, ἐπιλήσμονες δὲ γίνονται, ὧν δὲ σκληρόν, τάναντία. οἱ δὲ δὴ λάσιον καὶ τραχύ, λιθῶδές τι ἢ γῆς ἢ κόπρου συμμιγείσης ἔμπλεων, ἔχοντες, ἀσαφῆ τὰ ἐκμαγεῖα ἴσχουσιν. ἀσαφῆ δὲ καὶ οἱ τὰ σκληρά· βάθος γὰρ οὐκ ἔνι. ἀσαφῆ δὲ
- p. 195. καὶ οἱ τὰ ὑγρά· ὑπὸ γὰρ τοῦ συγχεῖσθαι ταχὺ γίνονται ἀμυδρά. ἐὰν δὲ πρὸς πᾶσι τούτοις ἐπ' ἀλλήλων συμπεπτωκότα ἢ ὑπὸ στενοχωρίας, εἴαν του σμικρὸν ἢ τὸ ψυχάριον, ἔτι ἀσαφέστερα ἐκείνων. πάντες οὖν οὗτοι γίνονται οἱ δοξάζειν ψευδῆ. ὅταν γάρ τι ὀρώσιν ἢ ἀκούωσιν ἢ ἐπινοῶσιν, ἕκαστα ἀπονέμειν

3. τάναντία] I. e. δυσμαθεῖς μὲν, μνήμονες δέ. Plato is again thinking of the rare combination of brilliancy with solidity, which is present in Theætetus, supr. 144 A.

λάσιον] 'Shaggy.' Here, as in the case of βλοσυρός, we experience what is a frequent difficulty in Plato, that of determining the precise ethical meaning with which he adapts an Epic word.

4. λιθῶδές τι] 'Those in whom it is shaggy and rugged, a gritty substance, or one filled with an admixture of earth or dung.' The correction λιθῶδές τε (Ficin. Heusd.) avoids the inconsistency of putting as a single case what are spoken of above as two (λάσιον.. ἢ .. κοπρώδες): 'In whom it is shaggy and rugged and stony, or full of the admixture of earth or dung.'

10. ψυχάριον] Cp. Rep. 7. 519 A: Ὡς δριμύν βλέπει τὸ ψυχάριον.

12. ἢ ἐπινοῶσιν] Cp. supr. 191 D: *Ἡ αὐτοὶ ἐννοήσωμεν.

It may be asked, whether these expressions do not provide for the difficulty that is raised afterwards about 11 and 12? The answer probably is, that the difficulty which is brought into full light afterwards, is here silently anticipated. (Compare the introduction of ἀγαθόν and καλόν in 157 D, and the deliberate slurring over, in 188 C, of the case which is afterwards to be recognized, 191 A. The inconsistency must be admitted, but it is not necessary, with H. Schmidt, to condemn the words.

The case supposed, though not distinctly stated, may be that in which an impression of sense calls up an alien association: i. e. the second of the two cases given above, 194 A.

As we dwell upon the image we have raised, we find that it is too simple to express more than the relations of sense and memory, and instead of multiplying κῆρινα πλάσματα, a fresh image is in-

ταχὺ ἐκάστοις οὐ δυνάμενοι βραδεῖς τέ εἰσι καὶ ἄλ- p. 195.
 λοτριονομοῦντες παρορῶσί τε καὶ παρακούουσι καὶ
 παρανοοῦσι πλεῖστα, καὶ καλοῦνται αὐ οὔτοι ἐψευ-
 σμένοι τε δὴ τῶν ὄντων καὶ ἀμαθεῖς.

5 ΘΕΑΙ. Ὅρθότατα ἀνθρώπων λέγεις, ὦ Σώκρατες. B

ΣΩ. Φῶμεν ἄρα ἐν ἡμῖν ψευδεῖς δόξας εἶναι;

ΘΕΑΙ. Σφόδρα γε.

ΣΩ. Καὶ ἀληθεῖς δὴ;

ΘΕΑΙ. Καὶ ἀληθεῖς.

ΣΩ. Ἦδη οὖν οἰόμεθα ἱκανῶς ὁμολογήσθαι ὅτι
 10 παντὸς μᾶλλον ἐστὸν ἀμφοτέρω τούτῳ τὸ δόξα;

ΘΕΑΙ. Ὑπερφυῶς μὲν οὖν.

ΣΩ. Δεινόν τε, ὦ Θεαίτητε, ὥς ἀληθῶς κινδυνεύει
 καὶ ἀηδὲς εἶναι ἀνὴρ ἀδολέσχης.

15 ΘΕΑΙ. Τί δέ; πρὸς τί τοῦτ' εἶπες;

ΣΩ. Τὴν ἐμᾶντοῦ δυσμαθίαν δυσχεράνας καὶ ὥς ο

introduced in Plato's usual manner. The touches of humour have led some critics to suppose that Plato is alluding to contemporary opinions (supr. 191 C, note on l. 8). But may he not be laughing at himself?

The description of the act of recollecting in the *Philebus*, 34 B, should be compared with the present passage: Ὅταν ἂ μετὰ τοῦ σώματος ἔπασχε πάθῃ ἢ ψυχῇ, ταῦτ' ἄνευ τοῦ σώματος αὐτῇ ἐν ἑαυτῇ ὅ τι μάλιστα ἀναλαμβάνῃ, τότε ἀναμνήσκεισθαι πον λέγομεν. ἢ γάρ; Πάνυ μὲν οὖν. Καὶ μὴν καὶ ὅταν ἀπολέσασα μνήμην εἴτε αἰσθήσεως εἴτ' αὐ μαθήματος αὐθις ταύτην ἀναπόλησιν ἐν ἑαυτῇ, καὶ ταῦτα ξύμπαντα ἀναμνήσεις καὶ μνήμας πον λέγομεν. The former and simpler process corresponds to the search for the impression upon the wax;

the latter to the hunt in the aviary for a missing bird.

ἐκαστα .. ἐκάστοις] (1) τὰ ὄντα τοῖς ἐκμαγείοις, or (2) τὰ σημεῖα τοῖς οὔσιν. See above, note on σαφῇ γάρ, κ.τ.λ. (194 D, l. 3).

1. ἀλλοτριονομοῦντες] 'Misappropriating,' i. e. 'Assigning wrongly.'

3. καλοῦνται αὐ οὔτοι] αὐ refers to supr. 194 D: Καὶ σοφοὶ δὴ οὔτοι καλοῦνται. ἀμαθεῖς is the opposite of σοφοί, the words ἐψευσμένοι τε δὲ τῶν ὄντων being inserted by way of explanation.

13. Δεινόν τε] The old editions had γε. The abruptness of the reading in the text is better than such a meaningless connection. Socrates breaks out, after a pause, with an expression, the relevancy of which does not at once appear.

p. 195. ἀληθῶς ἀδολεσχίαν. τί γὰρ ἂν τις ἄλλο θεῖτο ὄνομα, ὅταν ἄνω κάτω τοὺς λόγους ἔλκη τις ὑπὸ νωθείας οὐ δυνάμενος πεισθῆναι, καὶ ἧ̃ δυσαπάλλακτος ἀφ' ἐκάστου λόγου;

ΘΕΑΙ. Σὺ δὲ δὴ τί δυσχεραίνεις;

5

ΣΩ. Οὐ δυσχεραίνω μόνον, ἀλλὰ καὶ δέδοικα ὃ τι ἀποκρινούμαι, ἂν τις ἔρηταί με· Ὡ Σώκρατες, εὗρηκας δὴ ψευδῇ δόξαν, ὅτι οὔτε ἐν ταῖς αἰσθήσεσιν ἐστι πρὸς ἀλλήλας οὐτ' ἐν ταῖς διανοαῖς, ἀλλ' ἐν τῇ συν-

But, when we consider it, the hypothesis is not adequate to the phenomena.

E.g. The numbers eleven and twelve are not objects of sensation, but of thought, i. e. they are impressions on the waxen block, and yet in adding 7 and 5 people sometimes take eleven instead of twelve.

ἄψει αἰσθήσεως πρὸς διάνοιαν; Φήσω δὲ ἐγώ, οἶμαι, καλλωπιζόμενος ὥς τι εὐρηκότων ἡμῶν καλόν.

ΘΕΑΙ. Ἐμοιγε δοκεῖ, ὦ Σώκρατες, οὐκ αἰσχροὶν εἶναι τὸ νῦν ἀποδεδειγμένον.

ΣΩ. Οὐκοῦν, φήσῃ, λέγεις ὅτι αὖ τὸν ἄνθρωπον ὃν διανοούμεθα μόνον, ὁρῶμεν δ' οὐ, ἵππον οὐκ ἂν ποτε οἰηθείμεν εἶναι, ὃν αὖ οὔτε ὁρῶμεν οὔτε ἀπτόμεθα, διανοούμεθα δὲ μόνον καὶ ἄλλ' οὐδὲν αἰσθανόμεθα περὶ αὐτοῦ; Ταῦτα, οἶμαι, φήσω λέγειν.

ΘΕΑΙ. Καὶ ὁρθῶς γε.

ΣΩ. Τί οὖν, *φήσῃ, τὰ ἔνδεκα, ἃ μηδὲν ἄλλο ἢ διανοεῖται τις, ἄλλο τι ἐκ τούτου τοῦ λόγου οὐκ ἂν ποτε οἰηθείη δώδεκα εἶναι, ἃ μόνον αὖ διανοεῖται; ἴθι οὖν δῆ, σὺ ἀποκρίνου.

ΘΕΑΙ. Ἀλλ' ἀποκρινούμαι, ὅτι ὁρῶν μὲν ἂν τις ἡ

2. ἄνω κάτω τοὺς λόγους ἔλκη τις] Compare the still livelier image supr. 191 C: 'Ἐν ᾧ ἀνάγκη πάντα μεταστρέφοντα λόγον βασανίζειν.

14. Οὐκοῦν, φήσῃ, λέγεις ὅτι αὖ] 'Is it not then part of your hypothesis, he will say, that on the other hand...' If mistake arises upon the wrong union of sensation and thought, thought cannot be mistaken

when unaccompanied by sensation. (Cp. supr. 190 C.) The opposition between these two cases is expressed by αὖ. Most MSS. have φησί. But φήσῃ is in Par. 1812.

16. ὃν αὖ] 'Which again,' i. e. as well as the man.

20. *φήσῃ] Bodl. φηῖς with Vat. Ven. II. φησί T. Stephanus corr.

ἐφαπτόμενος οἰηθείη τὰ ἔνδεκα δώδεκα εἶναι, ἃ μέντοι p. 195.
ἐν τῇ διανοίᾳ ἔχει, οὐκ ἂν ποτε περὶ αὐτῶν ταῦτα
δοξάσειεν οὕτως.

ΣΩ. Τί οὖν; οἷε τινὰ πρόποτε αὐτὸν ἐν αὐτῷ
5 πέντε καὶ ἑπτὰ, λέγω δὲ μὴ ἀνθρώπους ἑπτὰ καὶ p. 196.
πέντε προθέμενον σκοπεῖν μηδ' ἄλλο τοιοῦτον, ἀλλ'
αὐτὰ πέντε καὶ ἑπτὰ, ἃ φαμεν ἐκεῖ μνημεῖα ἐν τῷ
ἐκμαγείῳ εἶναι καὶ ψευδῇ ἐν αὐτοῖς οὐκ εἶναι δοξάσαι,
ταῦτα αὐτὰ εἴ τις ἀνθρώπων ἤδη πρόποτε ἐσκέφατο
10 λέγων πρὸς αὐτὸν καὶ ἐρωτῶν πόσα ποτ' ἐστί, καὶ ὁ
μὲν τις εἶπεν οἰηθεὶς ἔνδεκα αὐτὰ εἶναι, ὁ δὲ δώδεκα, ἣ
πάντες λέγουσιν τε καὶ οἶονται δώδεκα αὐτὰ εἶναι.

ΘΕΑΙ. Οὐ μὰ τὸν Δία, ἀλλὰ πολλοὶ δὴ καὶ
ἔνδεκα· ἐὰν δέ γε ἐν πλείονι ἀριθμῷ τις σκοπῇται, B
15 μᾶλλον σφάλλεται. οἶμαι γάρ σε περὶ παντὸς μᾶλ-
λον ἀριθμοῦ λέγειν.

7. αὐτὰ πέντε καὶ ἑπτὰ] The insertion of the article after αὐτὰ does not seem necessary, though it may possibly be right.

ἐκεῖ . . ἐν τῷ ἐκμαγείῳ] 'In that block of which we spoke.'

μνημεῖα] 'Records.' At this stage of psychological inquiry, Memory is made to do the work of Abstraction.

9. εἴ τις ἀνθρώπων] The question is resumed with εἴ, depending on λέγω, which has broken the regularity of the sentence. 'I mean to ask if . . .' If the sentence had proceeded regularly, it would be followed by σκεψάμενον . . . εἰπείν. But εἴ τις, κ.τ.λ., follows λέγω = ἐρωτῶ.

10. λέγων πρὸς αὐτόν] Socrates refers to his own description of the process of thinking, supr. 189, 190.

14. ἐὰν δέ γε] Theætetus is permitted to enlarge a little upon the subject of calculation, with which he is familiar (supr. 145 D). We seek to identify the sum of 7 and 5, of which we have thought (ἐπενοήσαμεν) with the corresponding number in our minds: and by mistake we identify it with 11 instead of 12.

The statement of this case shows the inadequacy of the figure we have adopted. For where are the 7 and 5 and the sum of them of which we think? They are not in sensation: must they not then be in the waxen block? The former difficulty returns—we have taken one thing which we know for another thing which we know.

p. 196. ΣΩ. Ὅρθως γὰρ οἶει. καὶ ἐνθυμουῖ μή τί *τότε
γίγνεται ἄλλο ἢ αὐτὰ τὰ δώδεκα τὰ ἐν τῷ ἐκμαγείῳ
ἐνδεκα οἰηθῆναι.

ΘΕΑΙ. Ὡοικέ γε.

ΣΩ. Οὐκοῦν εἰς τοὺς πρώτους πάλιν ἀνήκει λό- 5
γους; ὁ γὰρ τοῦτο παθὼν, ὃ οἶδεν, ἕτερον αὐτὸ οἶεται
εἶναι ὧν αὖ οἶδεν, ὃ ἔφαμεν ἀδύνατον, καὶ τούτῳ αὐτῷ
οἷναγκάζομεν μὴ εἶναι ψευδῇ δόξαν, ἵνα μὴ τὰ αὐτὰ ὁ
αὐτὸς ἀναγκάζεται εἰδὼς μὴ εἰδέναι ἅμα.

ΘΕΑΙ. Ἀληθέστατα.

10

ΣΩ. Οὐκοῦν ἄλλ' ὅτι οὖν δεῖ ἀποφαίνειν τὸ τὰ
ψευδῇ δοξάζειν ἢ διανοίας πρὸς αἴσθησιν παραλλα-
γήν. εἰ γὰρ τοῦτ' ἦν, οὐκ ἂν ποτε ἐν αὐτοῖς τοῖς δια-
νοήμασιν ἐψευδόμεθα. νῦν δὲ ἤτοι οὐκ ἔστι ψευδὴς
δόξα, ἢ ἂ τις οἶδεν, οἷόν τε μὴ εἰδέναι. καὶ τούτων 15
πότερα αἰρεῖ;

ΘΕΑΙ. Ἀπορον αἵρεσιν προτίθης, ὦ Σώκρατες.

ΣΩ. Ἀλλὰ μέντοι ἀμφοτέρᾳ γε κινδυνεύει ὁ λόγος
οὐκ ἑάσειν. ὅμως δέ, πάντα γὰρ τολμητέον, τί εἰ ἐπι-
χειρήσαιμεν ἀναισχυντεῖν;

20

1. *τότε] MSS. πότε. Heind.
corr. οἰηθῆναι, sc. τὸν σκοποῦντα.

5. Οὐκοῦν εἰς τοὺς πρώτους]
'The discussion has reverted
to its first stage.' Supr. 188 B.
Comparing Phil. 43 C, one is
tempted to read ἂν ἦκοι.

8. ἡναγκάζομεν . . ἀναγκάζοιτο]
'It was by this very argument
we tried to make the non-
existence of false opinion in-
evitable, because otherwise it
would be inevitable that the
same person should know and
be ignorant at once.'

11. ἄλλ' ὅτι οὖν] 'Anything
but this.' So Bodl. Most MSS.
give ἄλλο τι οὖν.

18. ἀμφοτέρα] Viz. τὸ εἶναι
ψευδῇ δόξαν and ἂ τις οἶδεν οὐχ
οἷόν τε εἶναι μὴ εἰδέναι.

19. τί . . ἀναισχυντεῖν] 'How,
if we were for once to venture
on a shameless course?' The
distinction between potential
and actual now to be made re-
quires a definition of the act of
knowing. The difference meant
is analogous to that observed
by Aristotle between ἐπίστασθαι
and θεωρεῖν; which is his fa-
vourite example of the differ-
ence between εἶσις and ἐνέργεια.
Cp. Eth. N. 1. 8: Διαφέρει δ'
ὁ μικρὸν ἐν κτήσει ἢ ἐν χρήσει τὸ
ἄριστον ὑπολαμβάνειν. The ten-

To meet this difficulty, we venture to say what it is to know, — (a daring step, as we are still to seek for the definition of Knowledge.)

ΘΕΑΙ. Πῶς;

p. 196.

ΣΩ. Ἐβελήσαντες εἰπεῖν ποῖόν τί ποτ' ἐστὶ τὸ ἐπίστασθαι.

ΘΕΑΙ. Καὶ τί τοῦτο ἀναίσχυντον;

5 ΣΩ. Ἐοικας οὐκ ἐννοεῖν, ὅτι πᾶς ἡμῖν ἐξ ἀρχῆς ὁ λόγος ζήτησις γέγονεν ἐπιστήμης, ὥς οὐκ εἰδόσι τί ποτ' ἐστίν.

ΘΕΑΙ. Ἐννοῶ μὲν οὖν.

ΣΩ. Ἐπειτ' οὐκ ἀναιδὲς δοκεῖ, μὴ εἰδότας ἐπιστή-
10 μην ἀποφαίνεσθαι τὸ ἐπίστασθαι οἷόν ἐστιν; ἀλλὰ γάρ, ὦ Θεαίτητε, πάλαι ἐσμὲν ἀνάπλεω τοῦ μὴ καθα-
ρῶς διαλέγεσθαι. μυριάκις γὰρ εἰρήκαμεν τὸ γινώ-

dency to this distinction appears in Sophocles, *Ant.* 1278: ὦ δεσπόθ', ὥς, ἔχων τε καὶ κεκτημένος, κ.τ.λ.

9. μὴ εἰδότας, κ.τ.λ.] Socrates' ideal requirement of a perfect definition as the first step in discussion is perpetually mocking us in Plato. *Protag.* 361, *Rep.* 1. 354.

11. ἀνάπλεω τοῦ μὴ καθαρῶς διαλέγεσθαι] 'Infected with logical imperfection.' Cp. *Charm.* 175 BC: Καίτοι πολλά γε ξυγκεχωρήκαμεν οὐ ξυμβαίνονθ' ἡμῖν ἐν τῷ λόγῳ. καὶ γὰρ ἐπιστήμην ἐπιστήμης εἶναι ξυνεχωρήσαμεν, οὐκ ἔωντος τοῦ λόγου οὐδὲ φάσκοντος εἶναι καὶ ταύτη αὐτῇ ἐπιστήμῃ καὶ τὰ τῶν ἄλλων ἐπιστημῶν ἔργα γινώσκειν ξυνεχωρήσαμεν, οὐδὲ τοῦτ' ἔωντος τοῦ λόγου. . . τοῦτο μὲν δὴ καὶ παντάπασιν μεγαλοπρεπῶς ξυνεχωρήσαμεν, οὐδ' ἐπισκεψάμενοι τὸ ἀδύνατον εἶναι, ἃ τίς μὴ οὔτε μηδαμῶς, ταῦτα εἰδέναι ἀμῶς γέ πως. . . καίτοι, ὥς ἐγὼ οἶμαι, οὐδενὸς αἴτου οὐχὶ ἀλογώτερον τοῦτ' ἂν φανείη.

τοῦ μὴ καθαρῶς διαλέγεσθαι] In other words, we have felt our way hitherto, not by ab-

stract definition and inference, but (as it is expressed in *Rep.* 7. 533 C) τὰς ὑποθέσεις ἀναρῶντες ἐπὶ τὴν ἀρχήν. We first ventured the hypothesis αἴσθησις ἐπιστήμη. This was rejected, but the difficulties we met with pointed to a further hypothesis, ὅτι ἡ ἀληθὴς δόξα ἐπιστήμη ἐστίν. Here again we are met by fresh difficulties, but the discussion of them leads to a fresh hypothesis, viz. that we may know, without having knowledge in hand.

12. μυριάκις γὰρ εἰρήκαμεν] We are haunted throughout by a difficulty respecting the search for knowledge akin to that respecting its definition. Can we know it, and yet not know it? To inquire about it implies ignorance of its nature, and yet how can we use the name even in inquiry without knowing the meaning of the name? 147 B: Ἡ οἶε τίς τι συνήσιν τινοσ ὄνομα, ὃ μὴ οἶδε τί ἐστι; 210 A: Καὶ παντάπασί γε εὐηθες ζητούντων ἡμῶν ἐπιστήμην δόξαν φάναι ὀρθὴν εἶναι μετ' ἐπιστήμης.

p. 196. σκομεν καὶ οὐ γιγνώσκομεν, καὶ ἐπιστάμεθα καὶ οὐκ ἐπιστάμεθα, ὥς τι συνιέντες ἀλλήλων ἐν ᾧ ἔτι ἐπιστήμην ἀγνοοῦμεν. εἰ δὲ βούλει, καὶ νῦν ἐν τῷ παρόντι κεκρήμεθ' αὐτῷ ἀγνοεῖν τε καὶ συνιέναι, ὥς προσήκον αὐτοῖς χρῆσθαι, ἔπερ στερόμεθα ἐπι- 5 στήμης.

ΘΕΑΙ. Ἀλλὰ τίνα τρόπον διαλέξει, ὃ Σώκρατες, τούτων ἀπεχόμενος;

p. 197. ΣΩ. Οὐδένα ὦν γε ὃς εἰμί· εἰ μέντοι ἦν ἀντιλογικός· οἷος ἀνὴρ εἰ καὶ νῦν παρῆν, τούτων τ' ἂν ἔφη 10 ἀπέχεσθαι καὶ ἡμῖν σφόδρ' ἂν ἂ ἐγὼ λέγω ἐπέπλητ-τεν. ἐπειδὴ οὖν ἐσμέν φαῦλοι, βούλει τολμήσω εἰπεῖν οἷόν ἐστι τὸ ἐπίστασθαι; φαίνεται γάρ μοι προὔργου τι ἂν γενέσθαι.

ΘΕΑΙ. Τόλμα τοίνυν νῆ Δία. τούτων δὲ μὴ ἀπε- 15 χομένῳ σοι ἔσται πολλὴ συγγνώμη.

7. Ἀλλὰ τίνα τρόπον διαλέξει, ὃ Σώκρατες] Compare what was said of being, 157 B: Τὸ δ' εἶναι πανταχόθεν ἐξαιρετόν, οὐχ ὅτι καὶ ἡμεῖς πολλὰ καὶ ἄρτι ἠναγκάσμεθα ὑπὸ συνηθείας καὶ ἀνεπιστημοσύνης χρῆσθαι αὐτῷ.

That there is such a thing as absolute knowledge and absolute being is the postulate of Plato's mind. That he himself or any man can wholly grasp either is more than he will dare to say. The sacredness of this belief, which it would be impious to relinquish, appears also in Theætetus' answer: Τούτων δὲ μὴ ἀπεχομένῳ ἔσται σοι πολλὴ συγγνώμη. Cp. Parm. 135 C: Τί οὖν ποιήσεις φιλοσοφίας περὶ; ποῖ τρέψει ἀγνοομένων τούτων;

9. ὦν γε ὃς εἰμί] Cp. Phædr. 243 E: Ἐωσπερ ἂν ἦς ὃς εἰ.

εἰ μέντοι ἦν ἀντιλογικός] The apodosis (διελεγόμην ἂν ὡς τούτων ἀπεχόμενος) is omitted, and the construction changed, because, from supposing himself ἀντιλογικός, Socrates proceeds to imagine the effect of the presence of such a man upon the discussion.

10. τούτων τ' ἂν ἔφη ἀπέχεσθαι] Not exactly with Heind., Stallb., 'abstinere nos jubeatur,' but (1) (sub. δεῖν) 'would have dwelt on the necessity of abstaining,' or, possibly, (2) (throwing an emphasis on ἡμῖν), 'Would have professed to abstain.' The kind of sophistry intended is illustrated supr. 157 B C, 165-7. τούτων ἀπεχόμενος is not, as some interpreters would have it, 'without definition,' but 'without assuming the reality of knowledge.'

ΣΩ. Ἀκήκοας οὖν ὃ νῦν λέγουσι τὸ ἐπίστασθαι; p. 197.

ΘΕΑΙ. Ἴσως· οὐ μέντοι ἔν γε τῷ παρόντι μνη-
μονεύω.

To know is
not to have,
but to pos-
sess, know-
ledge.

ΣΩ. Ἐπιστήμης που ἔξιν φασὶν αὐτὸ εἶναι. B

5 ΘΕΑΙ. Ἀληθῇ.

ΣΩ. Ἡμεῖς τοίνυν σμικρὸν μεταθώμεθα καὶ εἴ-
πωμεν ἐπιστήμης κτήσιν.

ΘΕΑΙ. Τί οὖν δὴ φήσεις τοῦτο ἐκείνου διαφέρειν;

ΣΩ. Ἴσως μὲν οὐδέν· ὃ δ' οὖν δοκεῖ, ἀκούσας
10 συνδοκίμαζε.

ΘΕΑΙ. Ἐάν πέρ γε οἴός τ' ᾧ.

This dis-
tinction is
illustrated
by a new
image.

ΣΩ. Οὐ τοίνυν μοι ταῦτόν φαίνεται τῷ κεκτῆσθαι
τὸ ἔχειν. οἶον *εἰ ἱμάτιον πριάμενός τις καὶ ἐγκρατῆς
ὢν μὴ φοροῦ· ἔχειν μὲν οὐκ ἂν αὐτὸν αὐτό, κεκτῆσθαι

15 δέ γε φαῖμεν.

ΘΕΑΙ. Ὅρθῶς γε.

II. β. Hy-
pothesis of
the cagefull
of birds.

ΣΩ. Ὅρα δὴ καὶ ἐπιστήμην εἰ δυνατόν οὕτω κε- ο
κτημένον μὴ ἔχειν, ἀλλ' ὥσπερ εἴ τις ὄρνιθας ἀγρίας,
περιστερὰς ἢ τι ἄλλο, θηρεύσας οἴκοι κατασκευασά-
20 μενος περιστερεῶνα τρέφοι. τρόπον μὲν γὰρ ἂν ποῦ
τινα φαῖμεν αὐτὸν αὐτὰς αἰεῖ ἔχειν, ὅτι δὴ κέκτηται.
ἢ γάρ;

ΘΕΑΙ. Ναί.

4. Ἐπιστήμης... ἔξιν] Euthyd.
277 B: Τὸ δ' ἐπίστασθαι .. ἄλλο
τι ἢ ἔχειν ἐπιστήμην ἥδη ἐστίν;
Phaed. 76 B.

13. *εἰ ἱμάτιον] Stallb. at-
tempts to defend the optative
without εἰ (which has only
slight authority), from Rep.
549 A, ἄγριος εἴη, which is not
quite parallel, (and there is
MS. authority for inserting ἂν.)
The comparison of 193 A: Σω-
κράτης ἐπιγινώσκει, κ.τ.λ., sug-
gests the conjecture φορεῖ as an

alternative reading. The Bodl.
has φορῶν as an early correc-
tion.

18. μὴ ἔχειν, ἀλλ'] This oppo-
sition between minute parts
of a sentence is characteristic
of the Greek idiom. Cp. infr.
199 A B.

ὥσπερ] The apodosis (sc.
οὕτω τὴν ἐπιστήμην κεκτῆσθαι) is
suppressed,—the main thread
being resumed in πάλιν δὲ, κ.τ.λ.
Cp. Rep. 3. 402 A-C. Join
οἴκοι τρέφοι.

p. 197. ΣΩ. Τρόπον δέ γ' ἄλλον οὐδεμίαν ἔχειν, ἀλλὰ δύναμιν μὲν αὐτῷ περὶ αὐτὰς παραγεγονέναι, ἐπειδὴ ἐν οἰκείῳ περιβόλῳ ὑποχειρίου ἐποίησατο, λαβεῖν δ καὶ σχεῖν, ἐπειδὰν βούληται, θηρευσσάμενῳ ἢν ἂν αἰεὶ ἐθέλῃ, καὶ πάλιν ἀφιέναι· καὶ τοῦτο ἐξεῖναι ποιεῖν, 5 ὅποσάκις ἂν δοκῇ αὐτῷ.

ΘΕΑΙ. Ἔστι ταῦτα.

ΣΩ. Πάλιν δὴ, ὥσπερ ἐν τοῖς πρόσθεν κήρινόν τι ἐν ταῖς ψυχαῖς κατεσκευάζομεν οὐκ οἶδ' ὅ τι πλάσμα, νῦν αὖ ἐν ἐκάστη ψυχῇ ποιήσωμεν περιστερεῶνά τινα 10 παντοδαπῶν ὀρνίθων, τὰς μὲν κατ' ἀγέλας οὔσας χωρὶς τῶν ἄλλων, τὰς δὲ κατ' ὀλίγας, ἐνίας δὲ μόνας διὰ πασῶν ὅπῃ ἂν τύχωσι πετομένας.

ΘΕΑΙ. Πεποιήσθω δὴ. ἀλλὰ τί τούντεῦθεν;

ΣΩ. Παιδίων μὲν ὄντων, φάναι χρή, εἶναι τοῦτο 15 τὸ ἀγγεῖον κενόν, ἀντὶ δὲ τῶν ὀρνίθων ἐπιστήμας νοῆσαι· ἢν δ' ἂν ἐπιστήμην κτησάμενος καθείρξῃ εἰς

The mind is like a cage, empty at birth, which we fill by degrees with what we learn. Whatever knowledge then is caught by us, is known so long as it remains in this cage. And yet before we have it in hand, there is a further chase required.

2. δύναμιν μὲν] Heind. well compares infr. 201 B: Πείσσαι μὲν.

3. λαβεῖν... ἐθέλῃ] 'To take and to hold, when he desires to do so, any one of them which he chooses to catch.'

8. κήρινόν τι] 'We sought to establish in the mind a sort of moulding-block of wax.'

10. ποιήσωμεν] 'Let us frame.' Cp. Rep. 9. 588 D.

11. τὰς μὲν κατ' ἀγέλας, κ.τ.λ.] The distinction indicated is probably that between, (1) individuals in the aggregate (πολλὰ ἀθροισθέντα, 157 B); (2) intermediate abstractions, as the virtues, numbers, etc.; (3) the highest abstractions, as Being, Goodness, resemblance, difference, etc. Little is thought,

however, of any distinction between memory and abstraction, as appears from the interchange of the terms *μνημεῖον* and *διανόημα* in what precedes.

12. κατ' ὀλίγας] E. g. the virtues, arts, etc.

ἐνίας δὲ μόνας διὰ πασῶν] E. g. τὴν οὐσίαν. . . τοῦτο γὰρ μάλιστα ἐπὶ πάντων παρέπεται, 186 A. The supremacy of certain universal forms, or categories, is a conception which belongs to the maturity of Plato's thought. (See Introduction.)

15. φάναι χρή, εἶναι] Although φάναι χρή is parenthetical, the sentence receives an indirect turn from it. νοῆσαι, sc. χρή.

16. ἀγγεῖον] 'Receptac'

17. κτησάμενος] S ἐκάστη ψυχῇ sup'

τὸν περίβολον, φάναι αὐτὸν μεμαθηκέναι ἢ εὐρηκέναι p. 197.
τὸ πρᾶγμα οὐ ἦν αὕτη ἢ ἐπιστήμη, καὶ τὸ ἐπίστασθαι
τουτ' εἶναι.

ΘΕΑΙ. Ἔστω.

5 ΣΩ. Τὸ τοίνυν πάλιν ἦν ἂν βούληται τῶν ἐπιστη- p. 198.
μῶν θηρεύειν καὶ λαβόντα ἴσχειν καὶ αὖθις ἀφίεναι,
σκόπει τίνων δεῖται ὀνομάτων, εἴτε τῶν αὐτῶν ὧν τὸ
πρῶτον, ὅτε ἐκτᾶτο, εἴτε ἐτέρων. μαθήσει δ' ἐνθένδε
σαφέστερον τί λέγω. ἀριθμητικὴν μὲν γὰρ λέγεις
10 τέχνην;

ΘΕΑΙ. Ναί.

ΣΩ. Ταύτην δὴ ὑπόλαβε θήραν ἐπιστημῶν ἀρτίου
τε καὶ περιττοῦ παντός.

ΘΕΑΙ. Ὑπολαμβάνω.

15 ΣΩ. Ταύτη δὴ, οἶμαι, τῇ τέχνῃ αὐτός τε ὑποχει-
ρίους τὰς ἐπιστήμας τῶν ἀριθμῶν ἔχει καὶ ἄλλῃ πα-
ραδίδωσιν ὁ παραδιδούς.

ΘΕΑΙ. Ναί.

ΣΩ. Καὶ καλούμεν γε παραδιδόντα μὲν διδάσκειν,
20 παραλαμβάνοντα δὲ μαρθάνειν, ἔχοντα δὲ δὴ τῷ κε-
κτῆσθαι ἐν τῷ περισσεύοντι ἐκείνῳ ἐπίστασθαι.

ΘΕΑΙ. Πάνυ μὲν οὖν.

ΣΩ. Τῷ δὴ ἐντεῦθεν ἤδη πρόσσχες τὸν νοῦν.
ἀριθμητικὸς γὰρ ὧν τελέως ἄλλο τι πάντας ἀριθμοὺς

8. ἐνθένδε] The Bodl. MS.
has ἐντεῦθεν, which might mean,
'If you will come and look
from where I stand.'

15. ὑποχειρίους] 'Under (in
the power of) his hand.' (Supr.
197 C.) But not necessarily
προχειρίους, 'in hand.'

16. ἔχει] The omission of
the subject (τις, ὁ ἔχων) is sup-
plied in the next clause by the
addition of ὁ παραδιδούς.

23. Τῷ δὴ ἐντεῦθεν] δὲ δὴ, the
reading of the Bodl. and its two
companions, has probably slip-
ped in from ἔχοντα δὲ δὴ above.
The example is not merely in-
tended to illustrate the distin-
ction between having and
holding, but more immediately
to show how we are to con-
ceive of the process of realiz-
ing knowledge.

To apply
this to the
case of
number:

The arith-
metician
has know-

p. 198. ἐπίσταται; πάντων γὰρ ἀριθμῶν εἰσὶν αὐτῷ ἐν τῇ
ψυχῇ ἐπιστῆμαι.

ΘΕΑΙ. Τί μὴν;

c ΣΩ. Ἡ οὖν ὁ τοιοῦτος ἀριθμοῖ ἅν ποτέ τι ἢ αὐ-
τὸς πρὸς αὐτὸν αὐτὰ ἢ ἄλλο τι τῶν ἕξω ὅσα ἔχει 5
ἀριθμόν;

ΘΕΑΙ. Πῶς γὰρ οὐ;

ΣΩ. Τὸ δὲ ἀριθμεῖν γε οὐκ ἄλλο τι θήσομεν τοῦ
σκοπεῖσθαι πόσος τις ἀριθμὸς τυγχάνει ὢν.

ΘΕΑΙ. Οὕτως.

10

ΣΩ. Ὁ ἄρα ἐπίσταται, σκοπούμενος φαίνεται ὥς
οὐκ εἰδώς, ὃν ὁμολογήκαμεν ἅπαντα ἀριθμὸν εἰδέναι.
ἀκούεις γάρ που τὰς τοιαύτας ἀμφισβητήσεις.

ΘΕΑΙ. Ἔγωγε.

d ΣΩ. Οὐκοῦν ἡμεῖς ἀπεικάζοντες τῇ τῶν περισσε- 15

ledge of
every num-
ber in his
mind.

Yet in cal-
culating he
searches
for what he
knows, put-
ting his
hand as it
were into
the cage.

4. ἢ αὐτὸς πρὸς αὐτὸν αὐτά] This is the reading of the MSS. with the exception of Vat. Δ, which omits αὐτά: the reading ἐντός is a conjecture of Cornarius. The common reading is defensible. If αὐτά is omitted, the antithesis is imperfect; and if grammatical symmetry were desired, it could be restored by substituting αὐτό for αὐτά. But there is no real flaw, for τι is cognate accusative, and ἀριθμοῖ τι = cast up a sum. The second accusative in the plural, of the things which constitute the sum, is therefore perfectly admissible; and it is also pointed, referring to αὐτὰ πέντε καὶ ἑπτὰ in supr. 196 A. 'Might he not cast up a sum, either of abstract numbers in his head, or of things about him that happen to be numerable?'

As in the Parmenides, where

unity is provisionally negated, so here, where it has not been fully reached, the objects of Knowledge (or rather Knowledges themselves) appear in loose bundles which fly as we approach them.

9. πόσος τις ἀριθμὸς τυγχάνει ὢν] 'What such-and-such a sum amounts to.' (ἀριθμητική here seems to include λογιστική.)

11. The question here is not of error, but of inquiry. The pursuit of knowledge implies ignorance even where the process is correct.

13. ἀκούεις . . ἀμφισβητήσεις] Cp. supr. 158 B and esp. Meno, 80 D E: Καὶ τίνα τρόπον ζητήσεις, ὃ Σώκρατες, τοῦτο, ὃ μὴ οἶσθα τὸ παράπαν ὃ τι ἔστι; . . μανθάνω ὅλον βούλει Μένων. ὁρᾷς τοῦ κὼν λόγον κα'

κ.τ.λ.

ρῶν κτήσει τε καὶ θήρα ἐρούμεν, ὅτι διττὴ ἦν ἡ θήρα, p. 198.
 ἡ μὲν πρὶν ἐκτῆσθαι τοῦ κεκτῆσθαι ἕνεκα· ἡ δὲ κε-
 κτημένῳ τοῦ λαβεῖν καὶ ἔχειν ἐν ταῖς χερσὶν ἅ πάλαι
 ἐκέκτητο. οὕτω δὲ καὶ ὧν πάλαι ἐπιστῆμαι ἦσαν αὐτῷ
 5 μαθόντι καὶ ἠπίστατο αὐτά, πάλιν ἔστι καταμανθάνειν
 ταῦτά ταῦτα ἀναλαμβάνοντα τὴν ἐπιστήμην ἐκάστου
 καὶ ἴσχοντα, ἣν ἐκέκτητο μὲν πάλαι, πρόχειρον δ' οὐκ
 εἶχε τῇ διανοίᾳ;

ΘΕΑΙ. Ἀληθῆ.

10 ΣΩ. Τοῦτο δὲ ἄρτι ἡρώτων, ὅπως χρὴ τοῖς ὀνό- E
 μασι χρώμενον λέγειν περὶ αὐτῶν, ὅταν ἀριθμήσων
 ἢ ὁ ἀριθμητικὸς ἢ τι ἀναγνωσόμενος ὁ γραμματικὸς,
 ὡς ἐπιστάμενος ἄρα ἐν τῷ τοιούτῳ πάλιν ἔρχεται μα-
 θησόμενος παρ' ἑαυτοῦ ἅ ἐπίσταται;

15 ΘΕΑΙ. Ἀλλ' ἄτοπον, ὦ Σώκρατες.

ΣΩ. Ἀλλ' ἅ οὐκ ἐπίσταται φῶμεν αὐτὸν ἀναγνώ-
 σεσθαι καὶ ἀριθμήσειν, δεδοκότες αὐτῷ πάντα μὲν
 γράμματα, πάντα δὲ ἀριθμὸν ἐπίστασθαι;

ΘΕΑΙ. Ἀλλὰ καὶ τοῦτ' ἄλογον.

p. 199.

20 ΣΩ. Βούλει οὖν λέγωμεν ὅτι τῶν μὲν ὀνομάτων
 οὐδὲν ἡμῖν μέλει, ὅπη τις χαίρει ἔλκων τὸ ἐπίστασθαι

We shall
say then
that it is

1. ἦν] The past tense im-
plies 'We have found it to
be . . .' Supr. A.

2. πρὶν ἐκτῆσθαι] So the MSS.
And it is unsafe to change to
κεκτῆσθαι, as such variations
may have depended on some
law of euphony. Cp. Sophocl.
O. C. 5: Σμικρὸν μὲν ἐξαιτοῦντα,
τοῦ μικροῦ δ' ἔτι, κ.τ.λ.

7. πρόχειρον] As we say, 'at
his fingers' ends.'

10. Τοῦτο] Accusative in
apposition with the action of
the verb, as ταῦτα is very fre-
quently used. 'This was my

drift in asking,' etc. Cp. Rep.
2. 377 A.

20. ὅτι, κ.τ.λ.] The question
asked above, 198 A, was τὸ . . .
θηρεῖν, κ.τ.λ., τίνων δέεται ὀνο-
μάτων. But the illustration has
thrown so clear a light upon
the subject that in giving our
answer we may dispense with
nominal definitions.

21. ὅπη τις χαίρει ἔλκων]
'Whatever confusion may be
wilfully made with the verbs
to *learn* and to *know*, i.e. in
the ἀμφισβητήσεις above referred
to, that a man cannot learn

p. 199. καὶ μανθανεῖν, ἐπειδὴ δὲ ὥρισάμεθα ἕτερον μὲν τι τὸ κεκτῆσθαι τὴν ἐπιστήμην, ἕτερον δὲ τὸ ἔχειν, ὃ μὲν τις κέκτηται μὴ κεκτῆσθαι ἀδύνατόν φαμεν εἶναι, ὥστε οὐδέποτε συμβαίνει ὅ τις οἶδε μὴ εἰδέναι, ψευδῇ μέντοι δόξαν οἶόν τ' εἶναι περὶ αὐτοῦ λαβεῖν; μὴ γὰρ 5
B ἔχειν τὴν ἐπιστήμην τούτου οἶόν τε, ἀλλ' ἑτέραν ἀντ' ἐκείνης, ὅταν θηρεύων τινὰ ἀπ' αὐτοῦ ἐπιστήμην δια-

what he knows nor what he does not know. For the language cp. Soph. 259 C: Χαίρει τότε μὲν ἐπὶ θάτερα τότε δ' ἐπὶ θάτερα τοὺς λόγους ἔλκων.

4. ὥστε οὐδέποτε] 'So that in no case does it come to pass that a man is ignorant of what he knows, but still he may get hold of a wrong notion in regard to it; for he may not have in hand the knowledge of the particular thing in question, but another instead, when in hunting up some particular knowledge from his stock (τοῦ ὃ κέκτηται) he gets hold of the wrong one by mistake as they flit across him: that is to say, when he thought eleven to be twelve, he got hold of the knowledge of eleven instead of that of twelve,—in other words, the rock-pigeon that was caged within him instead of the dove.'

5. μὴ γὰρ ἔχειν] These words are put emphatically forward in antithesis to μὴ κεκτῆσθαι. When hunting for some particular knowledge amongst what he possesses and knows, he catches one for another as they fly about: e.g. the arithmetician makes a mistake in regard to number when he seeks in the flock of numbers for that which = 7 + 5, and takes hold of 11 instead of 12.

The germ of the present metaphor appears in the Euthydemus, 290 C, 291 B: Θηρευτικοὶ γάρ εἰσι καὶ οὔτοι (οἱ λογιστικοὶ) κ.τ.λ. αὐτοὶ γὰρ (οἱ στρατηγοὶ) οὐκ ἐπίστανται χρῆσθαι τοιούτοις ἃ ἐθήρευσαν, ὥσπερ, οἶμαι, οἱ ὀρνυγοθήραι τοῖς ὀρνυγοτρόφοις παραδιδόασιν . . . ἀλλ' ἤμεν πάνυ γελοῖοι, ὥσπερ τὰ παιδία τὰ τοὺς κορυδοὺς διώκοντα, αἰεὶ φάμεθα ἐκάστην τῶν ἐπιστημῶν αὐτίκα λήψεσθαι· αἱ δ' αἰεὶ ὑπεξέφυγον. Compare also Arist. Met. 1. 5. 1009 b: Τὸ γὰρ τὰ πετόμενα διώκειν τὸ ζητεῖν ἂν εἴη τὴν ἀλήθειαν.

7. ἀπ' αὐτοῦ] The difficulty of the sentence lies in these words. They probably refer to ὃ κέκτηται . . . ὃ οἶδε above. For it is difficult to imagine that ἀπ' αὐτοῦ and περὶ αὐτοῦ above do not refer to the same thing. If this be so, the meaning is, that he makes a mistake concerning some general subject, e.g. concerning number in general, when he takes one particular thing contained in it for another. τοῦτου therefore has a narrower reference, and means, 'of this particular thing,' viz. which he is in search of. For a similar use of τοῦτου, without anything to which it immediately refers, cp. supr. 180 A: Κἂν τοῦτου ζητῆς λόγον λαβεῖν, τί εἴρηκε. Infr. 202 C: Τὸν μὴ δυνάμενον δοῦναι τε καὶ δέξασθαι λόγον

impossible for him not to know what he knows, i.e. not to possess what he possesses, but yet he may mistake one thing that he knows

for another that he knows, when, failing in this after-search, he takes the wrong knowledge in hand.

πετομένων ἀνθ' ἑτέρας ἑτέραν ἁμαρτῶν λάβῃ, — ὅτε ἄρα p. 199.
τὰ ἑνδεκα δώδεκα φήθη εἶναι, τὴν τῶν ἑνδεκα ἐπιστή-
μην ἀντὶ τῆς τῶν δώδεκα λαβών, τὴν ἐν ἑαυτῷ οἶον
φάτταν ἀντὶ περιστερᾶς.

5 ΘΕΑΙ. Ἔχει γὰρ οὖν λόγον.

ΣΩ. Ὅταν δέ γε ἡν ἐπιχειρεῖ λαβεῖν λάβῃ, ἀψευ-
δεῖν τε καὶ τὰ ὄντα δοξάζειν τότε, καὶ οὕτω δὴ εἶναι
ἀληθῆ τε καὶ ψευδῇ δόξαν, καὶ ὧν ἐν τοῖς πρόσθεν ο
ἐδυσχεραίνομεν οὐδὲν ἐμποδὼν γίγνεσθαι; ἴσως οὖν
10 μοι συμφήσεις. ἢ πῶς ποιήσεις;

ΘΕΑΙ. Οὕτως.

ΣΩ. Καὶ γὰρ τοῦ μὲν ἃ ἐπίστανται μὴ ἐπίστασθαι
ἀπηλλάγμεθα· ἃ γὰρ κεκτήμεθα μὴ κεκτήσθαι οὐ-

ἀνεπιστήμονα εἶναι περὶ τούτου (sc. οὐδ' ἂν μὴ δύνῃται, κ.τ.λ.). διαπετο-
μένων is genitive absolute, in
partial construction with ἑτέραν.
The words ἀπ' αὐτοῦ have been
questioned by many critics.
Aristotle's τῶν ἀπ' αὐτοῦ is the most
plausible of the conjectural
emendations.

1. ὅτε ἄρα . . . φήθη εἶναι, . . .
λαβών] We pass from ὅταν to
ὅτε ἄρα, because reference is
now made to the case actually
in question. The participle
λαβών is expegetic to the verb
understood in what precedes.
'He has hold of something
else: that is (in the case above
adduced) taking the knowledge
of eleven for that of twelve.'
As if ἔχειν . . . οἷόν τε were τάχ'
ἂν ἔχοι. The change to the
nominative is partly occasioned
by ὅταν λάβῃ coming in between.
ἄρα = 'as in our illustration.'

For a similar expegesis cp.
Legg. 3. 690 E: 'Ἀγνοήσαντες
τὸν Ἡσίοδον ὀρθότατα λέγοντα ὡς
τὸ ἥμισυ τοῦ παντὸς πολλάκις ἐστι

πλέον' ὅποταν ἢ τὸ μὲν ὅλον λαμ-
βάνειν ζημιῶδες, τὸ δ' ἥμισυ μέ-
τριον, τότε τὸ μέτριον τοῦ ἀμέτρου
πλέον ἡγήσατο, ἅμεινον ὃν χεί-
ρονος.

6. ἀψευδεῖν] In construction
with φαμέν, supr.

12. Καὶ γὰρ τοῦ μὲν . . . μέντοι]
'For indeed we have got rid of
the trouble of men not knowing
what they know . . . : notwith-
standing there is a still worse
danger which now looks in
upon us.'

ἐπίστανται] So the Bodleian
with all the other MSS. except
pr. Ven. II. This is hardly suf-
ficient authority for the change
to ἐπίσταται. The transition from
singular to plural is not more
remarkable than that from the
3rd person to the 1st in κεκτή-
μεθα, infr. It may be accounted
for by the fact that Socrates is
speaking generally, and no
longer with reference to the
individual case supposed above.
Compare especially Rep. 7.
537 E and v. rr.

p. 199. δαμοῦ ἔτι συμβαίνει, οὔτε ψευθεῖσιν τινος οὔτε μή.
δεινότερον μέντοι πάθος ἄλλο παραφαίνεσθαι μοι
δοκεῖ.

ΘΕΑΙ. Τὸ ποῖον;

ΣΩ. Εἰ ἡ τῶν ἐπιστημῶν μεταλλαγὴ ψευδὴς γε- 5
νήσεται ποτε δόξα.

ΘΕΑΙ. Πῶς δῆ;

D ΣΩ. Πρῶτον μὲν τό τινος ἔχοντα ἐπιστήμην τοῦτο
αὐτὸ ἀγνοεῖν, μὴ ἀγνωμοσύνη ἀλλὰ τῇ ἑαυτοῦ ἐπι-
στήμῃ· ἔπειτα ἕτερον αὖ τοῦτο δοξάζειν, τὸ δ' ἕτερον 10
τοῦτο, πῶς οὐ πολλὴ ἀλογία, ἐπιστήμης παραγενο-
μένης γινῶναι μὲν τὴν ψυχὴν μηδέν, ἀγνοῆσαι δὲ
πάντα; ἐκ γὰρ τούτου τοῦ λόγου κωλύει οὐδὲν καὶ
ἄγνοϊαν παραγενομένην γινῶναι τι ποιῆσαι καὶ τυφλό-
τητα ἰδεῖν, εἴπερ καὶ ἐπιστήμη ἀγνοῆσαι ποτὲ τινα 15
ποιήσει.

E ΘΕΑΙ. Ἴσως γάρ, ὦ Σώκρατες, οὐ καλῶς τὰς
ὄρνιθας ἐτίθεμεν ἐπιστήμας μόνον τιθέντες, ἔδει δὲ
καὶ ἀνεπιστημοσύνας τιθέναι ὁμοῦ συνδιαπετομένας
ἐν τῇ ψυχῇ, καὶ τὸν θηρεύοντα τοτὲ μὲν ἐπιστήμην 20

But, if it is
Knowledge
that he has
in hand,
how can he
mistake it?
How can
Knowledge
be the oc-
casion of
error?

Perhaps
there were
ignorances
flying
about
amongst
the know-

2. παραφαίνεσθαι] As it were,
'looking in at the window.'
The reading *παρεμφαίνεσθαι*
(Ven. Ξ etc.) deserves mention.

5. Εἰ . . γενήσεται] *εἰ* with
the fut. ind., as usual after *δει-
νόν*, expresses alarm or indig-
nation, 'to think of such a
possibility!'

8. τό τινος] These words de-
pend immediately on *δεινότερον*,
in common with *εἰ ἡ τῶν . . δόξα*:
but *πῶς οὐ πολλὴ ἀλογία* also has
reference to them.

9. ἀγνωμοσύνη] Used here
in its most literal sense, = τῷ
μὴ γινώσκειν, 'from being un-
acquainted.'

τῇ ἑαυτοῦ ἐπιστήμῃ] Viz. which
he possesses, ὅ τι δὴ ἔχει τε καὶ
κέκτηται, referring to *ἔχοντα*.

11. πῶς οὐ πολλὴ ἀλογία] The
clause which follows this is a
more particular statement or
explanation of that which pre-
cedes. Compare the structure
of Rep. 4. 445 B: Τῆς δὲ αὐτοῦ
τούτου ὃ ζῶμεν φύσεως ταραττο-
μένης καὶ διαφθειρομένης βιωτὸν
ἄρα ἔσται, εἴαν περ τις ποιῇ ὃ ἀν-
βουληθῇ ἄλλο πλὴν τοῦτο ὁπόθεν
κακίας μὲν καὶ ἀδικίας ἀπαλλαγῇ-
σεται, κ.τ.λ., *supr.* 144 A.

19. ἀνεπιστημοσύνας] Cp. the
Charmides, 166 E, etc.

ledges, and he has taken one of them.

λαμβάνοντα, τοτὲ δ' ἀνεπιστημοσύνην τοῦ αὐτοῦ πέρι, p. 199. ψευδῇ μὲν δοξάζειν τῇ ἀνεπιστημοσύνῃ, ἀληθῇ δὲ τῇ ἐπιστήμῃ.

ΣΩ. Οὐ ράδιόν γε, ὦ Θεαίτητε, μὴ ἐπαινεῖν σε.
5 ὁ μέντοι εἶπες, πάλιν ἐπίσκειναι. ἔστω μὲν γὰρ ὡς λέγεις· ὁ δὲ δὴ τὴν ἀνεπιστημοσύνην λαβὼν ψευδῇ p. 200. μὲν, φῆς, δοξάσει. ἦ γάρ;

ΘΕΑΙ. Ναί.

ΣΩ. Οὐ δὴ πού καὶ ἡγήσεται γε ψευδῇ δοξάζειν.

10 ΘΕΑΙ. Πῶς γάρ;

ΣΩ. Ἄλλ' ἀληθῇ γε, καὶ ὡς εἰδὼς διακείσεται περὶ ὧν ἔψευσται.

ΘΕΑΙ. Τί μὴν;

ΣΩ. Ἐπιστήμην ἄρα οἴησεται τεθηρευκῶς ἔχειν,
15 ἀλλ' οὐκ ἀνεπιστημοσύνην.

ΘΕΑΙ. Δῆλον.

But if he has the ignorance in hand, how can he mistake it for knowledge? After making a long circuit, we are again at fault.

Unless we have recourse to

ΣΩ. Οὐκοῦν μακρὰν περιελθόντες πάλιν ἐπὶ τὴν πρώτην πάρεσμεν ἀπορίαν. ὁ γὰρ ἐλεγκτικὸς ἐκείνος γελάσας φήσει· Πότερον, ὦ βέλτιστοι, ἀμφοτέρας
20 τις εἰδὼς, ἐπιστήμην τε καὶ ἀνεπιστημοσύνην, ἣν οἶδεν, ἐτέραν αὐτὴν οἶται τίνα εἶναι ὧν οἶδεν; ἢ οὐδετέραν αὐτοῖν εἰδὼς, ἣν μὴ οἶδε, δοξάζει ἐτέραν ὧν οὐκ οἶδεν; ἢ τὴν μὲν εἰδὼς, τὴν δ' οὐ, ἣν οἶδεν, ἣν μὴ οἶδεν; ἢ ἣν μὴ οἶδεν, ἣν οἶδεν ἡγείται; ἢ πάλιν αὖ

4. Οὐ ράδιόν γε, κ.τ.λ.] Socrates is again charmed by the dialectical readiness of Theætetus, and yet is compelled to refuse his suggestion. Cp. supr. 184 C, infr. 204 E: Ἀνδρικῶς γε, κ.τ.λ. Phædo, 62 E: Ἡσθῆναί τέ μοι ἔδοξε τῇ τοῦ Κίβητος πραγματοίᾳ, κ.τ.λ.

17. ἐπὶ τὴν πρώτην πάρεσμεν ἀπορίαν] 'We find ourselves

again confronted with the same difficulty which encountered us at first.' Cp. Phil. 13 C: Πάλιν εἰς τὸν αὐτὸν φερόμεθα λόγον, ὦ Πρώταρχε.

18. ὁ . . . ἐλεγκτικὸς ἐκείνος] Supr. 165, 195 C, 197 A.

20. ἣν οἶδεν, κ.τ.λ.] Supr. 188 B, 192.

22. αὐτοῖν] Most MSS. have αὐτὴν, from the preceding line.

p. 200. μοι ἐρεῖτε ὅτι τῶν ἐπιστημῶν καὶ ἀνεπιστημοσυνῶν εἰσὶν αὖ ἐπιστήμαι, ἃς ὁ κεκτημένος ἐν ἐτέροις τισὶ γελοίοις περιστερεῶσιν ἢ κηρίνοις πλάσμασι καθεῖρ-
 ζας, ἕως περ ἂν κεκτῇται, ἐπίσταται, καὶ ἂν μὴ προ-
 χείρους ἔχῃ ἐν τῇ ψυχῇ; καὶ οὕτω δὴ ἀναγκασθή- 5
 σεσθε εἰς ταὐτὸν περιτρέχειν μυριάκισ οὐδὲν πλέον ποιοῦντες; Τί πρὸς ταῦτα, ὦ Θεαίτητε, ἀποκρινού-
 μεθα;

the image of another cage or waxen block, containing the Know-
 ledges of the know-
 ledges and ignorances, and go on thus to infinity, 'in wandering mazes lost.'

ΘΕΑΙ. Ἀλλὰ μὰ Δία, ὦ Σώκρατες, ἔγωγε οὐκ ἔχω τί χρὴ λέγειν.

10

ΣΩ. Ἀρ' οὖν ἡμῖν, ὦ παῖ, καλῶς ὁ λόγος ἐπι-
 πλῆττει, καὶ ἐνδείκνυται ὅτι οὐκ ὀρθῶς ψευδῇ δόξαν
 D προτέραν ζητοῦμεν ἐπιστήμης, ἐκείνην ἀφέντες; τὸ
 δ' ἐστὶν ἀδύνατον γνῶναι, πρὶν ἂν τις ἐπιστήμην
 ἱκανῶς λάβῃ τί ποτ' ἐστίν.

15

ΘΕΑΙ. Ἀνάγκη, ὦ Σώκρατες, ἐν τῷ παρόντι ὡς λέγεις οἶσθαι.

The truth is, we have no right to be searching for false opinion until we have

ΣΩ. Τί οὖν τις ἐρεῖ πάλιν ἐξ ἀρχῆς ἐπιστήμην; οὐ γάρ που ἀπεροῦμέν γε πω.

3. γελοίοις περιστερεῶσιν] It would be rash to infer from this ridicule that the image is not Plato's own. Is Socrates never made to accuse himself of absurdity? Rep. i. 354 A: Οὐ μέντοι καλῶς γε εἰστίμαί δι' ἐμάντων ἀλλ' οὐ διὰ σέ. Prot. 340 E: Εἰμί τις γελοῖος ἰατρός. He is here speaking dramatically in the person of the ἐριστικὸς ἀνὴρ, who is bent on exposing their weak points. Cp. supr. 162 D, 166 A.

5. καὶ οὕτω δῆ, κ.τ.λ.] Cp. esp. Charm. 167 foll., and, for the 'ad infinitum' argument, Parm. 132 E foll.

11. ὁ λόγος] Either this particular argument, or rather the

discussion generally, in the form of an imaginary disputant. Supr. 195 D.

13. ἐκείνην] ψευδὴς δόξα is the subject immediately in hand, hence ἐκείνη stands for ἐπιστήμη as the more remote.

τὸ δέ] Sc. ψευδὴς δόξα τί ποτ' ἐστίν.

15. ἱκανῶς λάβῃ] Supr. 145 E.

19. που is the reading of Ven. II., and is probably right. (Cett. πω.) Schanz reads οὐ γε πω ἀπεροῦμεν. This is partly confirmed by the scribe of the Bodl. MS. having begun to punctuate after ἀπεροῦμεν, and in then adding γέ πω, having forgotten to accentuate the last syllable of ἀπεροῦμεν.

found
Know-
ledge. And,
though
we can
attempt
nothing
better than
our last an-
swer, per-
haps if we
return and
examine it,
the object
of our
search may
show itself.

ΘΕΑΙ. Ἦκιστα, εἴνπερ μὴ σύ γε ἀπαγορεύσης. p. 200.

ΣΩ. Λέγε δὴ, τί ἂν αὐτὸ μάλιστα εἰπόντες ἦκιστ'
ἂν ἡμῖν αὐτοῖς ἐναντιωθεῖμεν;

ΘΕΑΙ. Ὅπερ ἐπεχειροῦμεν, ὦ Σώκρατες, ἐν τῷ Ε
5 πρόσθεν· οὐ γὰρ ἔχω ἔγωγε ἄλλο οὐδέν.

ΣΩ. Τὸ ποῖον;

ΘΕΑΙ. Τὴν ἀληθῇ δόξαν ἐπιστήμην εἶναι. ἀνα-
μάρτητόν γέ πού ἐστι τὸ δοξάζειν ἀληθῇ, καὶ τὰ ὑπ'
αὐτοῦ γιγνόμενα πάντα καλὰ καὶ ἀγαθὰ γίνεσθαι.

10 ΣΩ. Ὁ τὸν ποταμὸν καθηγούμενος, ὦ Θεαίτητε,
ἔφη ἄρα δείξειν αὐτό· καὶ τοῦτο ἐὰν ἰόντες ἐρευνῶμεν,
τάχ' ἂν ἐμπόδιον γενόμενον αὐτὸ φήνει τὸ ζητούμε- p. 201.
νον, μένουσι δὴ δῆλον οὐδέν.

1. ἀπαγορεύσης] So T pr. Vat. Coisl. Zitt. The Bodl. has ἀπαγορεύς with an erasure. Schanz reads ἀπαγορεύης. The usual aorist form is ἀπέειπης.

8. καὶ τὰ ὑπ' αὐτοῦ γιγνόμενα πάντα] True opinion guides to right action, but it is a blind guide. See esp. Rep. 6. 506 C: Οὐκ ἦσθαι τὰς ἀνεῦ ἐπιστήμης δόξας, ὡς πᾶσαι αἰσχυραί, κ.τ.λ.

10. Ὁ τὸν ποταμὸν] 'The man who had to show where the river was fordable is reported (ἄρα) to have said, Go on, and you will find.' For the expressions αὐτὸ δείξει, τάχ' ἂν αὐτὸ φήνει cp. Phileb. 20 C: Προῖον δ' ἔτι σαφέστερον δείξει. Protag. 324 A: Αὐτό σε διδάξει. Cratyl. 402 C: Τοῦτό γε ὀλίγου αὐτὸ λέγει ὅτι πηγῆς ὄνομα ἐπικεκρυμμένον ἐστὶ. Hipp. Maj. 288 B: Εἰ δ' ἐπιχειρήσας ἔσται καταγέλαστος, αὐτὸ δείξει. The Scholiast says: Δείξειν αὐτό. ἐπὶ τῶν ἐκ πείρας γινωσκομένων, κατιόντων γάρ τινων εἰς ποταμὸν πρὸς τὸ διαπερᾶσαι ἤρετό τις τὸν

προηγούμενον εἰ βάθος ἔχει τὸ ὕδωρ. ὁ δὲ ἔφη, αὐτὸ δείξει.

The explanation is probable, though the authority is uncertain.

See above, πλείω δὲ ἐπιρρέοντα . . τὸν ἐξ ἀρχῆς λόγον; and cp. Rep. 5. 453 D: Ἐάν τέ τις εἰς κολυμβήθραν μικρὰν ἐμπέσῃ ἐάν τε εἰς τὸ μέγιστον πελαγος μέσον, ὅμως γε νεῖ οὐδὲν ἦτον.

12. τάχ' ἂν . . ζητούμενον] Either (1) (Heindorf), 'Perhaps by giving us trouble, it may of itself bring to light that of which we are in search,' or (2) 'Perhaps the very thing we are in search of may come in our way and show itself,' or (3) taking ἐμπόδιον γενόμενον with τοῦτο and αὐτὸ φήνει τὸ ζητούμενον as a new sentence. 'If we proceed with this inquiry, perhaps, through its giving us trouble,—the very object of our search may show itself.' In (2) ἐμπόδιον is used with a forcing of the derivation, like πρόχειρον sup., 'amongst

p. 201. ΘΕΑΙ. Ὁρθῶς λέγεις· ἀλλ' ἰωμέν γε καὶ σκοπῶμεν.

ΣΩ. Οὐκοῦν τοῦτό γε βραχείας σκέψεως· τέχνη γάρ σοι ὅλη σημαίνει μὴ εἶναι ἐπιστήμην αὐτό.

ΘΕΑΙ. Πῶς δὴ; καὶ τίς αὕτη;

ΣΩ. Ἡ τῶν μεγίστων εἰς σοφίαν, οὓς δὴ καλοῦσι ῥήτοράς τε καὶ δικανικούς. οὗτοι γάρ που τῇ ἐαυτῶν τέχνῃ πείθουσιν οὐ διδάσκοντες, ἀλλὰ δοξάζειν ποι-
 οῦντες ἃ ἂν βούλωνται. ἢ σὺ οἶε δεινούς τινας οὕτω
 B διδασκάλους εἶναι, ὥστε οἷς μὴ παρεγένοντό τινες 10
 ἀποστερουμένοις χρήματα ἢ τι ἄλλο βιαζομένοις,
 τούτοις δύνασθαι πρὸς ὕδωρ σμικρὸν διδάξαι ἱκανῶς
 τῶν γενομένων τὴν ἀλήθειαν;

A brief examination is sufficient here. The rhetoric of the law-courts proves that true opinion is not knowledge.

For in cases where the evidence of the senses is alone sufficient,

our feet.' Both in (2) and (3) the idiomatic use of δεικνυμι is extended to φαίνω.

ἐμπόδιον γινόμενον] 'Coming in our way,' i.e. giving us trouble. Those fording the river were feeling the bottom with their feet. Compare the way in which justice 'turns up' in the Republic, 4. 432 D: Πάλαι, ὦ μακάριε, φαίνεται πρὸ ποδῶν ἡμῖν κυλινδούμενον. Prof. Jowett translates, 'We may stumble upon the thing which we are looking for.'

3. βραχείας σκέψεως] Sc. εὐρεῖν. Cp. Rep. 3. 414 C: Πέσαι δὲ συκνῆς πειθοῦς.

4. αὐτό] Sc. τὸ εἰρημένον, i.e. δόξα ἀληθής.

6. Ἡ τῶν μεγίστων εἰς σοφίαν] The irony is almost as transparent as in Polit. 266 C: Γένει τῷ τῶν ὄντων γειναυστάτῳ καὶ ἅμα εὐχερεστάτῳ. Cp. Phædr. 260 C sqq., Gorg. 462 C, alib. μεγίστων is masc. antec. to οὓς. (ἢ om. Bodl.)

In what follows the Bodleian

MS. gives τούτοις with Vat. Δ. Ven. II. This is better than τούτους, which can be defended only by supposing the plaintiff to plead his own cause. Trans. 'Or do you suppose there are such clever teachers in the world, as to be able to convey to others the reality of what happened to men, of whose being robbed or otherwise assaulted the hearers were not eyewitnesses?' Schanz reads, from Naber's conjecture, εἰ μὴ . . . τούτους . . .

12. πρὸς ὕδωρ σμικρὸν] κατεπίγει γὰρ ὕδωρ ῥέον. Supr. 172 D. The ῥήτωρ professed to instruct the court. Cp. Hyperid. Euxen. 25: Τοὺς δικαστὰς ὑπὲρ τοῦ πράγματος τὰ δίκαια διδάξαι.

Failing to conceive of false opinion, we return to examine the theory of Knowledge which identifies it with true opinion. We have not to search far; for in the familiar case of judicial evidence, a true opinion may be

the court may be brought to give a true verdict. The judges, then, in such a case have true opinion without knowledge.

ΘΕΑΙ. Οὐδαμῶς ἔγωγε οἶμαι, ἀλλὰ πείσαι μὲν. p. 201.

ΣΩ. Τὸ πείσαι δ' οὐχὶ δοξάσαι λέγεις ποιῆσαι;

ΘΕΑΙ. Τί μῆν;

ΣΩ. Οὐκοῦν ὅταν δικαίως πεισθῶσι δικασταὶ
5 περὶ ὧν ἰδόντι μόνον ἔστιν εἰδέναι, ἄλλως δὲ μή,
ταῦτα τότε ἐξ ἀκοῆς κρίνοντας, ἀληθὴ δόξαν λαβόν- σ
τες, ἄνευ ἐπιστήμης ἔκριναν, ὁσθὰ πεισθέντες, εἶπερ
εὖ ἐδίκασαν;

ΘΕΑΙ. Παντάπασι μὲν οὖν.

10 ΣΩ. Οὐκ ἄν, ὦ φίλε, εἴ γε ταῦτόν ἦν δόξα τε
ἀληθὴς †καὶ δικαστήρια† καὶ ἐπιστήμη, ὁρθά ποτ' ἂν

formed by the judges without the possibility of knowledge; since in questions of fact nothing short of personal observation ensures certainty. The definition 'Knowledge is true opinion,' is therefore inadequate. And the example given is calculated to suggest the next definition—δόξα ἀληθὴς μετὰ λόγου.

The question returns, Are the above conceptions and images Plato's own, or is he repeating in them some contemporary theories? The comparison of other dialogues and the close examination of the passage itself tend to the conclusion that although they may have been suggested to him from without, they may be fairly regarded as his own creation. See especially the passage in Phil. 44 C foll., in which, after certain men have been brought forward as 'soothsayers' or 'allies,' there follows the analysis of the pleasure derived from Comedy, which is one of the most original and 'modern' passages in Plato. The image of the 'im-

pressions' on the wax has not only been revived in speculation, but perpetuated in common language. And that of the aviary has probably been less fortunate only from its greater boldness and subtlety.

1. πείσαι μὲν] The implied antithesis is διδάξαι δ' οὐ. Cp. Rep. 5. 475 E: Οὐδαμῶς, εἶπον, ἀλλ' ὁμοίους μὲν φιλοσόφοις. Τοὺς δ' ἀληθινούς, ἔφη, τίνας λέγεις; Soph. 240 B: Οὐδαμῶς ἀληθινόν γε, ἀλλ' εὐκλὸς μὲν.

11. †καὶ δικαστήρια†] Several MSS. read δικαστήριον. These words were rejected by the older critics, except Buttmann, who conjectured καὶ δικαστική, very aptly for the sense, if the word can be made to signify 'worthy of a good judge.' See the words εἶπερ εὖ ἐδίκασαν . . ὁρθά ποτ' ἂν δικαστὴς ἄκρος ἐδόξαεν. It is in Plato's manner thus ostensibly to restrict himself to the case in point. Cp. 152 C: Ἐν τε θερμοῖς καὶ πᾶσι τοῖς τοιούτοις. 204 D: Ἐν γε τοῖς ὅσα ἐξ ἀριθμοῦ ἔστιν.

Possibly (1) καὶ δικαστοῦ ἀξία may be the true reading. Cp.

p. 201. δικαστῆς ἄκρος ἐδόξαζεν ἄνευ ἐπιστήμης· νῦν δὲ ὅκειν ἄλλο τι ἐκάτερον εἶναι.

ΘΕΑΙ. Ὁ γε ἐγώ, ὦ Σώκρατες, εἰπόντος του

III. Theætetus now remembers to have heard that

Apol. 18 A: Δικαστοῦ γὰρ αὕτη ἀρετή. And see Phileb. 13 C, where the Bodl. has *πειρόμεθα* for *πειρασόμεθα*. Ib. 36 E, where *παραφροσύναις* in the same MS. is a correction for *πάσαις ἀφροσύναις*, which the first hand wrote. Or (2) *κατὰ δικαστήρια*, a conjecture adopted by Prof. Jowett (or *κατὰ δικαστήριον*)—‘in the judicial sphere,’ cp. supr. 153 D: *κατὰ τὰ ὄμματα πρῶτον* (‘In the sphere of vision’). Tim. 19 C: *κατὰ τε τὰς ἐν τοῖς ἔργοις πράξεις καὶ κατὰ τὰς ἐν τοῖς λόγοις διερμηνεύσεις πρὸς ἐκάστας τῶν πόλεων*. The mode of expression in this case approaches still more nearly to that of infr. 204 C, supr. 152 C,—the passages quoted above. But (3) it is after all conceivable that *δικαστηρία* may be the feminine of an adjective not found elsewhere, except in the neuter substantive *δικαστήριον*. (This suggestion is also made by Madvig, Adv. 1. 377, and adopted by Schanz.) Or (4) as Wohlrab suggests, *καὶ δικαστήριον* should be transposed to after *δικαστῆς ἄκρος*, ‘A good judge or court-full of judges.’ The second of the above conjectures (2) seems, on the whole, the most probable.

To resume the argument from 195.

Viewing the mind as a receptacle of impressions (or ideas), we said that to think falsely was to fail in identifying present impressions with the ideas already existing in the mind. And thus it seemed impossible

to be mistaken about these ideas themselves apart from impressions from without. But in fact we do mistake in things independent of sensation. E.g. a scientific calculator, who possesses the knowledge both of 11 and 12, will sometimes say that the sum of 7 and 5 is 11. We resort therefore to a less simple conception of knowing, and to a more complex image. To know is to possess knowledge. We may possess it without having it in hand. We therefore image to ourselves false opinion thus. We have caught, as it were (in learning), various species of knowledge, some gregarious, some domestic, some noble and solitary, (i.e. highly abstract), and have caged them in the mind, like birds. We try to take in hand one of these birds which we possess, and as they flutter about, we take hold of another instead of it. But then, if we have this one in hand, how can we mistake it for the other? How can Knowledge be the means of error? Perhaps (Theætetus suggests) there were ignorances flying about amongst the knowledges, and we have taken one of them. But if I have an Ignorance in hand, how can I take it for a Knowledge? Must we imagine another cage or waxen block contain the Knowledge? This would

3.
dis

true opinion, unless accompanied with an account of its object, is not knowledge.

Socrates identifies the saying thus quoted with what he himself has heard from certain 'as in a dream;' viz. that

ἀκούσας ἐπελελήσμεν, νῦν δ' ἐννοῶ. ἔφη δὲ τὴν μὲν p. 201
μετὰ λόγου ἀληθῆ δόξαν ἐπιστήμην εἶναι, τὴν δὲ d
ἄλογον ἐκτὸς ἐπιστήμης· καὶ ὧν μὲν μή ἐστι λόγος,
οὐκ ἐπιστητὰ εἶναι, οὕτωςι καὶ ὀνομάζων, ἃ δ' ἔχει,
5 ἐπιστητά.

ΣΩ. Ἡ καλῶς λέγεις. τὰ δὲ δὴ ἐπιστητὰ ταῦτα
καὶ μὴ πῇ διήρει, λέγε, εἰ ἄρα κατὰ ταῦτα σύ τε
καγὼ ἀκηκόαμεν.

ΘΕΑΙ. Ἄλλ' οὐκ οἶδα εἰ ἐξευρήσω· λέγοντος μὲν-
10 τὰν ἑτέρου, ὥς ἐγὼμαι, ἀκολουθήσαιμι.

ΣΩ. Ἄκουε δὴ ὅναρ ἀντὶ ὀνείρατος. ἐγὼ γὰρ αὖ

once heard expressed in a way which until this moment I had forgotten.'

I. τὴν μὲν μετὰ λόγου ἀληθῆ δόξαν] Cp. Meno, 97 E, 98: Καὶ γὰρ αἱ δόξαι αἱ ἀληθεῖς, ὅσον μὲν χρόνον παραμένωσι, καλὸν τὸ χρῆμα, καὶ πάντα τὰγαθὰ ἐργάζονται. πολὺν δὲ χρόνον οὐκ ἐθέλουσι παραμένειν, ἀλλὰ δραπετεύουσιν ἐκ τῆς ψυχῆς τοῦ ἀνθρώπου, ὥστε οὐ πολλοῦ ἀξιαὶ εἰσιν, ὥς ἂν τις αὐτὰς δήσῃ αἰτίας λογισμῶ. . . ἐπειδὰν δὲ δεθῶσι, πρῶτον μὲν ἐπιστήμῃ γίγνονται, ἔπειτα μόνιμοι· καὶ διὰ ταῦτα δὴ τιμιώτερον ἐπιστήμῃ ὀρθῆς δόξης ἐστὶ, καὶ διαφέρει δεσμῶ ἐπιστήμῃ ὀρθῆς δόξης. See the whole passage. Also Polit. 309 C: Τὴν . . ὅντως οὖσαν ἀληθῆ δόξαν μετὰ βεβαιώσεως. Symp. 202 A: Ἡ οὐκ ἦσθαι ὅτι ἐστὶ τι μεταξὺ σοφίας καὶ ἀμαθίας; τί τοῦτο; τὸ ὀρθὰ δοξάζειν καὶ ἄνευ τοῦ ἔχειν λόγον δοῦναι οὐκ οἶσθ', ἔφη, ὅτι οὐτ' ἐπίστασθαι ἐστίν· ἄλογον γὰρ πρᾶγμα πῶς ἂν εἴη ἐπιστήμη; οὔτε ἀμαθία· τὸ γὰρ τοῦ ὅντος τυγχάνον πῶς ἂν εἴη ἀμαθία; ἔστι δὲ δὴ που τοιοῦτον ἡ ὀρθὴ δόξα, μεταξὺ φρονήσεως καὶ ἀμαθίας. Rep. 6. 506 C: Οὐκ ἦσθαι τὰς ἄνευ ἐπιστή-

μης δόξας, ὥς πᾶσαι αἰσχραὶ; ὧν αἱ βέλτισται τυφλαὶ· ἡ δοκοῦσί σοι τι τυφλῶν διαφέρειν ὁδὸν ὀρθῶς πορευομένων οἱ ἄνευ τοῦ ἀληθές τι δοξάζοντες;

4. οὕτωςι καὶ ὀνομάζων] I. e. using this strange term ἐπιστητά. Infr. τὰ δὲ δὴ ἐπιστητὰ ταῦτα. (For the participle cp. Gorg. 493 B: Τὸ αἰεὶδὲς δὴ λέγων, Sophocl. Phil. 64.) ἐπιστητός, like αἰσθητός and ποιότης, supra, 160 D, 182 A, is a novel word, and is formed on the analogy of αἰσθητός.

6. Ἡ . . λέγεις] 'Truly, that is fortunate.' 'A timely recollection, indeed!' Gorg. 447 C.

7. εἰ ἄρα] 'That I may know whether.' Cp. supr. 192 C: Ἐὰν ἄρα . . μάθω.

εἰ ἄρα κατὰ ταῦτα σύ τε καγὼ ἀκηκόαμεν] Had they both heard from the same source? Or is Plato here, as in the beginning of the dialogue, weaving together two distinct theories? If infr. 206 C is to be construed strictly, the latter is true. (See Introduction.)

11. ὅναρ] Cp. Phileb. 20 B: Λόγων ποτέ τινων πάλαι ἀκούσας

- p. 201. ἐδόκουν ἀκούειν τινῶν ὅτι τὰ μὲν πρῶτα οἶονπερὶ
^Eστοιχεῖα, ἐξ ὧν ἡμεῖς τε συγκείμεθα καὶ τᾶλλα,
 λόγον οὐκ ἔχοι· αὐτὸ γὰρ καθ' αὐτὸ ἕκαστον ὀνο-
 μάσαι μόνον εἴη, προσειπεῖν δὲ οὐδὲν ἄλλο δυνατόν
 p. 202. οὐθ' ὡς ἔστιν, οὐθ' ὡς οὐκ ἔστιν· ἤδη γὰρ ἂν οὐσίαν ἢ 5
 μὴ οὐσίαν αὐτῷ προστίθεσθαι, *δεῖν δὲ οὐδὲν προσ-
 φέρειν, εἴπερ αὐτὸ ἐκείνο μόνον τις ἐρεῖ. ἐπεὶ οὐδὲ τὸ
 αὐτὸ οὐδὲ τὸ ἐκείνο οὐδὲ τὸ ἕκαστον οὐδὲ τὸ μόνον
 οὐδὲ τοῦτο προσοιστέον, οὐδ' ἄλλα πολλὰ τοιαῦτα.

δναρ . . . νῦν ἐννοῶ . . . Phaed. 61
 D: Ἄλλὰ μὴν καὶ γὰρ ἐξ ἀκοῆς . . .
 λέγω. It suits Plato's humour
 to speak in this distant fashion
 of a school towards which he
 felt an 'imperfect sympathy.'
 What Socrates has heard care-
 lessly, as well as that which The-
 ætetus once heard but had for-
 gotten, is compared to a dream.

1. ἐδόκουν ἀκούειν] 'I heard
 in my dream.'

τὰ πρῶτα οἶονπερὶ στοιχεῖα]
 'The first rudiments, so to
 speak, of things.' In what
 follows it is vain to distinguish
 between different senses of στοι-
 χεῖον. The word is here regarded
 by Plato as a generic term, of
 which the denotation of the
 letters of the alphabet is only
 the most familiar use. 'Every-
 one will acknowledge that mu-
 sical notes are also στοιχεῖα'
 (206 B). In fact the unit of
 apprehension in every subject
 is the στοιχεῖον of that particular
 subject-matter. The word συλ-
 λαβή is similarly generalized, so
 that in passing from language
 to other things there is no
 change in the meaning of the
 word. Cp. infr. 202 E: Τὰ τῶν
 γραμμάτων στοιχεῖά τε καὶ συλλα-
 βάς, ἣ οἷε ἄλλοσέ ποι βλέποντα
 ταῦτα εἰπεῖν τὸν εἰπόντα ἃ λέγομεν.

For such figurative generaliza-
 tion, which is different from
 poetic metaphor, cp. esp. Legg.
 7. 823 B: Θήρα γὰρ πάμπολύ τι
 πρᾶγμά ἐστι, κ.τ.λ. See some
 valuable remarks of Prof.
 Jebb's on the use of metaphor
 in Pindar, *Journal of Hellenic
 Studies*, 3. 1. 167.

3. αὐτὸ γὰρ . . . εἴη] 'For that
 each element in its proper self-
 existence can only be named.'
 Cp. especially Soph. 251 B:
 Χαίρουσιν οὐκ ἔωντες ἀγαθὸν λέ-
 γειν ἄνθρωπον, ἀλλὰ τὸ μὲν ἀγα-
 θὸν ἀγαθόν, τὸν δὲ ἄνθρωπον ἄν-
 θρωπον.

4. προσειπεῖν δὲ οὐδὲν ἄλλο δυ-
 νατόν] 'But it is impossible to
 go on to predicate anything of
 it (the element), either affirma-
 tively or negatively. For in so
 doing there is added the idea
 of existence or non-existence:
 but nothing must be added,
 seeing that you can only speak
 of the element by itself.'

5. ἤδη γάρ] Sc. ἐὰν ἄλλο τι
 προσείπη τις.

9. οὐδὲ τοῦτο] This has
 given needless trouble. Heind¹
 thought the article was
 quired as with the other
 and inserted it. Buttm^r
 rejected to τοῦτο being
 parated from ἐκείνο, as

the ele-
 ments of all
 things can-
 not be ex-
 pressed in
 a proposi-
 tion, but
 can only
 be named.
 You can-
 not give
 them any
 attribute,
 since even
 such com-
 mon præ-
 dicables

as 'this' and 'that' are separable from the things to which they are applied. As the elements are combined in Nature, so definition is a combination of names. That which is named is

ταῦτα μὲν γὰρ περιτρέχοντα πᾶσι προσφέρεσθαι, p. 202.
 ἕτερα ὄντα ἐκείνων οἷς προστίθεται, δεῖν δέ, εἴπερ ἦν
 δυνατόν αὐτὸ λέγεσθαι καὶ εἶχεν οἰκείον αὐτοῦ λόγον,
 ἄνευ τῶν ἄλλων ἀπάντων λέγεσθαι. νῦν δὲ ἀδύνατον
 5 εἶναι ὅτιοῦν τῶν πρώτων ῥηθῆναι λόγῳ· οὐ γὰρ εἶναι B
 αὐτῷ ἄλλ' ἢ ὀνομάζεσθαι μόνον· ὄνομα γὰρ μόνον
 ἔχειν· τὰ δὲ ἐκ τούτων ἤδη συγκείμενα, ὥσπερ αὐτὰ
 πέπλεκται, οὕτω καὶ τὰ ὀνόματα αὐτῶν συμπλακέντα
 λόγον γεγονέναι· ὀνομάτων γὰρ συμπλοκὴν εἶναι
 10 λόγου οὐσίαν. οὕτω δὲ τὰ μὲν στοιχεῖα ἄλογα καὶ

ously conjectured οὐδὲ τὸ τό. Both objections are obviated by observing that αὐτὸ, ἐκεῖνο, ἕκαστον, μόνον, occur in the preceding lines. For this reason they are put first, and with the article, and οὐδὲ τοῦτο. οὐδ' ἄλλα πολλὰ τοιαῦτα is added afterwards. Cp. supr. 157 B: Τὸ δ' εἶναι πανταχόθεν ἐξαιρετέον. . . οὐ δεῖ. . . οὔτε τι ξυγχωρεῖν οὔτε του οὔτ' ἐμοῦ οὔτε τότε οὔτ' ἐκεῖνο οὔτε ἄλλο οὐδὲν ὄνομα ὃ τι ἂν ἴσῃ. Accordingly in the reference to this passage, 205 C (which Buttman must have overlooked), the article is introduced—οὐδὲ τὸ τοῦτο.

1. περιτρέχοντα πᾶσι προσφέρεσθαι] Cp. supr. 197 D: 'Ενίας δὲ μόνas διὰ πασῶν ὅπῃ ἂν τύχωσι πετομένηas. Rep. 3. 402 A: Τὰ στοιχεῖα . . . ἐν ἅπασιν . . . περιφερόμενα. Polit. 278 D; Phil. 15 D.

2. εἴπερ ἦν δυνατόν αὐτὸ λέγεσθαι] αὐτό is not emphatic. 'If it could be spoken of,' λέγεσθαι is the emphatic word. λόγος is here equivalent to 'predication.'

6. αὐτῷ] Bonitz conjectures αὐτό. -But the dative suits better with ἔχειν following.

7. ἥδη] I.e. 'when we come to them.'

9. ὀνομάτων γὰρ συμπλοκὴν εἶναι λόγου οὐσίαν] Cp. Sophist, 262 D: where it is described more accurately as συμπλέκων τὰ ῥήματα τοῖς ὀνόμασιν. See the whole passage.

A passage of Aristot. Metaph. 7. 3. 1043 b, is closely parallel to this. He has just shown that sensible reality (αἰσθητὴ οὐσία) consists of matter or potentiality (ὕλη, δύναμις), and form or actuality, (μορφή, ἐνέργεια): "Ὡστε ἡ ἀπορία ἦν οἱ Ἀντισθένησιν καὶ οἱ οὕτως ἀπαίδευτοι ἡπύρουν, ἔχει τινὰ καιρὸν, ὅτι οὐκ ἔστι τὸ τί ἐστίν ὀρίσασθαι (τὸν γὰρ ὅρον λόγον εἶναι μακρόν), ἀλλὰ ποῖον μὲν τί ἐστίν ἐνδέχεται καὶ διδάξαι, ὥσπερ ἄργυρον τί μὲν ἔστιν, οὐ, ὅτι δ' οἶον καττίτερος. ὥστ' οὐσίας ἔστι μὲν ἥs ἐνδέχεται εἶναι ὅρον καὶ λόγον, οἶον τῆs συνθέτου, ἐάν τε αἰσθητὴ ἐάν τε νοητὴ ἦ· ἐξ ὧν δ' αὕτη πρώτων, οὐκ ἔστιν, εἴπερ τι κατὰ τινος σημαίνει ὁ λόγος ὁ ὀριστικός, καὶ δεῖ τὸ μὲν ὥσπερ ὕλην εἶναι, τὸ δὲ ὡs μορφήν. (See Introduction.)

Locke's 'simple ideas' are not very different from the meaning of στοιχεῖον here.

p. 202. ἄγνωστα εἶναι, αἰσθητὰ δέ· τὰς δὲ συλλαβάς γνω-
 στάς τε καὶ ῥητάς καὶ ἀληθεῖ δόξῃ δοξαστάς. ὅταν
 μὲν οὖν ἄνευ λόγου τὴν ἀληθῆ δόξαν τινός τις λάβῃ,
 c ἀληθεύειν μὲν αὐτοῦ τὴν ψυχὴν περὶ αὐτό, γιγνώ-
 σκειν δ' οὐ· τὸν γὰρ μὴ δυνάμενον δοῦναί τε καὶ 5
 δέξασθαι λόγον ἀνεπιστήμονα εἶναι περὶ τούτου·
 προσλαβόντα δὲ λόγον δυνατόν τε ταῦτα πάντα
 γεγονέναι καὶ τελείως πρὸς ἐπιστήμην ἔχειν. Οὕτως
 σὺ τὸ ἐνύπνιον ἢ ἄλλως ἀκήκοας ;

ΘΕΑΙ. Οὕτω μὲν οὖν παντάπασι.

ΣΩ. Ἀρέσκει οὖν σε καὶ τίθεται ταύτη, δόξαν
 ἀληθῆ μετὰ λόγου ἐπιστήμην εἶναι ;

ΘΕΑΙ. Κομιδῇ μὲν οὖν.

D ΣΩ. Ἄρ', ὦ Θεαίτητε, νῦν οὕτω τῇδε τῇ ἡμέρᾳ

1. τὰς . . συλλαβάς] This word, like *στοιχεῖα* *supr.*, is of course to be taken in the figurative sense, for the 'combinations of simple objects or ideas.'

2. καὶ ῥητάς] There is possibly an allusion, as in *ἄλογον* *supr.*, to the mathematical use of the word. Cp. *Rep.* 8. 546 C: Πάντα προσήγορα καὶ ῥητὰ πρὸς ἄλληλα ἀπέφηναν. *Ib.* 7. 534 D: Ἀλόγους ὥσπερ γραμμάς. But the immediate reference is to ῥηθῆναι λόγῳ, 'Capable of expression.'

4. ἀληθεύειν . . περὶ αὐτό] 'Is exercised truly with regard to it.'

6. περὶ τούτου] Sc. οὐ ἂν μὴ δύνηται δοῦναι λόγον. Cp. *supr.* 199 A.

7. δυνατόν . . . ταῦτα πάντα] Sc. ἀληθεύειν καὶ γινώσκειν καὶ δοῦναί τε καὶ δέξασθαι λόγον. On this kind of pronominal expression see Riddell's *Digest*, § 55 and §§ 17 foll.

Contrast with this *Arist. Phys. Ausc.* 1. 1 (who points out that the elements, or simple ideas, are known not by sensation, but by analysis; and that definition distinguishes, while the name signifies an undivided whole):

"Ἔστι δ' ἡμῖν τὸ πρῶτον δῆλα καὶ σαφὲς τὰ συγκεχυμένα μᾶλλον· ὕστερον δὲ ἐκ τούτων γίνεται γνῶριμα τὰ στοιχεῖα καὶ αἱ ἀρχαί, διαιροῦσι ταῦτα. . . . Τὸ γὰρ ὅλον κατὰ τὴν αἴσθησιν, γνωριμώτερον. Τὸ δὲ καθόλου, ὅλον τί ἐστι. Πολλὰ γὰρ περιλαμβάνει ὡς μέρη τὸ καθόλου. Πέπονθε δὲ ταῦτο τοῦτο τρόπον τινα καὶ τὰ ὀνόματα πρὸς τὸν λόγον. Ὅλον γάρ τι καὶ ἀδιορίστως σημαίνει, οἷον ὁ κύκλος· ὁ δὲ ὁρισμὸς αὐτοῦ διαιρεῖ εἰς τὰ καθ' ἕκαστα.

11. Ἀρέσκει . . . σε] S'

172 D.

14. νῦν οὕτω] I casual conversati

142 E.

the object of Sensation; the combination of these elements is alone the object of Knowledge. For that impression deserves not to be called knowledge, which cannot be expressed in a proposition. Knowledge then is true opinion giving an account of

itself. Let this be our third answer.

Can we prove it true?

1. The answer may be a true one, and yet the theory on which we have based it may be unsound. This therefore is examined first.

εἰλήφαμεν ὁ πάλοι καὶ πολλοὶ τῶν σοφῶν ζητοῦντες p. 202.

πρὶν εὐρεῖν κατεγήρασαν;

ΘΕΑΙ. Ἐμοὶ γοῦν δοκεῖ, ὦ Σώκρατες, καλῶς λέγεσθαι τὸ νῦν ῥηθέν.

5 ΣΩ. Καὶ εἰκός γε αὐτὸ τοῦτο οὕτως ἔχειν· τίς γὰρ ἂν καὶ ἔτι ἐπιστήμη εἴη χωρὶς τοῦ λόγου τε καὶ ὀρθῆς δόξης; ἐν μέντοι τί με τῶν ῥηθέντων ἀπαρέσκει.

ΘΕΑΙ. Τὸ ποῖον δὴ;

ΣΩ. Ὁ καὶ δοκεῖ λέγεσθαι κομψότατα· ὥς τὰ
10 μὲν στοιχεῖα ἄγνωστα, τὸ δὲ τῶν συλλαβῶν γένος γνωστόν.

ΘΕΑΙ. Οὐκοῦν ὀρθῶς;

ΣΩ. Ἰστέον δὴ· ὥσπερ γὰρ ὁμήρους ἔχομεν τοῦ λόγου τὰ παραδείγματα, οἷς χρώμενος εἶπε πάντα
15 ταῦτα.

1. καὶ πολλοὶ τῶν σοφῶν] 'Many a philosopher.' καὶ πολὺς, like καὶ μάλα, is an intensive form. Rep. 8. 562 C.

5. αὐτὸ τοῦτο] 'The definition itself,' whatever may be said of the theory that has been stated as a ground for it. Heindorf's conjecture, εἰκός γ' αὐ τοῦτο, would give a different turn to the sense. 'It is natural to suppose that we have said well.'

9. λέγεσθαι κομψότατα] 'To be the cream of the whole theory.'

10. τὸ δὲ τῶν συλλαβῶν γένος] The 'complex mode' is a natural class or genus, which these philosophers suppose themselves to have discovered. Cp. infr. 206 B: Τὸ τῶν στοιχείων γένος.

13. Ἰστέον] Symp. 217 C. Cp. τάχ' εἰσόμεθα, Euthyphro, 9 E.

ὥσπερ . . . ὁμήρους] So that if we put them to the torture, we may bring him (τὸν λόγον) to terms.

14. τὰ παραδείγματα] Cp. Polit. 277 E, 278 D, where the same example, that of letters, is introduced to illustrate the nature of Example: 'Ὅτι τῶν στοιχείων ἕκαστον ἐν ταῖς βραχυτάταις καὶ ῥάσις τῶν συλλαβῶν ἱκανῶς διαισθάνονται . . . μετατιθέμενα δ' εἰς τὰς τῶν πραγμάτων μακρὰς καὶ μὴ ῥάσις συλλαβὰς ταῦτα ταῦτα πάλιν ἀγνοεῖ.'

H. Schmidt observes that παραδείγματα here are rather archetypes (Vorbilder) than examples (Beispiele). And it is true that the argument from letters is not so much an illustration as the very foundation of the theory.

εἶπε] Sc. the person from whom Socrates and Theætetus are supposed to have heard

p. 202. ΘΕΑΙ. Ποῖα δῆ.

ΣΩ. Τὰ τῶν γραμμάτων στοιχεῖά τε καὶ συλλαβάς. ἢ οἷοι ἄλλοσέ ποι βλέποντα ταῦτα εἰπεῖν τὸν εἰπόντα ᾧ λέγομεν ;

ΘΕΑΙ. Οὐκ, ἀλλ' εἰς ταῦτα.

p. 203. ΣΩ. Βασανίζωμεν δὴ αὐτὰ ἀναλαμβάνοντες, μᾶλλον δὲ ἡμᾶς αὐτοὺς, οὕτως ἢ οὐχ οὕτως γράμματα ἐμάθομεν. φέρε πρῶτον· ἄρ' αἱ μὲν συλλαβαὶ λόγον ἔχουσι, τὰ δὲ στοιχεῖα ἄλογα ;

ΘΕΑΙ. Ἴσως.

ΣΩ. Πάνυ μὲν οὖν καὶ ἐμοὶ φαίνεται. Σωκράτους γοῦν εἴ τις ἔροιτο τὴν πρώτην συλλαβὴν οὕτωςί, ὦ Θεαίτητε, λέγε τί ἐστι σῶ, τί ἀποκρινεῖ ;

ΘΕΑΙ. Ὅτι σῖγμα καὶ ὦ.

ΣΩ. Οὐκοῦν τοῦτον ἔχεις λόγον τῆς συλλαβῆς ; 15

ΘΕΑΙ. Ἐγωγε.

B ΣΩ. Ἴθι δῆ, οὕτως εἰπὲ καὶ τὸν τοῦ σῖγμα λόγον.

ΘΕΑΙ. Καὶ πῶς τοῦ στοιχείου τις ἐρεῖ στοιχεῖα ; καὶ γὰρ δῆ, ὦ Σώκρατες, τό τε σῖγμα τῶν ἀφώνων ἐστί, ψόφος τις μόνον, οἷον συριπτούσης τῆς γλώτ- 20

the theory 'in a dream.' Cp. supr. 201 C: *Εἰπόντος του ακούσας*. Infr. 206 E.

6. *Βασανίζωμεν δὴ αὐτά*] 'Let us take and examine them, or rather let us put the question to ourselves.' The image of hostages, whom we may treat as we please, is kept up.

μᾶλλον δὲ ἡμᾶς αὐτοὺς] This is done more fully by and by, 206 A ; cp. supr. 155 A.

7. *οὕτως ἢ οὐχ οὕτως*] For *εἴτε* omitted cp. supr. 169 D.

15. *λόγον* is predicative. 'You have this for an account.'

18. *Καὶ πῶς . . . στοιχεῖα*]

'How is one to spell each single letter?'

19. *τό τε σῖγμα . . τοῦ δ' αὖ βῆτα*] For *τε* followed by *δέ* cp. Rep. 3. 394 C.

Theætetus extemporizes the theory of phonetics, which is given more fully in Phil. 18 B foll. Sigma is a semivowel.

20. *οἷον συριπτούσης τῆς γλώττης*] This mode of definition reminds us of the Antisthenean saying quoted by Aristotle—*ποῖόν μὲν τί ἐστιν*·

χεται καὶ διδάξαι, κ.τ.λ.·

of Euclides' objection by compari-

5

10

It soon appears that we were right in saying the element cannot be defined.

της· τοῦ δ' αὖ βῆτα οὔτε φωνὴ οὔτε ψόφος, οὐδὲ τῶν p. 203.
πλείστων στοιχείων. ὥστε πάνυ εὖ ἔχει τὸ λέγεσθαι
αὐτὰ ἄλογα, ὧν γε τὰ ἐναργέστατα αὐτὰ τὰ ἐπτα
φωνὴν μόνον ἔχει, λόγον δὲ οὐδ' ὄντιν οὖν.

5 ΣΩ. Τουτὶ μὲν ἄρα, ὃ ἐταῖρε, κατωρθώκαμεν περὶ
ἐπιστήμης.

ΘΕΑΙ. Φαινόμεθα.

2. But is it
therefore
unknown?

ΣΩ. Τί δὲ δῆ; τὸ μὴ γνωστὸν εἶναι τὸ στοιχεῖον, ο
ἀλλὰ τὴν συλλαβὴν, ἅρ' ὀρθῶς ἀποδεδείγμεθα;

10 ΘΕΑΙ. Εἰκός γε.

First, How
is the com-
plex related
to it?

ΣΩ. Φέρε δῆ, τὴν συλλαβὴν πότερον λέγομεν τὰ
ἀμφοτέρα στοιχεῖα, καὶ ἐὰν πλείω ἢ ἢ δύο, τὰ πάντα,
ἢ μίαν τινὰ ἰδέαν γεγονυῖαν συντεθέντων αὐτῶν;

ΘΕΑΙ. Τὰ ἅπαντα ἔμοιγε δοκοῦμεν.

E.g. is the
syllable the
same with
the letters
of which it
is com-
posed? If
so, they
must be
equally
known
with it.

15 ΣΩ. Ὅρα δῆ ἐπὶ δυοῖν, σίγμα καὶ ὦ. ἀμφοτέρᾳ
ἐστὶν ἡ πρώτη συλλαβὴ τοῦ ἐμοῦ ὀνόματος. ἄλλο τι
ὁ γινώσκων αὐτὴν τὰ ἀμφοτέρα γινώσκει;

ΘΕΑΙ. Τί μὴν;

D

ΣΩ. Τὸ σίγμα καὶ τὸ ὦ ἄρα γινώσκει.

20 ΘΕΑΙ. Ναί.

ΣΩ. Τί δέ; ἐκάτερον ἅρ' ἀγνοεῖ, καὶ οὐδέτερον
εἰδὼς ἀμφοτέρα γινώσκει;

3. ἐναργέστατα] Bodl. ἐνεργέ-
στατα, sed ex em., the second ε
being in rasura.

9. ἀποδεδείγμεθα] Heindorf
conjectured ἀποδεδέγμεθα, for
which MS. authority (Coisl. et
Par. E. ex corr.) has since been
found; and it has been re-
ceived by Bekker. But Stall-
baum rightly defends ἀποδε-
δείγμεθα in the sense 'we have
declared our opinion;' in
which meaning the pf. pass. is
used by Xenophon and Lysias.
Cp. supr. 180 D: 'Αποδεικνυ-

μένων, 195 D: Τὸ νῦν ἀποδεδειγ-
μένον. Cp. however infr. 205
C: 'Απεδεχόμεθα ἡγούμενοι εὖ λέ-
γεσθαι. But this refers to a
part of the theory which has
been accepted in the words
τοῦτο μὲν . . κατωρθώκαμεν.

11. τὴν συλλαβὴν] Arist. Met.
7. 3. 1043 b: Οὐ φαίνεται δὲ
ζητοῦσιν ἢ συλλαβὴ ἐκ τῶν στοι-
χείων οὐσα καὶ συνθέσεως.

The word συλλαβή is used
probably not without the con-
sciousness of its etymology.

p. 203. ΘΕΑΙ. Ἄλλα δεινὸν καὶ ἄλογον, ὦ Σώκρατες.

ΣΩ. Ἄλλα μέντοι εἴ γε ἀνάγκη ἐκάτερον γιγνώσκειν, εἴπερ ἀμφοτέρᾳ τις γινώσεται, προγιγνώσκειν τὰ στοιχεῖα ἅπαντα ἀνάγκη τῷ μέλλοντί ποτε γινώσσεσθαι συλλαβήν, καὶ οὕτως ἡμῖν ὁ καλὸς λόγος 5 ἀποδεδρακὸς οἰχίσεται.

E ΘΕΑΙ. Καὶ μάλα γε ἐξαίφνης.

ΣΩ. Οὐ γὰρ καλῶς αὐτὸν φυλάττομεν. χρὴν γὰρ ἴσως τὴν συλλαβὴν τίθεσθαι μὴ τὰ στοιχεῖα, ἀλλ' ἐξ ἐκείνων ἔν τι γεγονὸς εἶδος, ἰδέαν μίαν αὐτὸ αὐτοῦ 10 ἔχον, ἕτερον δὲ τῶν στοιχείων.

Or is it something by itself resulting from them?

ΘΕΑΙ. Πάνυ μὲν οὖν· καὶ τάχα γ' ἂν μᾶλλον οὕτως ἢ ἐκείνως ἔχοι.

ΣΩ. Σκεπτέον, καὶ οὐ προδοτέον οὕτως ἀνάνδρως μέγαν τε καὶ σεμνὸν λόγον. 15

ΘΕΑΙ. Οὐ γὰρ οὖν.

p. 204. ΣΩ. Ἐχέτω δὴ ὥς νῦν φαμέν, μία ἰδέα ἐξ ἐκά-

In that case it cannot

5. ὁ καλὸς λόγος ἀποδεδρακὸς οἰχίσεται] The image is that of the disappearance of a favourite slave (Prot. sub init.). Compare with the humorous pathos with which this is spoken Phæd. 89 B: Τήμερον, ἔφη, κἀγὼ τὰς ἐμὰς καὶ σὺ ταύτας, εἴνπερ ἡμῖν ὁ λόγος τελευτήσῃ καὶ μὴ δυνώμεθα αὐτὸν ἀναβιώσασθαι. καὶ ἔγωγ' ἂν, εἰ σὺ εὔην καὶ με διαφύγοι ὁ λόγος, ἔνορκον ἂν ποιησαίμην ὥσπερ Ἀργεῖοι, μὴ πρότερον κομήσειν πρὶν ἂν νικήσω ἀναμαχόμενος τὸν Σιμμίου τε καὶ Κέβητος λόγον.

10. εἶδῶς, ἰδέαν] εἶδος is here rather more concrete, ἰδέα more abstract; but ἰδέα is used for εἶδος a few lines below. Generally, εἶδος is more logical, implying distinction; ἰδέα more metaphysical, imply-

ing unity. (See Appendix D.)

15. μέγαν τε καὶ σεμνὸν λόγον] In these words, as in the figure of the dream, and in κομψότατα supr. 202 D, the Socratic irony is manifest. For μέγαν cp. Phædo, 62 B.

17. Ἐχέτω δὴ ὥς νῦν φαμέν, μία ἰδέα] There is no occasion to suspect the reading, or to conjecture μίαν ἰδέαν. ἔχέτω ὥς = ἔστω ὁ . . ., and the whole clause μία . . . συλλαβή is in apposition to ὥς . . . φαμέν. Cp. Rep. 7. 517 B: Τὰ δ' ἐμοὶ φαινόμενα οὕτω φαίνεται, ἐν τῷ γνωστῷ τελευταία ἢ τοῦ ἀγαθοῦ ἰδέα καὶ μόγις ὁρᾶσθαι.

'Let the case be then as we have now put it, that the simple or complex (whether letters or of anything else the world) is a simple

have parts :
unless we
regard
every
whole in
the same
way as
something
different
from all
its parts,
although
resulting
from them.

στων τῶν συναρμοττόντων στοιχείων γιγνομένη ἡ p. 204.
συλλαβή, ὁμοίως ἔν τε γράμμασι καὶ ἐν τοῖς ἄλλοις
ἅπασιν.

ΘΕΑΙ. Πάνυ μὲν οὖν.

5 ΣΩ. Οὐκοῦν μέρη αὐτῆς οὐ δεῖ εἶναι.

ΘΕΑΙ. Τί δὴ;

ΣΩ. Ὅτι οὐ ἂν ἦ μέρη, τὸ ὅλον ἀνάγκη τὰ πάντα
μέρη εἶναι. ἡ καὶ τὸ ὅλον ἐκ τῶν μερῶν λέγεις γε-
γονὸς ἔν τι εἶδος ἕτερον τῶν πάντων μερῶν;

10 ΘΕΑΙ. Ἐγώ γε.

ΣΩ. Τὸ δὲ δὴ πᾶν καὶ τὸ ὅλον πότερον ταὐτὸν
καλεῖς ἢ ἕτερον ἐκάτερον;

ΘΕΑΙ. Ἐχω μὲν οὐδὲν σαφές, ὅτι δὲ κελεύεις
προθύμως ἀποκρίνασθαι, παρακινδυνεύων λέγω ὅτι
15 ἔτερον.

ΣΩ. Ἡ μὲν προθυμία, ὦ Θεαίτητε, ὀρθή· εἰ δὲ καὶ
ἡ ἀπόκρισις, σκεπτέον.

ΘΕΑΙ. Δεῖ δέ γε δὴ.

ΣΩ. Οὐκοῦν διαφέρει ἂν τὸ ὅλον τοῦ παντός, ὥς
20 ὁ νῦν λόγος;

arising out of each combina-
tion of harmonious elements.' The words 'Ἐχέτω δὴ ὥς take up the thread of τάχ' ἂν μᾶλλον οὕτως ἢ ἐκείνως ἔχοι. In the conjectural reading the words ἐχέτω . . . μίαν ιδέαν would of course refer to ιδέαν μίαν αὐτὸ ἐαυτοῦ ἔχον. Schanz reads ἔστω. But the anacoluthon is not more harsh than in supr. 173 D: Σπουδαὶ δὲ ἐταιρειῶν ἐπ' ἀρχάς, κ.τ.λ. Soph. 218 E: Τί δὴ τα προ- ταξαίμεθ' ἂν εὐγνωστον, . . . οἷον ἀσπαλιεντής; Apol. 21 C: Διαλεγόμενος αὐτῷ, . . . ἔδοξέ μοι. See Riddell's Digest, §§ 270, 271.

For μία ιδέα = εἶδος ιδέαν μίαν

ἔχον cp. Euthyphr. 6 D: Τὸ εἶδος ᾧ πάντα τὰ ὅσια ὁσιά ἐστιν; ἔφησθα γάρ πον μιᾷ ιδέᾳ τὰ τε ἀνόσια ἀνόσια εἶναι καὶ τὰ ὅσια ὅσια. Infr. 205 C: Μία τις ιδέα . . . συλλαβὴ ἂν εἴη.

18. Δεῖ δέ γε δὴ] Sc. καὶ τὴν ἀπόκρισιν ὀρθὴν εἶναι.

19. τὸ ὅλον τοῦ παντός . . . τὰ πάντα καὶ τὸ πᾶν] Cp. Ar. Met. 4. 26. 1024 a: Ὑδωρ γάρ καὶ ὅσα ὑγρά καὶ ἀριθμὸς πᾶν μὲν λέγεται, ὅλος δ' ἀριθμὸς καὶ ὅλον ὕδωρ οὐ λέγεται, ἂν μὴ μεταφορᾷ. πάντα δὲ λέγεται, ἐφ' οἷς τὸ πᾶν ὥς ἐφ' ἐνί, ἐπὶ τοῦτοις πάντα ὥς διηρημένοις· πᾶς οὗτος ὁ ἀριθμὸς, πᾶσαι αὗται αἱ μονάδες.

With a
view to this
we venture
to assert
that the
Whole is
different
from the
All.

B

p. 204. ΘΕΑΙ. Ναί.

ΣΩ. Τί δὲ δὴ; τὰ πάντα καὶ τὸ πᾶν ἔσθ' ὃ τι διαφέρει; οἷον ἐπειδὴν λέγωμεν ἓν, δύο, τρία, τέ-
c ταρα, πέντε, ἕξ, καὶ ἐὰν δις τρία ἢ τρις δύο ἢ τέττα-
τε καὶ δύο ἢ τρία καὶ δύο καὶ ἓν, πότερον ἐν πᾶσι 5
τούτοις τὸ αὐτὸ ἢ ἕτερον λέγομεν;

ΘΕΑΙ. Ταυτόν.

ΣΩ. Ἄρ' ἄλλο τι ἢ ἕξ;

ΘΕΑΙ. Οὐδέν.

ΣΩ. Οὐκοῦν ἐφ' ἐκάστης λέξεως πάντα τὰ ἐξ¹⁰
εἰρήκαμεν;

5. ἢ τρία καὶ δύο καὶ ἓν] The words ἢ πέντε καὶ ἓν, which were introduced by Cornarius, are anticipated in the simple enumeration ἓν, δύο, etc. They do not occur in the Bodleian or any other MS.

10. Οὐκοῦν ἐφ' ἐκάστης λέξεως πάντα τὰ ἐξ εἰρήκαμεν;] So far the MSS. give a meaning perfectly clear and natural. The words which follow are not so clear. The only way in which it seems possible to construe them as they stand in the MSS., viz. πάλιν δ' οὐδὲν λέγομεν τὰ πάντα λέγοντες, is by laying an unnatural stress on ἓν in οὐδέν. 'Again, while we speak of all (in the plural), is there no *one* thing of which we speak?' This is brought out more distinctly by C. F. Hermann's conjecture, οὐχ ἓν.

In my former edition I proposed to substitute πᾶν for πάλιν. But πάλιν is probably to be retained. Cp. Symp. 183 D: Εἰς δὲ ταῦτά τις αὐτὸ βλέψας ἡγήσεται ἂν πάλιν, κ.τ.λ. Phil. 14 D: Πολλοὺς εἶναι πάλιν. And I now think the most probable

solution is to suppose πᾶν to have dropped out from its similarity to πάλιν. H. Schmidt justly observes that this line of conjecture is more logical than that followed by Heindorf and others, who substitute the awkward expression πᾶν τὰ ἐξ for πάντα τὰ ἐξ in the previous line. 'Do we not repeat something when we say τὰ πάντα' is not a satisfactory sense. The present passage is one in which a reader of Plato will expect extreme clearness and minuteness of logical sequence. And to put πᾶν τὰ ἐξ in the beginning of the argument would be to assume bluntly that which it is intended to prove, viz. that an aggregate may be regarded as one thing. With this object it is necessary to reason from the plural to the singular.

gradual-
ment
stitiⁿ
π'

But can we go so far as to distinguish All, in the singular, from All, in the plural?

It is evident that 'all of six' is the same as 'all six.'

ΘΕΑΙ. Ναί.

ΣΩ. Πάλιν δέ, *πᾶν οὐδὲν λέγομεν τὰ πάντα
λέγοντες;

ΘΕΑΙ. Ἀνάγκη.

5 ΣΩ. Ἡ ἄλλο τι ἢ τὰ ἕξ;

ΘΕΑΙ. Οὐδέν.

ΣΩ. Ταῦτὸν ἄρα ἔν γε τοῖς ὅσα ἕξ ἀριθμοῦ ἐστί, ὃ
τό τε πᾶν προσαγορεύομεν καὶ τὰ ἅπαντα;

ΘΕΑΙ. Φαίνεται.

10 ΣΩ. Ὡδε δὴ περὶ αὐτῶν λέγωμεν. ὁ τοῦ πλέθρου
ἀριθμὸς καὶ τὸ πλέθρον ταῦτόν· ἢ γάρ;

ΘΕΑΙ. Ναί.

ΣΩ. Καὶ ὁ τοῦ σταδίου δὴ ὡσαύτως.

ΘΕΑΙ. Ναί.

six" (in the plural). Again, in speaking of *all*, in the singular, is there nothing which we express? 'There must be.' 'And is not this six?' 'Yes.' But there is needless obscurity in the logical inversion by which, after reasoning *from* the number, we should then reason *to* it. The required sequence is restored by reading as in the text. The passage may then be rendered, 'Have we not, then, in each expression, spoken of all the six?' 'Yes.' 'But again, while speaking of them all, is there no one thing *all* of which we express?' 'There must be.' 'And is that anything but the six?' 'Nothing.' This gives much greater force to the inference here and in E. Compare with the resumption of the previous admission in τὰ πάντα λέγοντες, Soph. 238 E: Οὐκοῦν τό γε

εἶναι προσάπτειν περὶ ὧμενος ἐναντία τοῖς πρόσθεν ἔλεγον; Φαίνει. Τί δέ; τοῦτο προσάπτων οὐχ ὡς ἐν διελεγόμην; After ἀνάγκη, we must understand πᾶν τι λέγειν. Compare Symp. 192 E: Οὐδ' ἂν εἰς ἐξαριθμῆται . . . ἀλλ' οἷοιτ' ἂν (sc. πᾶς τις), κ.τ.λ. alib. The reasoning of Parm. 144 C may be advantageously compared. See also Aristot. Poet. 1451 a. And for the abrupt form of the question with οὐδέν. cp. Gorg. 474 D: Τί δέ τόδε; τὰ καλὰ πάντα . . . εἰς οὐδὲν ἀποβλέπων καλεῖς ἐκάστοτε καλὰ;

7. Ταῦτόν . . . προσαγορεύομεν] 'We give the names πᾶν and πάντα to the same thing.'

10. λέγωμεν] Several MSS. have λέγομεν. If λέγωμεν is right, it refers, not to the present sentence, but to the argument which it introduces about the relation of parts to a whole.

p. 204. ΣΩ. Καὶ μὴν καὶ ὁ τοῦ στρατοπέδου γε καὶ τὸ
στρατόπεδον, καὶ πάντα τὰ τοιαῦτα ὁμοίως; ὁ γὰρ
ἀριθμὸς πᾶς τὸ ὃν πᾶν ἕκαστον αὐτῶν ἐστίν.

ΘΕΑΙ. Ναί.

ΣΩ. Ὅ δὲ ἐκάστων ἀριθμὸς μὴν ἄλλο τι ἢ μέρη;
ἐ ἐστίν;

ΘΕΑΙ. Οὐδέν.

ΣΩ. Ὅσα ἄρα ἔχει μέρη, ἐκ μερῶν ἂν εἴη;

ΘΕΑΙ. Φαίνεται.

ΣΩ. Τὰ δέ γε πάντα μέρη τὸ πᾶν εἶναι ὁμολογεῖ- 10
ται, εἴπερ καὶ ὁ πᾶς ἀριθμὸς τὸ πᾶν ἔσται.

ΘΕΑΙ. Οὕτως.

ΣΩ. Τὸ ὅλον ἄρ' οὐκ ἔστιν ἐκ μερῶν. πᾶν γὰρ
ἂν εἴη, τὰ πάντα ὃν μέρη.

ΘΕΑΙ. Οὐκ ἔοικεν.

ΣΩ. Μέρος δ' ἔσθ' ὅτου ἄλλου ἐστὶν ὅπερ ἐστὶν 15
ἢ τοῦ ὅλου;

ΘΕΑΙ. Τοῦ παντός γε.

p. 205. ΣΩ. Ἀνδρικῶς γε, ὦ Θεαίτητε, μάχει. τὸ πᾶν δὲ
οὐχ ὅταν μὴδὲν ἀπῇ, αὐτὸ τοῦτο πᾶν ἐστίν; 20

But all
(plural) im-
plies num-
ber, and
number im-
plies parts.

Therefore
all (singu-
lar) also im-
plies parts.

Therefore
if all (sin-
gular) and
the whole
are differ-
ent, the
whole is
without
parts.

But this
is absurd.

2. ὁ γὰρ ἀριθμὸς] I. e. ὁ ἀριθμὸς
πᾶς ἕκαστον ἐστὶ τὸ ὃν πᾶν ἕκαστον.
'The number of each taken
altogether is each real thing
taken altogether,' or 'each
taken altogether so far as it
exists.' Stallbaum's conjecture,
ἐκάστου, would be more con-
venient, but we cannot venture
to say that ἕκαστον is wrong.
τὸ ὃν . . ἕκαστον = ἕκαστον, ὃ ἔστιν.
Cp. Rep. 6. 490 B: Αὐτοῦ ὃ
ἔστιν ἐκάστου τῆς φύσεως. It
must be admitted, however,
that the text becomes more
uncertain in the last few pages
of the dialogue.

5. Ὅ δὲ ἐκάστων ἀριθμὸς] The

word ἀριθμὸς implies plurality.
Hence ἐκάστων, unless it is cor-
rupt. We are now reasoning
from singular to plural, as be-
fore from plural to singular.

10. ὁμολογεῖται] ὁμολόγηται, the
reading of T, is of nearly equal
authority.

16. Μέρος δ' ἔσθ' ὅτου . . ὅλου]
Cp. Parm. 147 C, Soph. 245 A.

19. Ἀνδρικῶς μάχει] Viz. for the
θέσις he has chivalrously taken
up, 204 B: Παρακινδυνεύων λέγω
ὅτι ἔτερον.

20. αὐτὸ τοῦτο πᾶν ἐστίν] Is this
very thing *all*, just as above,
ἐστὶν ὅπερ ἐστίν. πᾶν, being pre-
dicate, does not need the article.

ΘΕΑΙ. Ἀνάγκη.

ΣΩ. Ὅλον δὲ οὐ ταῦτόν τοῦτο ἔσται, οὐδ' ἂν μη-
δαμῇ μηδὲν ἀποστατῇ; οὐδ' ἂν ἀποστατῇ, οὔτε ὅλον
οὔτε πᾶν, ἅμα γενόμενον ἐκ τοῦ αὐτοῦ τὸ αὐτό;

5 ΘΕΑΙ. Δοκεῖ μοι νῦν οὐδὲν διαφέρειν πᾶν τε καὶ
ὅλον.

ΣΩ. Οὐκοῦν ἐλέγομεν ὅτι οὐδ' ἂν μέρη ᾗ, τὸ ὅλον
τε καὶ πᾶν τὰ πάντα μέρη ἔσται;

ΘΕΑΙ. Πάνυ γε.

10 ΣΩ. Πάλιν δὴ, ὅπερ ἄρτι ἐπεχείρουν, οὐκ, εἴπερ ἡ
συλλαβὴ μὴ τὰ στοιχεῖα ἔστιν, ἀνάγκη αὐτὴν μὴ ὡς
μέρη ἔχειν ἑαυτῆς τὰ στοιχεῖα, ἢ ταῦτόν οὖσαν αὐτοῖς B
ὁμοίως ἐκείνοις γνωστὴν εἶναι;

ΘΕΑΙ. Οὕτως.

We cannot
therefore
view the
whole as
different
from the
all. But, if
the whole
is all the
parts, the
complex,
if distinct
from its
elements,
is not the
whole of
which they
are the
parts.

2. Ὅλον] To be taken pre-
dicatively, like πᾶν immediately
above.

3. οὔτε ὅλον οὔτε πᾶν] Sc.
ἔσται γενόμενον. 'Will have be-
come at once not-whole and
not-all.'

4. ἅμα γενόμενον, κ.τ.λ.] 'Be-
ing changed in the same in-
stant from forms which are
identical to other forms which
are likewise identical.

ἐκ τοῦ αὐτοῦ] Viz. ὅλον=οὐ
ἂν μηδὲν ἀποστατῇ=πᾶν.

τὸ αὐτό] Viz. οὐχ ὅλον=οὐ
πᾶν.

'Both equally lose their en-
tirety of nature.' (Jowett.)

7. ἐλέγομεν] The argument is
resumed from 204 A: 'Ὅτι οὐ
ἂν ἢ μέρη, τὸ ὅλον ἀνάγκη τὰ πάντα
μέρη εἶναι.

10. Πάλιν δὴ . . ἀνάγκη] 'Then
I may repeat, what I was try-
ing to suggest a little while
ago, that if the syllable is dis-
tinct from the letters, they are

not its parts; else, if they are,
it must be indistinguishable
from them, and no more know-
able than they are.' In fact
it was shown that the know-
ledge of the letters was a con-
dition of syllables being known.
Supr. 203 D, 204 A: Προγιγνώ-
σκειν τὰ στοιχεῖα ἅπασα ἀνάγκη τῷ
μέλλοντί ποτε γνώσεσθαι συλλα-
βήν, . . οὐκοῦν μέρη αὐτῆς οὐδεὶς
εἶναι.

12. ἢ ταῦτόν οὖσαν αὐτοῖς ὁμοίως
ἐκείνοις γνωστὴν εἶναι] For the
turn of the sentence compare
Rep. 6. 490 A: 'Ἡγεῖτο δ' αὐτῷ, εἰ
νῶ ἔχεις, πρῶτον μὲν ἀλήθεια, ἣν
διώκειν αὐτὸν πάντως καὶ πάντη
ἔδει ἢ ἀλάστοι ὄντι μηδαμῇ μετεῖναι
φιλοσοφίας ἀληθινῆς. Ib. 503 A:
'Ἐλέγομεν δ', εἰ μνημονεύεις, δεῖν . .
τὸ δόγμα τοῦτο μήτ' ἐν πόνοις μήτ'
ἐν φόβοις . . φαίνεσθαι ἐκβάλλον-
τας ἢ τὸν ἀδυνατοῦντα ἀποκριτέον.
Ib. 7. 525 B: Διὰ τὸ τῆς οὐσίας
ἀπτεόν εἶναι γενέσεως ἐξαναδύντι
ἢ μηδέποτε λογιστικῶ γενέσθαι,

p. 205. ΣΩ. Οὐκοῦν τοῦτο ἵνα μὴ γενηται, ἕτερον αὐτῶν αὐτὴν ἐθέμεθα;

ΘΕΑΙ. Ναί.

ΣΩ. Τί δ'; εἰ μὴ τὰ στοιχεῖα συλλαβῆς μέρη ἐστίν, ἔχεις ἄλλ' ἅττα εἰπεῖν, ἃ μέρη μὲν ἐστι συλ- 5 λαβῆς, οὐ μέντοι στοιχεῖά γ' ἐκείνης;

And it can have no other parts.

ΘΕΑΙ. Οὐδαμῶς. εἰ γάρ, ὧς Σώκρατες, μόρια ταύτης συγχωροῖην, γελοῖον που τὰ στοιχεῖα ἀφέντα ἐπ' ἄλλα ἵεναι.

c ΣΩ. Παντάπασι δὴ, ὧς Θεαίτητε, κατὰ τὸν νῦν 10 λόγον μία τις ἰδέα ἀμέριστος συλλαβὴ ἂν εἴη.

Therefore it can have no parts.

ΘΕΑΙ. Ἔοικεν.

ΣΩ. Μέμνησαι οὖν, ὧς φίλε, ὅτι ὀλίγον ἐν τῷ πρόσθεν ἀπεδεχόμεθα ἡγούμενοι εἶ λέγεσθαι ὅτι τῶν πρώτων οὐκ εἴη λόγος, ἐξ ὧν τὰ ἄλλα σύγκειται, 15 διότι αὐτὸ καθ' αὐτὸ ἕκαστον εἴη ἀσύνθετον, καὶ οὐδὲ τὸ εἶναι περὶ αὐτοῦ ὀρθῶς ἔχοι προσφέροντα εἰπεῖν, οὐδὲ τὸ τοῦτο, ὡς ἕτερα καὶ ἀλλότρια λεγόμενα, καὶ αὕτη δὴ ἡ αἰτία ἀλογόν τε καὶ ἄγνωστον αὐτὸ ποιοῖ;

But that which has no parts is uncompounded, i. e. an element, and therefore (by our hypothesis) unknown.

ΘΕΑΙ. Μέμνημαι.

20

d ΣΩ. Ἡ οὖν ἄλλη τις ἢ αὕτη ἡ αἰτία τοῦ μονοειδές τι καὶ ἀμέριστον αὐτὸ εἶναι; ἐγὼ μὲν γὰρ οὐχ ὁρῶ ἄλλην.

11. συλλαβή] The absence of the article marks our familiarity with the word, and also gives it a certain indefiniteness: as in the expression πάντων μέτρον ἄνθρωπος. Cp. Rep. 2. 369 B: Γίγνεται τοίνυν . . πόλις . . ἐπειδή, κ. τ. λ.

21. Ἡ οὖν ἄλλη τις] 'And is not this same thing (viz. that it is uncompounded) the cause of its having a simple form without parts?'

The same cause makes it to be unknowable and without parts. Therefore if the 'syllable' or complex is without parts, it must be unknowable. Bonitz objects to the logic of this and reads τό for τοῦ. This is tautological, and Bonitz' reasoning is rightly rejected by H. Schmidt. See below, F For illogical conversion in I cp. supr. 152 BC, 155

ΘΕΑΙ. Οὐ γὰρ οὖν δὴ φαίνεται.

p. 205.

ΣΩ. Οὐκοῦν εἰς ταῦτον ἐμπέπτωκεν ἡ συλλαβὴ εἶδος ἐκείνῳ, εἴπερ μέρη τε μὴ ἔχει καὶ μία ἐστὶν ἰδέα;

5 ΘΕΑΙ. Παντάπασι μὲν οὖν.

ΣΩ. Εἰ μὲν ἄρα πολλὰ στοιχεῖα ἡ συλλαβὴ ἐστὶ καὶ ὅλον τι, μέρη δ' αὐτῆς ταῦτα, ὁμοίως αἶ τε συλλαβαὶ γνωσταὶ καὶ ῥηταὶ καὶ τὰ στοιχεῖα, ἐπεὶπερ τὰ πάντα μέρη τῷ ὅλῳ ταῦτον ἐφάνη.

10 ΘΕΑΙ. Καὶ μάλα.

E

ΣΩ. Εἰ δέ γε ἓν τε καὶ ἀμερές, ὁμοίως μὲν συλλαβὴ, ὡσαύτως δὲ στοιχεῖον ἀλογόν τε καὶ ἄγνωστον· ἡ γὰρ αὐτὴ αἰτία ποιήσῃ αὐτὰ τοιαῦτα.

ΘΕΑΙ. Οὐκ ἔχω ἄλλως εἰπεῖν.

15 ΣΩ. Τοῦτο μὲν ἄρα μὴ ἀποδεχόμεθα, ὅς ἂν λέγῃ συλλαβὴν μὲν γνωστὸν καὶ ῥητόν, στοιχεῖον δὲ τούναντίον.

ΘΕΑΙ. Μὴ γάρ, εἴπερ τῷ λόγῳ πειθόμεθα.

ΣΩ. Τί δ' αὖ; τούναντίον λέγοντος ἄρ' οὐ μάλ-

p. 206.

20 λον ἂν ἀποδέξαιο ἐξ ὧν αὐτὸς σύνοισθα σαυτῷ ἐν τῇ τῶν γραμμάτων μαθήσει;

ΘΕΑΙ. Τὸ ποῖον;

ΣΩ. Ὡς οὐδὲν ἄλλο μαθάνων διετέλεσας ἢ τὰ στοιχεῖα ἐν τε τῇ ὄψει διαγιγνώσκειν πειρώμενος καὶ

If then the complex is an aggregate of simple parts, it and they are equally known and describable. If it is one and without parts, it and the elements are equally indeterminate and unknown.

Therefore it is untrue to say that the complex is known, but the simple unknown.

And we have experience to the contrary: for we learnt our letters before we could read,

3. εἶδος] Used here without reference to the sense in which it occurs above. Cp. 148 D: 'Ἐνὶ εἶδει περιλαβεῖν,

ἐκείνῳ] 'Sc. τῷ τῶν πρώτων εἶδει,' Heindorf. Rather ἐκάστω τῶν πρώτων. Cp. περὶ αὐτοῦ, supr. C.

15. μὴ ἀποδεχόμεθα, ὅς ἂν λέγῃ] For this common use of ὅς ἂν without antecedent cp. esp.

Soph. Ant. 35: 'Ἄλλ' ὅς ἂν τούτων τι δρᾷ, | φόνον προκείσθαι δημόλευστον ἐν πόλει.

16. γνωστόν] ἄγνωστον Bodl. pr. sed ā erasum.

23. Ὡς οὐδὲν ἄλλο] 'That in learning you continued doing nothing else but endeavouring to distinguish, etc.' Cp. Men. 80 A: 'Ὅτι οὐδὲν ἄλλο ἢ αὐτὸς τε ἀπορεῖς.

p. 206. ἐν τῇ ἀκοῇ αὐτὸ καθ' αὐτὸ ἕκαστον, ἵνα μὴ ἡ θέσις
σε ταραττοὶ λεγομένων τε καὶ γραφομένων.

ΘΕΑΙ. Ἀληθέστατα λέγεις.

ΣΩ. Ἐν δὲ κιθαριστοῦ τελέως μεμαθηκέναι μὴ
B ἄλλο τι ἦν ἢ τὸ τῷ φθόγγῳ ἑκάστῳ δύνασθαι ἐπακο- 5
λουθεῖν, ποίας χορδῆς εἶη· ἃ δὲ στοιχεῖα πᾶς ἂν ὁμο-
λογήσειε μουσικῆς λέγεσθαι;

ΘΕΑΙ. Οὐδὲν ἄλλο.

ΣΩ. Ὡν μὲν ἄρ' αὐτοὶ ἔμπειροὶ ἐσμεν στοιχείων
καὶ συλλαβῶν, εἰ δεῖ ἀπὸ τούτων τεκμαίρεσθαι καὶ 10
εἰς τὰ ἄλλα, πολὺ τὸ τῶν στοιχείων γένος ἐναργε-
στέρα τε τὴν γνῶσιν ἔχειν φήσομεν καὶ κυριωτέρα
τῆς συλλαβῆς πρὸς τὸ λαβεῖν τελέως ἕκαστον μά-
θημα, καὶ εἰάν τις φῇ συλλαβὴν μὲν γνωστόν, ἄγνω-
στον δὲ πεφυκέναι στοιχείον, ἐκόντα ἢ ἄκοντα παίζειν 15
ἡγησόμεθ' αὐτόν.

and our
notes be-
fore we
could play
the lyre.

From this
it appears
that the
element is
more
known
than the
syllable,
the simple
than the
complex.

15. ἐκόντα ἢ ἄκοντα παίζειν]
'That he is either playing with
us, or talking nonsense.'

The tendency of the present
passage is to rise from the con-
ception of elementary objects
of sense (simple ideas of sensa-
tion) to that of abstract ideas,
(universals, predicables), as the
true elements of Knowledge.

Cp. Ar. Met. I a, 995 b:
Πότερον αἱ ἀρχαὶ καὶ τὰ στοιχεῖα
τὰ γένη ἐστὶν ἢ εἰς ἃ διαίρεται
ἐνυπάρχοντα ἕκαστον.

This may be illustrated from
the frequent use by Plato of
the example of letters, elemen-
tary sounds, etc., to represent
the Ideas and the mode of be-
coming acquainted with them.

The following passage,—
Rep. 3. 402,—is an instance
of this:—

"Ὡσπερ ἄρα . . . γραμμάτων περί
τότε ἱκανῶς εἴχομεν, ὅτε τὰ στοι-

χεῖα μὴ λανθάνοι ἡμᾶς ὀλίγα ὄντα
ἐν ἅπασιν οἷς ἐστὶ περιφερόμενα,
καὶ οὗτ' ἐν σμικρῷ οὗτ' ἐν μεγάλῳ
ἡτιμάζομεν αὐτά, ὡς οὐ δύο αἰσθάν-
εσθαι, ἀλλὰ πανταχοῦ προϋθυμού-
μεθα διαγιγνώσκειν, ὡς οὐ πρότερον
ἐσόμενοι γραμματικοὶ πρὶν οὕτως
ἔχοιμεν. Ἀληθῆ. Οὐκοῦν καὶ εἰκό-
νας γραμμάτων, εἰ ποὺ ἢ ἐν ὕδασι
ἢ ἐν κατόπτροις ἐμφαίνοντο, οὐ
πρότερον γνωσόμεθα, πρὶν ἂν αὐτὰ
γνώμεν, ἀλλ' ἐστὶ τῆς αὐτῆς τέχνης
τε καὶ μελέτης; παντάπασιν μὲν οὖν.
Ἄρ' οὖν, ὃ λέγω, πρὸς θεῶν, οὕτως
οὐδὲ μουσικοὶ πρότερον ἐσόμεθα,
οὔτε αὐτοί, οὔτε οὐδ' ὅς φασιν ἡμῖν
παιδευτέον εἶναι τοὺς φύλακας, πρὶν
ἂν τὰ τῆς σωφροσύνης εἶδη καὶ ἀν-
δρείας καὶ ἐλευθεριότητος καὶ μεγα-
λοπρεπείας καὶ ὅσα τούτων ἀδελφὰ
καὶ τὰ τούτων αὐ ἐναντία πανταχοῦ
περιφερόμενα γνωρίζωμεν καὶ ἐνόντα
ἐν οἷς ἔνεστιν αἰσθανόμεθα καὶ αὐτὰ
καὶ εἰκόνας αὐτῶν, καὶ μήτε ἐν σμι-
κροῖς μήτε ἐν μεγάλοις ἀτιμάζωμεν,

ΘΕΑΙ. Κομιδῇ μὲν οὖν.

p. 206.

This need not, however, affect the truth of our third answer.

ΣΩ. Ἀλλὰ δὴ τούτου μὲν ἔτι καὶ ἄλλαι φανεῖν ὁ ἀποδείξεις, ὥς ἐμοὶ δοκεῖ· τὸ δὲ προκείμενον μὴ ἐπιλαθώμεθα δι' αὐτὰ ιδεῖν, ὅ τι δὴ ποτε καὶ λέγεται τὸ

ἀλλὰ τῆς αὐτῆς οἰώμεθα τέχνης εἶναι καὶ μελέτης;

At the same time it is hinted that the sensible elements, so far as each of them can be regarded as one individual thing, are also objects of Knowledge.

Cp. Ar. Met. I a, 994 b: "Ἐτι τὸ ἐπίστασθαι ἀναμρῶσιν οἱ οὕτως λέγοντες (viz. τὸ ἀπειρον λ.) οὐ γὰρ οἷον τε εἶδέναι πρὶν ἢ εἰς τὰ άτομα ἐλθεῖν.

To resume the argument from 201. Theætetus has heard it said that true opinion with a reason was knowledge: and that nothing which had not a reason could be known. This reminds Socrates of a theory which said that of the elements (or alphabet) of things no account could be given—they could only be named. But of their combinations an account could be given, and these could be known. Knowledge according to this consists in being able to give an account of anything. This, however, may be true, and yet the theory on which we have based it may be unsound. Testing this by the example of letters, we find that of the syllable $\sigma\omega$ an account can be given (it can be analysed), but not of its constituents σ and ω . But is the syllable known, the letter unknown? If so, in what way are we to conceive of the syllable? As all the letters? How then can I know them all, and yet

none singly? Or is it a simple unity formed out of them? It cannot then be related to them as a whole to its parts,—unless we can establish a distinction between whole and all. But all (singular) cannot be distinguished from all (plural); and this, containing all the parts, can scarcely be distinguished from the whole. Hence whole and all are indistinguishable. Therefore either the syllable has parts, and, consisting of things unknown, must be itself unknown; or, not having parts, it is uncompounded, and therefore itself, according to the theory, unknown. But our own memory ought to teach us that we first learnt to know the letters, and then the syllables and combinations of them.

Though the theory is rejected, we gain through criticising it the notion of a complex whole.

2. καὶ ἄλλαι φανεῖν ἀποδείξεις] The train of thought here broken off is resumed in the Sophist, where the ἀσώματα εἶδη are treated as elements, and combinations of them are shown to be possible; also in the admission of θάτερον. Cp. Phileb.

4. ὅ τι δὴ . . γεγονέναι] There is here a beginning of the formal or pedantic rhythm which is more common in the Sophist, Politicus, and Philebus. Indeed the manner of Socrates in this part of the Theætetus bears a close resemblance to that of the Eleatic Stranger.

p. 206. μετὰ δόξης ἀληθοῦς λόγον προσγενόμενον τὴν τελεωτάτην ἐπιστήμην γεγονέναι.

ΘΕΑΙ. Οὐκοῦν χρὴ ὁρᾶν.

ΣΩ. Φέρε δὴ, τί ποτε βούλεται τὸν λόγον ἡμῖν σημαίνειν; τριῶν γὰρ ἔν τί μοι δοκεῖ λέγειν. 5

ΘΕΑΙ. Τίνων δὴ;

ΣΩ. Τὸ μὲν πρῶτον εἴη ἂν τὸ τὴν αὐτοῦ διάνοιαν ἐμφανῇ ποιεῖν διὰ φωνῆς μετὰ ῥημάτων τε καὶ ὀνομάτων, ὥσπερ εἰς κάτοπτρον ἢ ὕδωρ τὴν δόξαν ἐκτυπούμενον εἰς τὴν διὰ τοῦ στόματος ῥοήν. ἢ οὐ 10 δοκεῖ σοι τὸ τοιοῦτον λόγος εἶναι;

ΘΕΑΙ. Ἐμοιγε. τὸν γοῦν αὐτὸ δρῶντα λέγειν φαμέν.

ΣΩ. Οὐκοῦν τοῦτό γε πᾶς ποιεῖν δυνατὸς θάπτον ἢ σχολαίτερον, τὸ ἐνδείξασθαι τί δοκεῖ περὶ ἐκάστου 15 αὐτῶ, ὃ μὴ ἐνέος ἢ κωφὸς ἀπ' ἀρχῆς· καὶ οὕτως ὅσοι εἰ τι ὀρθὸν δοξάζουσι, πάντες αὐτὸ μετὰ λόγου φανούνται ἔχοντες, καὶ οὐδαμοῦ ἔτι ὀρθὴ δόξα χωρὶς ἐπιστήμης γενήσεται.

ΘΕΑΙ. Ἀληθῆ.

ΣΩ. Μὴ τοίνυν ῥαδίως καταγιγνώσκωμεν τὸ μη-

4. τί ποτε βούλεται] The subject is either ὃ ταῦτα λέγων (cp. infr. E: Τὸν ἀποφηνάμενον ἐπιστήμην ὃ νῦν σκοποῦμεν), or ὃ λόγος, viz. τὸ μετὰ δόξης ἀληθοῦς λόγον προσγενόμενον τὴν τελεωτάτην ἐπιστήμην γεγονέναι.

τὸν λόγον . . σημαίνειν] Id. qu. τὸν λόγον εἰπὼν σημαίνειν. 'What are we to understand by the term λόγος?' Three meanings are put forward as possible: (1) Expression in words. (2) Analysis. (3) Definition.

9. ὥσπερ εἰς κάτοπτρον] Cp. Phileb. 38 D: Κἂν τίς γ' αὐτῶ παρῇ, τά τε πρὸς αὐτὸν ῥηθέντα

ἐντείνας εἰς φωνὴν πρὸς τὸν παρόντα αὐτὰ ταῦτα ἂν πάλιν φθέγγαιτο, καὶ λόγος δὴ γέγονεν οὕτως ὃ τότε δόξαν ἐκαλοῦμεν;

10. ἐκτυπούμενον] 'Imaging.' Cp. the saying of Democritus, λόγος ἔργου σκῆ.

For τὴν διὰ τοῦ στόματος ῥοήν cp. Tim. 75 E: Τὸ δὲ λόγων νῆμα ἔξω ῥέον καὶ ὑπηρετοῦν φρονήσει κάλλιστον καὶ ἄριστον πάντων νημάτων. Soph. 263 E.

14. Οὐκοῦν] Ven. Π. and another MS. give οὐκοῦν αἶ.

21. καταγιγνώσκωμεν] 'Acce in our minds.'

τὸ μηδέν] 'Nothing

What is meant in it by 'giving an account?' One of three things. Either, III. a. The reflexion of thought in speech.

But this is not peculiar to those who know.

Or, III. β.
The enu-
meration of
the elemen-
tary parts
of the com-
plex whole.

δὲν εἰρηκέναι τὸν ἀποφηνάμενον ἐπιστήμην ὃ νῦν p. 206.
σκοποῦμεν. ἴσως γὰρ ὁ λέγων οὐ τοῦτο ἔλεγεν, ἀλλὰ
τὸ ἐρωτηθέντα τί ἕκαστον δυνατὸν εἶναι τὴν ἀπόκρι-
σιν διὰ τῶν στοιχείων ἀποδοῦναι τῷ ἐρομένῳ. p. 207.

5 ΘΕΑΙ. Οἶον τί λέγεις, ὦ Σώκρατες;

ΣΩ. Οἶον καὶ Ἡσίοδος περὶ ἀμάξης λέγει τὸ
ἐκατὸν δέ τε δούραθ' ἀμάξης. ἃ ἐγὼ μὲν οὐκ ἂν
δυναίμην εἰπεῖν, οἶμαι δὲ οὐδὲ σύ· ἀλλ' ἀγαπῶμεν
ἂν ἐρωτηθέντες ὅ τί ἐστὶν ἄμαξα, εἰ ἔχοιμεν εἰπεῖν
10 τροχοί, ἄξων, *ὑπερτερία, ἄντυγες, ζυγόν.

ΘΕΑΙ. Πάνυ μὲν οὖν.

ΣΩ. Ὁ δέ γε ἴσως οἶοιτ' ἂν ἡμᾶς, ὥσπερ ἂν τὸ
σὸν ὄνομα ἐρωτηθέντας καὶ ἀποκρινομένους κατὰ
συλλαβὴν, γελοίους εἶναι, ὀρθῶς μὲν δοξάζοντας καὶ B
15 λέγοντας ἃ λέγομεν, οἰομένους δὲ γραμματικούς εἶναι
καὶ ἔχειν τε καὶ λέγειν γραμματικῶς τὸν τοῦ Θεαι-
τήτου ὀνόματος λόγον. τὸ δ' οὐκ εἶναι ἐπιστημόνως

i. e. 'utter nonsense.' Cp. supr.
180 A: ἥτιον . . . ἢ τὸ μηδέν.
Tim. 77 B: ᾧ . . . νοῦ μέτεστι τὸ
μηδέν. This is better than to
take the article with the infini-
tive, because the sense passes
on more smoothly from καταγι-
γνώσκωμεν, than if this word
were used quite absolutely.

Otherwise expressed, μὴ . . .
καταγιγνώσκωμεν τοῦ . . . ἀποφηνά-
μενου, ὡς τὸ μηδέν εἴρηκεν.

3. τὸ ἐρωτηθέντα, κ.τ.λ.] This
is suggested (μαιευτικῶς) by the
preceding argument (206 A B).

6. Οἶον καὶ Ἡσίοδος] Op. et
D. 454: Φησὶ δ' ἀνὴρ φρένας
ἀφνειὸς πῆξασθαι ἄμαξαν, | νήπιος,
οὐδὲ τὸ οἶδ', ἕκατον δέ τε δούραθ'
ἀμάξης.

Cp. Arist. Met. 2. 3. 998 b:
ἕτερος δ' ἔσται ὁ διὰ τῶν γενῶν
ὀρισμὸς καὶ ὁ λέγων ἐξ ὧν ἔστω

ἐνυπαρχόντων.

10. *ὑπερτερία] The MSS.
have ὑπερτήρια, or ὑπερτήρια.

12. Ὁ δέ γ' ἴσως οἶοιτ' ἂν ἡμᾶς]
ὁ δέ, sc. ὁ λέγων, supr. The
apodosis is deferred, as is often
the case when an illustration
has been introduced with ὥσ-
περ. It is resumed with οὕτω
τοίνυν. Cp. Rep. 3. 402 A:
Ὡσπερ ἄρα . . . γραμμάτων πέρι . .
Ἄρ' οὖν, ὃ λέγω, πρὸς θεῶν, οὕτως
οὐδὲ μουσικοί, κ.τ.λ.

14. γελοίους εἶναι (sc. οἶοιτο) be-
longs equally to the protasis
and to the suppressed apodosis.
Cp., for a similar interweaving
of the illustration with the case
illustrated, supr. 147 A C.

17. τὸ δ' οὐκ εἶναι] 'Whereas,
he would say, it is impossible.'
Cp. 157 B: Τὸ δ' οὐ δέ, and
note,

p. 207. οὐδὲν λέγειν, πρὶν ἂν διὰ τῶν στοιχείων μετὰ τῆς ἀληθοῦς δόξης ἕκαστον περαίνει τις, ὅπερ καὶ ἐν τοῖς πρόσθεν πον ἐρρήθη.

ΘΕΑΙ. Ἐρρήθη γάρ.

ΣΩ. Οὕτω τοίνυν καὶ περὶ ἀμάξης ἡμᾶς μὲν ὁρ- 5
θὴν ἔχειν δόξαν, τὸν δὲ διὰ τῶν ἐκατὸν ἐκείνων δυνά-
μενον διελθεῖν αὐτῆς τὴν οὐσίαν, προσλαβόντα τοῦτο,
λόγον τε προσειληφέναι τῇ ἀληθεὶ δόξῃ καὶ ἀντὶ
δοξαστικοῦ τεχνικόν τε καὶ ἐπιστήμονα περὶ ἀμάξης
οὐσίας γεγονέναι, διὰ στοιχείων τὸ ὅλον περάναντα. 10

ΘΕΑΙ. Οὐκοῦν εὖ δοκεῖ σοι, ὦ Σώκρατες ;

ΣΩ. Εἰ σοί, ὦ ἐταῖρε, δοκεῖ, καὶ ἀποδέχει τὴν διὰ
στοιχείου διέξοδον περὶ ἐκάστου λόγον εἶναι, τὴν δὲ
κατὰ συλλαβὰς ἢ καὶ κατὰ μεῖζον ἔτι ἀλογίαν, τοῦτό
μοι λέγε, ἵν' αὐτὸ ἐπισκοπῶμεν. 15

ΘΕΑΙ. Ἀλλὰ πάννυ ἀποδέχομαι.

ΣΩ. Πότερον ἡγούμενος ἐπιστήμονα εἶναι ὄντινόν
ότουόν, ὅταν τὸ αὐτὸ ὅτε μὲν τοῦ αὐτοῦ δοκῇ αὐτῷ
εἶναι, τοτὲ δὲ ἕτερου, ἢ καὶ ὅταν τοῦ αὐτοῦ τοτὲ μὲν
ἕτερον, τοτὲ δὲ ἕτερον δοξάζῃ ; 20

ΘΕΑΙ. Μὰ Δί' οὐκ ἔγωγε.

ΣΩ. Εἴτα ἀμνημονεῖς ἐν τῇ τῶν γραμμάτων μα-
θήσει κατ' ἀρχὰς σαυτόν τε καὶ τοὺς ἄλλους δρῶντας
αὐτά ;

ΘΕΑΙ. Ἄρα λέγεις τῆς αὐτῆς συλλαβῆς τοτὲ μὲν 25

2. ἐν τοῖς πρόσθεν] 206 A :
'Ὡς οὐδὲν ἄλλο μαθάνων διετέλεσας,
κ. τ. λ.

11. εὖ] Sc. οἶσθαι, from οἶοι' ἂν, sup. A.

12. Εἰ σοί] εἰ is interrogative, depending on τοῦτό μοι λέγε.

15. αὐτό] 'Your answer.'

17. Πότερον, κ.τ.λ.] Cp. Soph. 228 A.

18. τὸ αὐτὸ ὅτε μὲν . .] E. g. thinking τ to be the first letter both of τε and θε. For the construction cp. Phaed. 59 A, sup. 192 D.

19. τοῦ αὐτοῦ τοτὲ μὲν] E. g. thinking the first letter of θε at one time θ, at another τ.

24. αὐτά] 'What I have scribed.'

ἕτερον, τοτὲ δὲ ἕτερον ἡγουμένους γράμμα, καὶ τὸ p. 207.
αὐτὸ τοτὲ μὲν εἰς τὴν προσήκουσαν, τοτὲ δὲ εἰς ἄλλην^E
τιθέντας συλλαβὴν;

ΣΩ. Ταῦτα λέγω.

5 ΘΕΑΙ. Μὰ Δί' οὐ τοίνυν ἀμνημονῶ, οὐδὲ γέ πω
ἡγοῦμαι ἐπίστασθαι τοὺς οὕτως ἔχοντας.

But I may
perform
this
rightly in
the case of
Theætetus'
name, and
yet mistake
in the first
syllable of
Theodorus',
though it is
the same
in both.
This is not
to know the
syllable.

ΣΩ. Τί οὖν; ὅταν ἐν τῷ τοιούτῳ καιρῷ Θεαίτητον
γράφων τις θῆτα καὶ εἰ οἷηταί τε δεῖν γράφειν καὶ
γράφῃ, καὶ αὖ Θεόδωρον ἐπιχειρῶν γράφειν ταῦ καὶ p. 208.
10 εἰ οἷηταί τε δεῖν γράφειν καὶ γράφῃ, ἄρ' ἐπίστασθαι
φύσομεν αὐτὸν τὴν πρώτην τῶν ὑμετέρων ὀνομάτων
συλλαβὴν;

ΘΕΑΙ. Ἄλλ' ἄρτι ὁμολογήσαμεν τὸν οὕτως
ἔχοντα μῆπω εἰδέναι.

15 ΣΩ. Κωλύει οὖν τι καὶ περὶ τὴν δευτέραν συλλα-
βὴν καὶ τρίτην καὶ τετάρτην οὕτως ἔχειν τὸν αὐτόν;

ΘΕΑΙ. Οὐδέν γε.

ΣΩ. Ἄρ' οὖν τότε τὴν διὰ στοιχείου διέξοδον
ἔχων γράφῃ Θεαίτητον μετὰ ὀρθῆς δόξης, ὅταν ἐξῆς
20 γράφῃ;

ΘΕΑΙ. Δῆλον δῆ.

ΣΩ. Οὐκοῦν ἔτι ἀνεπιστήμων ὢν, ὀρθὰ δὲ δοξά-
3 ζων, ὥς φαμέν;

ΘΕΑΙ. Ναί.

7. ἐν . . καιρῷ] Sc. κατ' ἀρχὰς
τῆς τῶν γραμμάτων μαθήσεως.

17. Οὐδέν γε] Sc. κωλύει.
'Certainly not.' γε assents to
the meaning of the question.
Cp. Phil. 38 A: Οὐδέν γε, ἀλλ'
ἄπερ ἀκούω λέγω.

18. Ἄρ' οὖν, κ.τ.λ.] 'Soc. Then
in writing out correctly the
word *Theætetus*, he will do so
not only with right opinion,
but with command of the enu-

meration of elements; will he
not? *Th.* Clearly he will.
Soc. And that while still without
knowledge, though with right
opinion. Is not that what we
say? *Th.* Yes. *Soc.* And yet
with definition added to right
opinion. For he wrote with
command of the way through
the elements; and this we ad-
mitted to be knowledge.'

p. 208. ΣΩ. Λόγον γε ἔχων μετὰ ὀρθῆς δόξης. τὴν γὰρ διὰ τοῦ στοιχείου ὁδὸν ἔχων ἔγραφεν, ἣν δὴ λόγον ὠμολογήσαμεν.

ΘΕΑΙ. Ἀληθῆ.

ΣΩ. Ἔστιν ἄρα, ὃ ἐταῖρε, μετὰ λόγου ὀρθὴ δόξα, ἣν οὐπω δεῖ ἐπιστήμην καλεῖν.

ΘΕΑΙ. Κινδυνεύει.

ΣΩ. Ὅναρ δὴ, ὡς ἔοικεν, ἐπλουτήσαμεν οἰηθέντες ἔχειν τὸν ἀληθέστατον ἐπιστήμης λόγον. ἥ μήπω κατηγορῶμεν; ἴσως γὰρ οὐ τοῦτό τις αὐτὸν ὀριεῖται, ἀλλὰ τὸ λοιπὸν εἶδος τῶν τριῶν, ὧν ἓν γέ τι ἔφαμεν λόγον θήσεσθαι τὸν ἐπιστήμην ὀριζόμενον δόξαν εἶναι ὀρθὴν μετὰ λόγου.

ΘΕΑΙ. Ὅρθῶς ὑπέμνησας· ἔτι γὰρ ἐν λοιπόν. τὸ μὲν γὰρ ἦν διανοίας ἐν φωνῇ ὥσπερ εἰδῶλον, τὸ δ' ἄρτι λεχθὲν διὰ στοιχείου ὁδὸς ἐπὶ τὸ ὅλον· τὸ δὲ δὴ τρίτον τί λέγεις;

ΣΩ. Ὅπερ ἂν οἱ πολλοὶ εἴποιεν, τὸ ἔχειν τι σημείον εἰπεῖν ὃ τῶν ἀπάντων διαφέρει τὸ ἐρωτηθέν.

ΘΕΑΙ. Οἷον τίνα τίνος ἔχεις μοι λόγον εἰπεῖν;

ΣΩ. Οἷον, εἰ βούλει, ἡλίου περί ικανὸν οἶμαί σοι

8. "Ὅναρ... ἐπλουτήσαμεν] Cp. Polit. 277 D: Κινδυνεύει γὰρ ἡμῶν ἕκαστος οἷον ὄναρ εἰδὼς ἅπαντα, πάντ' αὖ πάλιν ὥσπερ ὕπαρ ἀγνοεῖν. 278 E: "Ἵνα ὕπαρ ἀντ' ὀνειράτος ἡμῖν γίγνηται. Lys. 218 C. The expression is proverbial, and there is no distinct reference to the 'dream' of Socrates. supr. 201 D.

9. ἐπιστήμης λόγον] λόγος is used here in a double sense. (1) 'Definition of Knowledge.' Cp. 148 D: 'Ενὶ λόγῳ προσεῖπεν. (2) That 'account' of a thing which (with right opinion) constitutes Knowledge. The play

of words may be preserved: 'when we thought we had found the most indubitable "account" concerning Knowledge.'

10. τις] Viz. the nameless author of our theory.

18. "Ὅπερ ἂν οἱ πολλοὶ εἴποιεν] The two former were inferences from different meanings of λέγειν;—'to express' and 'to enumerate.' See 206 D: Τὸν γοῦν αὐτὸ δρῶντα λέγειν φαμέν.

20. ικανὸν... ἀποδέξασθαι] 'Sufficient to obtain your assent.' ἀποδέξασθαι is an epexegetic infinitive.

Or, lastly, III. γ. The power of adding a mark which distinguishes it from all other things. I. e. Definition by the characteristic difference, or by the

sum of the
distinctive
elements.

εἶναι ἀποδέξασθαι, ὅτι τὸ λαμπρότατόν ἐστι τῶν κατὰ p. 208.
τὸν οὐρανὸν ἰόντων περὶ γῆν.

ΘΕΑΙ. Πάνυ μὲν οὖν.

ΣΩ. Λαβὲ δὴ οὗ χάριν εἶρηται. ἔστι δὲ ὅπερ ἄρτι
5 ἐλέγομεν, ὡς ἄρα τὴν διαφορὰν ἐκάστου ἂν λαμβάνης
ἢ τῶν ἄλλων διαφέρει, λόγον, ὡς φασί τινες, λήψει·
ἕως δ' ἂν κοινοῦ τινὸς ἐφάπτη, ἐκείνων πέρι σοι ἔσται
ὁ λόγος ὧν ἂν ἡ κοινότης ἦ.

ΘΕΑΙ. Μανθάνω· καί μοι δοκεῖ καλῶς ἔχειν λόγον
10 τὸ τοιοῦτον καλεῖν.

ΣΩ. Ὃς δ' ἂν μετ' ὀρθῆς δόξης περὶ ὅτουσιν τῶν
όντων τὴν διαφορὰν τῶν ἄλλων προσλάβῃ αὐτοῦ,
ἐπιστήμων γεγονὼς ἔσται οὐ πρότερον ἢν δοξα-
στής.

15 ΘΕΑΙ. Φαμέν γε μὴν οὕτως.

ΣΩ. Νῦν δῆτα, ὦ Θεαίτητε, παντάπασιν ἔγωγε
ἐπειδὴ ἐγγὺς ὥσπερ σκιαγραφήματος γέγονα τοῦ
λεγομένου, ξυνήμι οὐδὲ σμικρόν· ἕως δὲ ἀφεστήκη
πόρρωθεν, ἐφαίνεται τί μοι λέγεσθαι.

20 ΘΕΑΙ. Πῶς τί τοῦτο;

ΣΩ. Φράσω, εἰάν οἶός τε γένωμαι. ὀρθὴν ἔγωγε p. 209.
ἔχων δόξαν περὶ σοῦ, εἰάν μὲν προσλάβω τὸν

4. Λαβέ] I. e. μάθε. 'Let me explain to you.'

6. ὡς φασί τινες] The *τινες* are certainly Socratics, and probably the Megarians are meant. (See Introduction.)

12. αὐτοῦ.] This punctuation appears preferable when it is observed that there has been a tendency in the last few pages to accumulate genitives. τὴν διαφορὰν αὐτοῦ τῶν ἄλλων, 'Its distinction from other things.' Others join αὐτοῦ ἐπιστήμων.

13. δοξαστής] Cp. 160 D:

Ἐπιστήμων ἂν εἶην, ὥνπερ αἰσθητής.

17. σκιαγραφήματος] Cp. Phaed. 69 B: Μὴ σκιαγραφία τις ἢ ἡ τοιαύτη ἀρετή. Rep. 2. 365 C, 7. 523 B, 10. 602 D, Soph. 235 E, Parm. 165 C. The illusion of σκιαγραφία depended on distance, and the picture would seem unmeaning from close at hand. Soph. Fr. 773 (N.): Πόρρω δὲ λεύσσω, ἐγγύθεν δὲ πᾶς τυφλός.

20. Πῶς τί τοῦτο] 'What do you mean? and why is it so?'

Even this
disappoints
us on a
nearer
view.

p. 209. σὸν λόγον, γινώσκω δὴ σε, εἰ δὲ μή, δοξάζω μόνον.

ΘΕΑΙ. Ναί.

ΣΩ. Λόγος δέ γε ἦν ἡ τῆς σῆς διαφορότητος ἐρμηνεία. 5

ΘΕΑΙ. Οὕτως.

ΣΩ. Ἡνίκ' οὖν ἐδόξαζον μόνον, ἄλλο τι ᾧ τῶν ἄλλων διαφέρεις, τούτων οὐδενὸς ἡπτόμην τῇ δια- νοίᾳ;

ΘΕΑΙ. Οὐκ ἔοικεν. 10

ΣΩ. Τῶν κοινῶν τι ἄρα διανοούμεν, ὧν οὐδὲν σὺ μᾶλλον ἢ τις ἄλλος ἔχει.

B ΘΕΑΙ. Ἀνάγκη.

ΣΩ. Φέρε δὴ πρὸς Διός· πῶς ποτὲ ἐν τῷ τοιούτῳ σὲ μᾶλλον ἐδόξαζον ἢ ἄλλον ὄντινούν; θες γάρ με 15 διανοούμενον ὥς ἔστιν οὗτος Θεαίτητος, ὃς ἂν ἦ τε ἄνθρωπος καὶ ἔχη ῥίνα καὶ ὀφθαλμοὺς καὶ στόμα καὶ οὕτω δὴ ἐν ἕκαστον τῶν μελῶν. αὕτη οὖν ἡ διάνοια ἔσθ' ὃ τι μᾶλλον ποιήσει με Θεαίτητον ἢ Θεόδωρον διανοεῖσθαι, ἢ τῶν λεγομένων Μυσῶν τὸν ἔσχατον; 20

ΘΕΑΙ. Τί γάρ;

For unless I can distinguish Theætetus from Socrates and every one else, how can I be said to have a right opinion of him? If then by the comprehension of a true

1. δὴ] According to the hypothesis.

4. ἦν] 'Is,' according to the hypothesis.

τῆς σῆς διαφορότητος] 'Of your differentia.' Plato affects this abstract termination. Cp. esp. δικαιοσύνης, Prot. 331 B, Gorg. 508 A.

7. ᾧ τῶν ἄλλων διαφέρεις, τούτων οὐδενός] It occurs to Socrates while speaking that the 'Difference' of one person from another is not one but many. Hence the inexact correlation.

12. ἢ τις ἄλλος ἔχει] The verb

(ἔχεις) is attracted by τις ἄλλος.

20. τῶν λεγομένων Μυσῶν] The phrase Μυσῶν ἔσχατος is strengthened by the insertion of the article. The earlier editors (under protest from Buttmann) read τὸ λεγόμενον. There is no reason for this. Cp. supr. 173 D: Οἱ τῆς θαλάττης λεγόμενοι χόες. Arist. Eth. N. 8. 3: Δεῖ γὰρ τοὺς λεγομένους ἀλσ-συναλωῶσαι. In the ex^o quoted by the Sc^l proverb is used + tempt. Here it the notion of in

account
is meant
'right
opinion of
the distinc-
tive differ-
ence,' this
is a neces-
sary part
of right
opinion.

ΣΩ. Ἄλλ' ἐὰν δὴ μὴ μόνον τὸν ἔχοντα ῥίνα καὶ ὀφθαλμοὺς διανοηθῶ, ἀλλὰ καὶ τὸν σιμόν τε καὶ ἑξ-
ὀφθαλμον, μὴ τι σὲ αὖ μάλλον δοξάσω ἢ ἐμαντὸν ἢ
ὅσοι τοιοῦτοι;

5 ΘΕΑΙ. Οὐδέν.

ΣΩ. Ἄλλ' οὐ πρότερόν γε, οἶμαι, Θεαίτητος ἐν
ἐμοὶ δοξασθήσεται, πρὶν ἂν ἡ σιμότης αὕτη τῶν ἄλ-
λων σιμοτήτων ὧν ἐγὼ ἐώρακα διάφορόν τι μνημεῖον
παρ' ἐμοὶ ἐνσημνημαμένη καταθῇται,—καὶ τᾶλλα οὕτως
10 ἐξ ὧν εἰ σύ,—[ἦ] ἐμέ, καὶ ἐὰν αὖριον ἀπαντήσω,
ἀναμνήσει καὶ ποιήσει ὀρθὰ δοξάζειν περὶ σοῦ.

ΘΕΑΙ. Ἀληθέστατα.

ΣΩ. Περὶ τὴν διαφορότητα ἄρα καὶ ἡ ὀρθὴ δόξα
ἂν εἴη ἐκάστου πέρι.

2. τὸν σιμόν τε καὶ ἐξόφθαλ-
μον] Supr. 143 E. In Xen.
Cyr. 1. 9 ἐξόφθαλμος is opposed
to κοιλόφθαλμος. But in Ar.
H. A. 1. 8. § 5 the words ἐκτός
and ἐντός seem rather to refer
to the position of the eyes.

8. μνημεῖον . . . ἐνσημνημαμένη]
Cp. 191 D, 192 A, 194 C, 196
A. The theory which has been
rejected is still permitted and
intended by Plato to leave an
impression on the mind.

10. εἰ σύ,—[ἦ] ἐμέ, καί] Bodl.
εἰ σὺ ἐμέ καί: Ven. Ξ. et pr. II.

εἰ σὺ ἢ ἐμέ καί: Ces. εἴση ἐμέ καί:
Ven. Ξ. γρ. οἴση ἐμέ: cett.
εἴση ἐμέ καί. The reading is
uncertain. That adopted in
the text is the most plausible
which can be said to rest on
MS. authority. ἦ refers back
to αὕτη ἡ σιμότης, passing over
τᾶλλα οὕτως ἐξ ὧν εἰ σύ, which
is added διὰ μέσου and answers
to ἐξόφθαλμον in the previous
sentence.

Heindorf's conjecture, ὅ, re-

ferring to μνημεῖον, is unsatis-
factory, because it is rather the
object of sense, which, by fitting
the μνημεῖον, would be said to
remind. Hence ἀ ἐμέ καί (ad-
opted by Wagner) would seem
a fair emendation. But a still
simpler line of conjecture is to
suppose, as in my former edition
(1861), ἐμέ καί in the Bodleian
reading to have been trans-
posed from καὶ ἐμέ. This gives
the same meaning (the sentence
as usual passing out of the re-
lative construction), and ac-
counts naturally for the corrup-
tion. If this emendation is
right, the sentence must be
supposed to revert by a con-
versational licence to the indi-
cative mood. Cp. supr. 149 D:
Ποιεῖν καὶ . . . ἀμβλίσκουνσιν, and
note. Schleiermacher's con-
jecture, ἦ ἐμέ, κ.τ.λ., leaves the
subject of ἀναμνήσει doubtful.
That of the Zurich editors, εἴσει
σὺ ἐμέ, καὶ ἐμέ, introduces an
abrupt and awkward inversion.

p. 209. ΘΕΑΙ. Φαίνεται γε.

ΣΩ. Τὸ οὖν προσλαβεῖν λόγον τῇ ὀρθῇ δόξῃ τί ἂν ἔτι εἴη; εἰ μὲν γὰρ προσδοξάσαι λέγει ἢ διαφέρει τι τῶν ἄλλων, πάνυ γελοία γίνεται ἡ ἐπίταξις.

ΘΕΑΙ. Πῶς;

5

ΣΩ. Ὡς ὀρθὴν δόξαν ἔχομεν ἢ τῶν ἄλλων διαφέρει, τούτων προσλαβεῖν κελεύει ἡμᾶς ὀρθὴν δόξαν ἢ τῶν ἄλλων διαφέρει. καὶ οὕτως ἡ μὲν σκυτάλης ἡ ἑπέρου ἢ ὅτου δὴ λέγεται περιτροπὴ πρὸς ταύτην τὴν ἐπίταξιν οὐδὲν ἂν λέγοι, τυφλοῦ δὲ παρακέλευσις ἂν καλοῖτο δικαιότερον· τὸ γάρ, ἃ ἔχομεν, ταῦτα προσλαβεῖν κελεύειν, ἵνα μάθωμεν ἃ δοξάζομεν, πάνυ γενναίως ἔοικεν ἐσκοτωμένῳ.

But if it means, 'Knowledge of the distinctive difference,' the term Knowledge remains still unanalysed.

ΘΕΑΙ. ***††εἴ γε δὴ τι νῦν δὴ ὥς ἐρῶν ἐπύθου;

And the use of οἶδα in this sense is questionable.

9. ὑπέρου . . περιτροπῇ] ἐπὶ τῶν τὰ αὐτὰ ποιούντων πολλάκις καὶ μηδὲν ἀνούντων, ἢ ἐπὶ τῶν ταχέως τι πραττόντων. μέμνηται δὲ αὐτῆς Φιλήμων ἐν Ἡρώσι καὶ ἐνταῦθα Πλάτων. (Schol.)

10. οὐδὲν ἂν λέγοι] I.e. λῆρος ἂν εἴη. Cp. Phædo, 72 B, Legg. 3. 698 A: Λέγοντες ἔργοις ὅτι λῆρος πρὸς χρυσόν τε καὶ ἄργυρόν ἐστιν ἐκάστοτε τὰ λεγόμενα τίμια καὶ καλὰ κατὰ πόλιν.

12. πάνυ γενναίως . . ἐσκοτωμένῳ] Cp. esp. Rep. 8. 558 C: 'Ἡ δὲ συγγνώμη . . αὐτῆς'—Πάνυ, ἔφη, γενναία.

14. ***††εἴ γε δὴ] So the Bodleian MS. (but with no accents by the first hand.) Ven. T. has εἰπέ, with the rest, except Vat. Δ, which has εἰ δέ. The Bodleian continues without punctuation from ἐσκοτωμένῳ, and accents as above. But the accents appear to have been added by a later hand. Is it possible

some words may have slipped out? such as τί οὖν δὴ; εἴ γε δὴ τι—'Well, what then? If, as I presume, your question just now' (supr. D) 'prepared the way for some announcement.' The reading of Vat. Δ (εἰ δὲ δὴ . . τί, κ.τ.λ.) admits of being rendered, however: 'Well, but if,—what were you just now going to say, when you asked the question?' Most of the editors give εἰπέ. The question referred to is τὸ οὖν προσλαβεῖν . . τί ἂν ἔτ. εἴη; This is a little difficult; and Badham, reading Εἰ δέ, most ingeniously conjectures τί νῦν δὴ ὥς ἕτερον ὑπέθου, i.e. 'what was the suppressed alternative implied by your use of μέν?' But ὑποτίθεσθαι elsewhere refers to a distinctly expressed postulate or condition (Rep. 1. 346 B), and if it could be used of something merely implied, the imperfect tense would be required in such a reference. πῶσθαι and

ΣΩ. Εἰ τὸ λόγον, ὃ παῖ, προσλαβεῖν γινῶναι κε- p. 209.
λεύει, ἀλλὰ μὴ δοξάσαι τὴν διαφορότητα, ἥδὺν χρῆμ'
ἂν εἴη τοῦ καλλίστου τῶν περὶ ἐπιστήμης λόγου. τὸ
γὰρ γινῶναι ἐπιστήμην που λαβεῖν ἐστίν. ἦ γάρ; p. 210.

5 ΘΕΑΙ. Ναί.

ΣΩ. Οὐκοῦν ἐρωτηθεῖς, ὥς ἔοικε, τί ἐστὶν ἐπι-
στήμη, ἀποκρινεῖται ὅτι δόξα ὀρθὴ μετὰ ἐπιστήμης
διαφορότητος. λόγου γὰρ πρόσληψις τοῦτ' ἂν εἴη
κατ' ἐκείνον.

10 ΘΕΑΙ. Ἔοικεν.

ΣΩ. Καὶ παντάπασί γε εὖθες, ζητούντων ἡμῶν
ἐπιστήμην, δόξαν φάναι ὀρθὴν εἶναι μετ' ἐπιστήμης
εἴτε διαφορότητος εἴτε ὁπουοῦν. οὔτε ἄρα αἴσθησις,
ὃ Θεαίτητε, οὔτε δόξα ἀληθοῦς οὔτε μετ' ἀληθοῦς
15 δόξης λόγος προσγιγνώμενος ἐπιστήμη ἂν εἴη. B

ΘΕΑΙ. Οὐκ ἔοικεν.

ΣΩ. Ἡ οὖν ἔτι κυοῦμέν τι καὶ ὠδίνομεν, ὃ φίλε,
περὶ ἐπιστήμης, ἢ πάντα ἐκτετόκαμεν;

Though
Theætetus
has brought
forth more
than he
knew was
in him, the
art of So-
crates has
hitherto re-
jected all,

ΘΕΑΙ. Καὶ ναὶ μὰ Δί' ἔγωγε πλείω ἢ ὅσα εἶχον
20 ἐν ἐμαυτῷ διὰ σέ εἴρηκα.

ΣΩ. Οὐκοῦν ταῦτα μὲν πάντα ἡ μαιευτικὴ ἡμῖν
τέχνη ἀνεμιαῖά φησι γεγενῆσθαι καὶ οὐκ ἄξια τρο-
φῆς;

ΘΕΑΙ. Παντάπασι μὲν οὖν.

ἐρέσθαι are nearly synonymous
in Plato. Theætetus very pro-
perly recalls Socrates from his
unwonted discursiveness. Mr.
Paley reads εἰα δὴ, τί νῦν δὴ, κ.τ.λ.
2. ἥδὺν χρῆμ' ἂν εἴη τοῦ] The
genitive is due to a sort of at-
tractive ethical force in ἥδύ, cp.
ἀτοπα τῆς συμκρολογίας above.
Soph. Phil. 81: 'ἀλλ' ἥδὺ γάρ
τοι κτῆμα τῆς νίκης λαβεῖν.

'An amusing sort of creature

does our fairest of the accounts
of knowledge prove!'

7. ἀποκρινεῖται] Sc. ὁ λόγος.

12. φάναι] ἐκείνον sc. The
absurdity is in fact the same
as in Theætetus' first attempt,
supr. 147 B.

17. For the 1st pers. plural
cp. supr. 154 D. It may be
called the good physician's
figure,—σχῆμα ἱατρικόν.

19. Καὶ ναὶ μὰ Δί' ἔγωγε πλείω]

p. 210. ΣΩ. Ἐὰν τοίνυν ἄλλων μετὰ ταῦτα ἐγκύμων ἐπι-
 ο χειρῆς γίγνεσθαι, ὧ Θεαίτητε,—ἐάν τε γίγνη, βελτιό-
 νων ἔσει πλήρης διὰ τὴν νῦν ἐξέτασιν, ἐάν τε κενὸς
 ᾗς, ἦπτον ἔσει βαρὺς τοῖς συνοῦσι καὶ ἡμερώτερος,
 σωφρόνως οὐκ οἰόμενος εἰδέναι ἂ μὴ οἶσθα. τοσοῦτον 5
 γὰρ μόνον ἢ ἐμὴ τέχνη δύναται, πλέον δὲ οὐδέν, οὐδέ
 τι οἶδα ὧν οἱ ἄλλοι, ὅσοι μεγάλοι καὶ θαυμάσιοι ἄν-
 δρες εἰσὶ τε καὶ γεγόνασι. τὴν δὲ μαιεῖαν ταύτην
 ἐγὼ τε καὶ ἡ μήτηρ ἐκ θεοῦ ἐλάχομεν, ἡ μὲν τῶν
 D γυναικῶν, ἐγὼ δὲ τῶν νέων τε καὶ γενναίων καὶ ὅσοι 10
 καλοί. νῦν μὲν οὖν ἀπαντητέον μοι εἰς τὴν τοῦ
 βασιλέως στοὰν ἐπὶ τὴν Μελήτου γραφήν, ἣν με
 γέγραπται· ἔωθεν δέ, ὧ Θεόδωρε, δεῦρο πάλιν ἀπαν-
 τῶμεν.

But the
youth is
cured of
thinking
that he
knows
what he
does not
know.

καὶ πλείω, 'even more:'—ναὶ μὰ
Δί' ἔγωγε is interposed.

1. Ἐὰν . . ἐάν τε . . ἐάν τε] For
this hypothesis within hypo-
thesis cp. supr. 147 A, and note.
ἐάν τε . . ἐάν τε are correlatives.

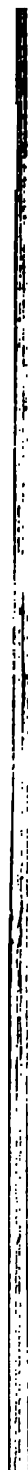
'Then, Theætetus, should
you go about hereafter to con-
ceive afresh,—whether you do
conceive, your state will be the
more promising for what you
have now gone through, or
whether you remain barren,
you will be gentler and less
offensive to those about you,
for you will be too modest to
think that you know what you
do not know.'

9. ἐκ θεοῦ] θεός is here ge-
neralised. Cp. supr. 149 B,
150 C.

10. ὅσοι καλοί] Supr. 185 E:
'Ὁ γὰρ καλῶς λέγων καλὸς τε κα-
γαθός. The word accentuates
Socrates' satisfaction with The-
ætetus. Cp. supr. 142 C: Πάνυ
ἀγασθῆναι αὐτοῦ τὴν φύσιν.

11. τὴν τοῦ βασιλέως στοάν] In-
dictments for impiety were laid
before the ἄρχων βασιλεύς, who
was the representative of the
ancient kings in their capacity
of High-Priest, as the Rex Sa-
cificulus was at Rome. (Smith's
Dict. of Ant.) It is at this
point that the Euthyphro is
supposed to open.

13. ἔωθεν δέ, κ.τ.λ.] These
words may have originally be-
longed to the dialogue without
implying the promise of a con-
tinuation. Cp. Lach. sub fin.



APPENDIX A.

Heraclitus and Parmenides.

As after-ages saw amongst Plato's contemporaries distinctions which were only partially developed in his time, so in a less degree, and with the difference which his genius implies, Plato viewed the past through a generalization and an antithesis. Heraclitus and Empedocles, and from another point of view Protagoras, were the representatives of one tendency, Parmenides and his followers, of the contrary one. The opposition between them is that between rest and motion, unity and diversity, absolute and relative, universal and particular, finite and infinite, positive and negative, between knowledge and opinion, ideas or conceptions and impressions.

In endeavouring to conceive what Parmenides, Heraclitus, and Protagoras really were, it is necessary to divest our minds of this contrasted form under which we are led to think of them in reading Plato.

It would only be an approximation towards a true estimate to say that Parmenides represents the idea of unity, being, or rest, Heraclitus that of dualism, of a process, or motion, and Pythagoras that of harmony and order, or definite proportions, as intermediate between the other two. Earlier
Philosophies.

Philosophy was yet too near its origin for its streams to have diverged very far. As we come nearer to those early thinkers, we find that they had more in common than we supposed. They have a common mythological element, the atmosphere in which their thoughts move, and which they strive to pierce, although it veils their meaning partly from themselves; inhaled by some in the Greek and Sicilian valleys, by some, perhaps in earlier purity, on the Eastern plains, but in all finding its highest sensuous embodiment in the Sun or Fire. The notion of *Δίκη* is common to Heraclitus and Parmenides, the *εἰμαρμένη* of the one is paralleled by the *ἀνάγκη* of the other.

The endeavour to pierce this veil of language¹ is accompanied in all of them by a melancholy scepticism and contempt for the common opinions of men. The words of Plato in the *Phædo*, *οἱ πολλοὶ ψηλαφῶντες ὥσπερ ἐν σκότῳ*, might have been applied by any of the earlier philosophers to the condition of men, who believe the testimony of their senses before that of reason, and cling to their own narrow thoughts instead of being conformed to the law of Nature or Being.

With this scepticism is combined in all of them what may be termed an ideal Pantheism: the speculative and religious intellect filling the void of observation with the intensity of its own early thought². All that is particular owes its being to Wrong, in the universal alone is harmony and righteousness and peace. The world of opinion is a world of 'nought and night;' the fullness of being is absolute, and commensurate with thought. The nature of things, says Philolaus, belongs to divine, and not to human knowledge.

Such being the ground colours more or less discernible throughout the philosophy of the sixth century B.C., what were the distinguishing features by which they were relieved? It is now proposed to consider this in the case of Heraclitus and (more briefly) of Parmenides; and it may be remarked in passing, that, historically speaking, it does not seem very probable that either of these philosophers pursued his reflections with direct reference to the other. The idea of the History of Philosophy is a little apt to intercept our view of the History itself. As a Platonist sees in the Ionian and Eleatic two opposite poles, so the Hegelian is tempted to trace the progress of thought from Parmenides to Heraclitus, while a Kantian may view the Eleatic transcendentalism as the higher. Such thoughts may supply a valuable theory, but they are not strictly historical. Parmenides and Heraclitus were nearly contemporary, Heraclitus being the earlier of the two: they lived far apart, and were subject to different influences.

Heraclitus. I. Heraclitus of Ephesus was an Eastern Greek, and it is not merely fanciful to find an analogy between his thoughts and the more dreamy speculations of the remoter East. But they have a greater interest for the student of philosophy, not only as having contributed primarily to the speculative impulse of the Greek mind, but as permanently valuable in themselves, and anticipating some of the most fruitful of modern ideas. Bacon drew

¹ Cp. Parmen. : *ᾠσάμεναι κροτάφων ἀπο χειρὸς καλῆπτρας*.

² *Τὸ γὰρ πλέον ἐστὶ νῶημα*, Parmen.

from them some of his happiest expressions; and Hegel professed to have embodied in his own Logic every principle which they contained. 'The voice of the Sibyl,' says Heraclitus, 'although its notes be harsh and rude, yet penetrates to a thousand years.' This pregnant saying may be well applied to the obscure utterances of Heraclitus himself. Half understood even by his own followers, imperfectly appreciated by Plato and Aristotle, he exercised a wide-spread influence, second only to that of Parmenides in its intensity. Caught up afresh by the Stoics and Neo-platonists, and by the Fathers of the Christian Church, and read by them in the light of deeper wants, his words received a new interest from their sublime spirit of awe and sadness. And thus many of them have been preserved to us; and reveal in dim and broken outline the proportions of a most noble and far-seeing intellect.

It is the common fate of great thinkers in an early time, that for the most part only the negative side of their teaching 'lives after them.' One reason is, that it is the most distinct and intelligible to themselves and their contemporaries. Deep intuitions, but unsubstantial, though clothed in palpable imagery; anticipations, vague and unsupported by proof, of the human mind, dreaming on thoughts to come, partly become engulfed by time, partly remain dead and fruitless and unknown, until their meaning is revealed by the development of cognate thoughts in distant ages, and a late sympathy detects what is hidden there in germ. So the doctrine of Heraclitus, which undoubtedly contained an element of order and unity, if not of rest, and had been as ideal as any, was degraded to be the support of the doctrine of sense, although it again enters to restore the balance of philosophy when in danger of being bound fast in the Eleatic One¹.

Heraclitus himself had followed in the wake of previous thinkers. As the emigrant Xenophanes had 'looked up to the vault of heaven and said that the One was God,' so Thales had looked forth on the expanse of the *Ægean* and said that Water was the All, with a vague sense that Nature must be simple and all-pervading. The tendency of his successors had been towards the idea of an homogeneous Infinite. Heraclitus rose to the conception of Nature as a universal ever-acting Law.

He felt deeply the falseness and contradictoriness of sensation and opinion, not because he contrasted their objects with that of knowledge, but because he felt that these are presented as being

¹ Thus the dialectic of Plat. Rep. 6 is a sort of *ὁδὸς ἀπὸ κἀπὶ μίᾳ*. See also the Sophist and Parmenides.

something in themselves,—‘not fluctuating but fixed,’—and not as moments in the Universal Process. This is itself unseen, but is symbolised in several ways. ‘The Order that embraces all things is an everliving Fire, Eternal, Uncreated, kindling itself by measures and extinguishing itself by measures;’ i.e. The Idea of the universe implies at once absolute activity and perfect law. This Idea is also represented as ‘the invisible harmony’ which is ‘better than the visible,’ as the ‘Thought which guides all through all,’ as the ‘Universal Word’ or ‘Reason,’ as the ‘One Wisdom,’ as ‘Time,’ as ‘Righteousness,’ as ‘Fate,’ as the ‘Name of Zeus.’ This Eternal process, which is at the same time a law or harmony, is inseparable in the mind of Heraclitus from the notion of dualism. The process is from This to That and back again, the harmony is between opposites, which do not cease to be opposites, although the one passes into the other. This was not lost upon Plato. ‘The universe is ever drawn asunder and together at once, says the muse of firmer tone,’ viz. the Ionian: Plat. Soph. 242. It is implied in the blunt words, ‘War is the Father of all things;’ and in a saying of more doubtful meaning, Παλίντονος ἁρμονίη κόσμου, ὅκωσπερ λύρης καὶ τόξου¹. Different interpretations of this have been suggested. Perhaps it might be paraphrased, ‘As the arrow leaves the string, the hands are pulling opposite ways to each other, and to the different parts of the bow (cp. Plato, Rep. 4. 439), and the sweet note of the lyre is due to a similar tension and retention; the secret of the Universe is the same².’ Thus Homer is blamed for praying that strife may be no more, since without strife there can be no harmony. ‘The Deity is Day and Night in one, winter and summer, war and peace, fulness and hunger.’ Each thing is ever producing or passing into its opposite—evil into good, and good into evil: light into darkness and darkness into light. This Eternal process is the world: ‘All coming out of one, and one arising out of all.’ Its nature is to reveal itself in contradictions: Συνάψεας οὐλα καὶ οὐχὶ οὐλα³, κ.τ.λ. ‘὘ν τὸ σοφὸν μόνον λέγεσθαι οὐκ ἐθέλει καὶ ἐθέλει, Ζηνὸς οὐνομα⁴.

But it is more particularly described as the way upwards and downwards, which is the same. In everything there is contrariety, and the action of the all-embracing, all-dividing fire. But there is a more general contrariety between the fire itself and its grosser forms, i.e. between the absolute process itself and¹

¹ Fr. 56 (Bywater).

² Hor. Epist. I. 12. 19: ‘Quid velit et possit rerum concordia discors.’

³ Fr. 59.

⁴ Fr. 65.

the elements which are at once the subjects and the products of its Law. Fire is becoming all things, and all things are becoming fire;—the things are typified as air and water and earth. Here it is more difficult to separate the symbol from the thought. There is an effort made to give greater outward reality to the process, and the language becomes more sensuous accordingly. The way upwards is the way from earth through water and air to fire, the way downwards is from fire through air and water to earth. Both processes are ever moving on together; and each element has its own harmony or law. There is then not only contrariety and harmony in the world, but also a lower and a higher. This is more simply expressed by the distinction between the moist and dry exhalations; e.g. the clouds and the sun: the one dark, the other light; the one tending downwards, the other upwards. These are, as it were, the body and soul of the world. The death of either is the other's life. The Universal Process is perpetually circling between them. At this point we return to the world of sensible things. They exist only by perpetual strife, life and death work together in them; their birth is a death, their death or absorption into the higher region is the true life; the only harmony amongst them is due to war. But is there war in heaven? Is there no escape from this region of conflicting elements? Is the fire itself, the origin and goal of the struggle of existence, torn asunder by a similar struggle? We may possibly imagine the primordial activity and its law (*πῦρ, μέτρα*) as two coexistent and opposite principles, the balance of which is order (*κόσμος*); but it is probably nearer the truth to say, that the fire is inseparable from the world, and therefore from the conflict of things: as these in their war are ever coming into existence and absorbed again, so the fire is ever parted asunder so as to become all things, and at the same time united out of them¹, quenched into the lower forms and kindled into itself again. But then this process is all-embracing; not isolated like the war of particular things: and for each thing to rise from earth to fire, that is, from particular existence to the Universal Process, is to attain to peace. This seems to be implied in the notice of Diog. L. (9. 8): *τῶν δὲ ἐναντίων τὸ μὲν εἰς γένεσιν ἄγον καλεῖσθαι πόλεμον καὶ ἔριν, τὸ δ' ἐπὶ τὴν ἐκπύρωσιν ὁμολογίαν καὶ εἰρήνην*². On the other hand, that which is wearied out, 'is carried downwards by the particular being; and to this is

πενήδου καὶ ἀγαθόν, —κάματος ἀνά-

attributed the origin of the individual soul. (See Lassalle, *Her.* vol. 1. pp. 123 sqq.)

What is the bearing of this theory on the mind, on human knowledge, and on human life?

1. The universal law or process may be conceived of as a continued act or utterance of mind (*γνώμη ἢ κυβερνήσει πάντα, τὸ ἐν σοφόν, θεῖος λόγος*). This, though more or less personified (as *Ζεὺς, Δίκη, Θεός*), is nowhere distinctly personal. The act or utterance itself is the soul of the World, not exactly 'immanent,' but ever moving throughout all, passing into everything and returning into itself again. Yet while thus pervading all things, it essentially holds the upper ethereal region, and embraces all, being opposed to the things beneath it as universal to particular.

2. Knowledge therefore is the acquaintance and union with this universal and pervading mind or law. That human mind is the best, which most partakes of it; that which lives in its own world of particular impressions and notions, is 'nearer earth and less in light.' This idea finds a symbolical and also an abstract expression. 'A dry soul is the wisest and best, flashing through the body as lightning through a cloud' (cp. *ξηρὰ ἀναθυμίασις*). 'The soul that is moist (e.g. with wine) "embodies" itself like a gathering cloud' (cp. *ὕγρὰ ἀναθυμίασις*). 'The Law of things is a law of universal Reason, but most men live as if they had a wisdom of their own.' 'To live in the light of the universal Order is to be awake, to turn aside into our own microcosm is to go to sleep.' 'Most men even when they hear are as though they heard not, their speech betrays that though present they are absent mentally.' It is an obscure question, and one which Heraclitus probably did not distinctly ask himself, by what path, according to this theory, the mind passes from sense to knowledge, from the darkness of the particular into the light of the universal. The answer would probably be little more than that the eye of the soul is opened. As the faculty of sight is quenched in sleep, so the mind is quenched while it is concerned only with the things surrounding it. But if a man is awake, the fire within him finds its kindred fire, and flashes through the clouds of the sensible world. Thus living in the universal order he becomes a partaker of the mind which follows all through all. Sensation is not annihilated, but is absorbed into the grander movement of the mind, and becomes the transparent medium of true vision. (See the expression *κατὰ φύσιν ἐπαίειν*, where the transition from sensible to mental perception is not marked.) While the mind is thus acquainted with the universal

law, it must also follow the swiftness of the universal motion (Plat. Cratyl. 412: *Διὰ τοῦ λόγτος ἵέναι παντός*), distinguishing all things into their true elements (*διαίρων ἕκαστον κατὰ φύσιν καὶ φράζων ὅπως ἔχει*¹), perceiving their transformations, comprehending their unseen harmony (*πάντα τὸ πῦρ ἐπελθὼν κρινέει καὶ καταλήψεται*²). Heraclitus could not be unconscious that this was an ideal state for man, who 'lights a taper for himself in the night,' and 'is but an ape to compare with God.' The subtlety of Nature far exceeds the subtlety of man's intellect, and her energy far exceeds his power to grapple with it. Hence as in the Heaven of Heraclitus there is no rest, so in his philosophy there is occasionally a despairing tone. This, however, never occurs in speaking of the Eternal process, but only of its comprehension by man.

3. For in comparison with the grandeur of the Universal Law, human life becomes a very little thing, if it be not more fitly called a death. Indeed, as in all things else, so in man, life and death are ever working together. His body is ever absorbed into his soul, his soul is ever dying into his body; his birth into the world is the entombment of a higher life, the death of what is earthly in him is the awaking of the God. As the Reason is but a small part in any man, so the good amongst men are few, and misunderstood (for dogs also bark at him they know not). Even the philosopher is like the gold-digger, who toils much and finds little³, and often his truest wisdom is to know himself, and to feel the nothingness of his individual Being in the presence of the Universal Order. Yet public law is to be zealously maintained, as more general than the private will, the excesses of which are to be quenched as a dangerous fire⁴.

Such is the bare outline of a thought the grandeur of which was far beyond the comprehension of that time. The *Λόγος* or Law of Heraclitus was not exactly a law of progress, for his elements are ever circling in one round, yet it is as near an approach to that Idea as is to be found in Ancient Philosophy. A still nearer approach is made to the conception of the infinity and simplicity of Nature. And while we feel that the metaphysical systems of Plato and Aristotle owe much of their strength and reality and perfection to the One Being of Parmenides, and in part also to the Pythagoreans, in whose philosophy finite and infinite were already combined, it is im-

¹ Fr. 2.² Fr. 26.³ Cp. Plat. Rep. 5. 450.⁴ *Ἵβριν χρεὶ σβεννύνει μάλλον ἢ πυρκαϊήν*, Fr. 103.

possible not to recognise in Plato a nearer kindred to Heraclitus than to any other of his predecessors. The union of Imagination and Reason, the plasticity of mind, the tendency at once to soar and to roam, may be mentioned as some of the points of communion between them. Many scattered thoughts, as well as the spirit pervading whole passages, might be quoted in confirmation of this. It is not surprising therefore if Plato grasped the thought of Heraclitus more firmly than the dark philosopher's own followers had done¹.

The fate of Heraclitus' teaching at Ephesus² reminds us of his own picture of the soul that is too weak to follow the Universal motion, and falls away from it to take an individual shape. The very multiplicity of his symbolism seems to have contributed to this result; each disciple interpreting the whole theory by the figure which was most intelligible to himself: one fastening on the Fire, another on the Sun, another on the dry exhalation, another on the more abstract Righteousness, or the ruling Mind, while some appear to have seized upon his habit of teaching by strange outward signs, if there be any truth in what Aristotle gravely asserts, that Cratylus at length

¹ The two passages in which this appreciation appears most distinctly are, *Sophist.* 242: Διαφερόμενον γὰρ (sc. τὸ ὄν) δεῖ ξυμφέρεται, φασὶν αἱ συντονώτεροι τῶν Μουσῶν (with which contrast *Sympos.* 187, where the saying is explained away), and *Cratyl.* 412: "Ὅσοι γὰρ ἡγοῦνται τὸ πᾶν εἶναι ἓν πορεῖα, τὸ μὲν πολὺ αὐτοῦ ὑπολαμβάνουσι τοιοῦτόν τι εἶναι, ὡς οὐδὲν ἄλλο ἢ χωρεῖν, διὰ δὲ τούτου παντὸς εἶναι τι διεξίον, δι' οὗ πάντα τὰ γιγνόμενα γίγνεσθαι. εἶναι δὲ τάχιστον τοῦτο καὶ λεπτότατον· οὐ γὰρ ἂν δύνασθαι ἄλλως διὰ τοῦ λόγους εἶναι παντός, εἰ μὴ λεπτότατόν τε ἦν, ὥστε αὐτὸ μὴδὲν στέγειν, καὶ τάχιστον, ὥστε χρῆσθαι ὥσπερ ἐστῶσι τοῖς ἄλλοις. ἐπεὶ δ' οὐκ ἐπιτροπεύει τὰ ἄλλα πάντα διαῖον, κ.τ.λ.

² This may be illustrated by the continuation of the passage of the *Cratylus* just quoted, Μέχρι μὲν οὖν ἐνταῦθα, ὃ νῦν δὴ ἐλέγομεν, παρὰ πολλῶν ὁμολογεῖται τοῦτο εἶναι τὸ δίκαιον. ἐγὼ δέ, ὡς Ἑρμύγενης, ἄτε λιπαρὴς ὢν περὶ αὐτοῦ, ταῦτα μὲν πάντα διαπέπυσμαι ἐν ἀπορρήτοις, ὅτι τοῦτ' ἐστὶ τὸ δίκαιον καὶ τὸ αἴτιον—δι' ὃ γὰρ γίγνεται, τοῦτ' ἐστὶ τὸ αἴτιον—καὶ ἰδίᾳ καλεῖν

ἔφη τις τοῦτο ὀρθῶς ἔχειν διὰ ταῦτα· ἐπειδὴν δ' ἡρέμα αὐτοὺς ἐπανερωτῶ ἀκούσας ταῦτα μὴδὲν ἤττον, Τί οὖν ποτ' ἐστίν, ἄγαθε, δίκαιον, εἰ τοῦτο οὕτως ἔχει; δοκῶ τε ἤδη μακρότερα τοῦ προσήκοντος ἐρωτᾶν καὶ ὑπὲρ τὰ ἐσκαμμένα ἄλλεσθαι. ἱκανῶς γὰρ μέ φασι πεπύσθαι καὶ ἀκηκοέναι καὶ ἐπιχειροῦσι, βουλόμενοι ἀποπιπλάναι με, ἄλλος ἄλλα ἤδη λέγειν, καὶ οὐκέτι συμφωνοῦσιν. ὁ μὲν γὰρ τίς φησι τοῦτο εἶναι δίκαιον, τὸν ἥλιον· τούτον γὰρ μόνον διαῖοντα καὶ κάοντα ἐπιτροπεύειν τὰ ὄντα. ἐπειδὴν οὖν τῷ λέγω αὐτὸ ἄσμενος ὡς καλὸν τι ἀκηκόως, καταγελᾶ μου οὗτος ἀκούσας καὶ ἐρωτᾷ, εἰ οὐδὲν δίκαιον οἶμαι εἶναι ἐν τοῖς ἀνθρώποις, ἐπειδὴν ὁ ἥλιος δὴν λιπαροῦντος οὖν ἐμοῦ ὃ τι αὐτὸς ἐκείνος λέγει, αὐτὸ τὸ πῦρ φησί· τοῦτο δὲ οὐ βῆδιόν ἐστιν εἰδέναι· ὁ δὲ οὐκ αὐτὸ τὸ πῦρ φησὶν, ἀλλ' αὐτὸ τὸ θερμὸν τὸ ἐν τῷ πυρὶ ἐνόν. ὁ δὲ τούτων μὲν πάντων καταγελᾶν φησὶν, εἶναι δὲ τὸ δίκαιον ὃ λέγει Ἀναξαγόρας, νοῦν εἶναι τοῦτο. αὐτοκράτορα γὰρ αὐτὸν ὄντα καὶ οὐδενὶ μεμυγμένον πάντα φησὶν αὐτὸν κοσμεῖν τὰ πράγματα διὰ πάντων λόγῳ. ἐνταῦθα δὴ ἐγὼ, ὡς φίλε, πολλὸν ἐν πλείονι ἀπορία εἰμὶ ἢ πρὶν ἐπιχειρῆσαι μαθηθῆναι περὶ τοῦ δικαίου, ὃ τί ποτ' ἐστίν.

only moved his finger. These divided members of Heraclitus continued after him a partial and spasmodic life, and the system ended consistently in a kind of war.

Until the end of last century the fragments of the early Greek philosophers were only accessible to the few scholars whose reading extended over a large field. These of Heraclitus were first collected by Schleiermacher in 1807. But the discovery of the *Philosophumena* in 1851 gave materials not previously accessible. For Hippolytus, or whoever wrote that treatise, sought to discredit Noëtus by identifying his teaching with that of the old Ephesian, and to this pious wish we are indebted for several fresh quotations from the *Περὶ φύσεως*. The sentences containing these additional fragments were carefully re-edited in 1854 by Jacob Bernays, by whom the study of Heraclitus has been otherwise greatly advanced (*Heraclitea*, 1848, etc.). More recently, in 1869, there appeared from the same acute and learned pen *Die Heraclitischen Briefe, ein Beitrag zur philosophischen und religionsgeschichtlichen Litteratur*, a memorable essay towards determining the complex question, 'What kind of evidence can be obtained from spurious writings?' In this work, and also in his *Heraclitea*, Prof. Bernays has pointed out many echoes of Heraclitus in subsequent literature.

The fragments of Heraclitus.

Mr. Bywater¹ has conceived the design of presenting in one view the substance and the shadow of Heraclitus, of letting us hear the 'voice of the Sibyl' and its reverberations; not by weaving the scattered fragments into a complete whole with the help of unlimited conjecture, as was done by Lassalle (more theologian than scholar) in 1858, and more recently by Schuster in a laborious effort of 'constructive criticism' (Teubner, 1873), but by displaying the relevant facts, including the citation of authorities, with as much exactness and with as little admixture of conjecture as possible.

The citations throw considerable light both on the interpretation of Heraclitus and on the history of his influence. An obscure phrase often becomes clearer when we see how it was quoted (see esp. Fr. 60); and even the names of the authors are instructive. We are reminded by them how a secondary phase of Heraclitus' doctrine came to be woven into the philosophy of Plato; how

¹ *Heracliti Ephesii Reliquiæ. Recensuit I. Bywater, Coll. Ex. Soc. Oxon. 1877.* Some of the remarks

which follow here were printed in an article for the 'Academy' of that year.

the dark speaker was compelled by Aristotle to render up his logical account, as Locke and Leibnitz are by our Hegelians at the present day; how the Stoics gave him fresh currency, having been attracted to him both by the austerity of his spirit, and by the kindred nature of his symbolism (*πῦρ, ἐκπύρωσις*); lastly, how the Fathers of the Church employed him as they did other heathen writers, now wresting him to their side for the condemnation of Pagan superstition, now seeking to overthrow an adversary by comparing him with the infidel philosopher.

The reproach of obscurity was more deserved by Heraclitus than that of melancholy, which became proverbial perhaps in consequence of his association with Stoicism, although it is true that the philosophy of change, which saw 'man kindled and extinguished like a spark in the night' (Fr. 77), was in close accord with the sadness which had characterised much of the earlier Ionian reflexion (Mimnermus, Fr. 2; Hdt. 7. 46). But it may be questioned if he were more obscure than other prophets of the mind, who in the sixth century B.C., perhaps unconsciously moved by some Oriental influence, strove to catch the universe in aphorisms. And if his *Περὶ Φύσεως* were now extant, abrupt and disjointed as it would probably still appear (not, as Bacon thought, outweighing Plato), it might be more intelligible to us than it was either to Aristotle or to the Stoics.

The 'transcendent Pantheism,' whether of Heraclitus or Parmenides, is an open secret to the student of Descartes and Spinoza. The Hegelian, for whom the true individual is the true universal, and all thought proceeds by collision of opposites, can understand his master's saying that he had taken up the philosophy of Heraclitus into his own. And some of our modern *φυσιολόγοι* might be surprised to find, in what they supposed to be a fistful of air, the expression of principles which they have verified, such as the permanence of the sum of energy, the interchangeableness of energy and heat, the reciprocal transmutation of elementary forces, the transience of phenomena, the permanence of law, the relativity of perception to the organs of sense (Fr. 37), and might acknowledge that 'Anticipatio Naturæ' was less a term of opprobrium than they had imagined. But the wonder would be all on their side, for Heraclitus would have wondered at nothing so much as if these things had turned out otherwise.

The scholar might find germs of Platonic thought and expression (Fr. 115, 114; cp. Rep. 2. 376, 7. 540); the general critic, unconscious

coincidences with remote literatures, like that between Fr. 69, 'Time is a child at chess,' and the well-known lines of Omar Khayyám. The agnostic and the mystical theologian might both find meaning in the deep saying, 'God at once reveals and hides himself;' while the religious reformer would rejoice to see that Greek no less than Hebrew prophets felt the abomination and absurdity of sacrifice. 'They think to purge their sins by polluting themselves with blood' (Fr. 130). So rich in germinal expression was this prophetic soul, who, in clinging to a seeming paradox, was really presaging thoughts of many generations.

The character of Heraclitus came nearer than that of Socrates to Plato's description of the great mind born in a little State and despising her birthplace, but soaring aloft to survey things in Heaven and Earth. The pride shown in his contempt for Pythagoras and Xenophanes, and his grudging praise of Bias, may help to account for the conceit which Plato noted in his followers: but there is a Socratic loftiness in the tone in which he speaks of death (as an emanation, Fr. 37, a sloughing-off of the body, Fr. 85), and in his outburst on behalf of Hermodorus we see a trace of underlying kindliness and of the passion for justice which is the best note of the philosophic spirit. We gather from Fr. 73 that he was more austere in his habits than Xenophanes.

II. The sublime thought of the Eternal movement of an infinite law was not, however, destined to be the final conception of the Greek mind. While life and death and the succession of phenomena were thus idealized on the Eastern shores of the Ægean, a different, though parallel impulse was preparing elsewhere, it is said at Elea in Magna Græcia: an impulse equally if not more sublime, yet by itself no less incapable of giving rise to such a philosophy as Plato's. Xenophanes had already said—

'There is one God above all in heaven or earth, not like to mortals either in form or mind.' 'He is all sight, all thought, all hearing.' 'He ever abides immoveable in one stay: nor does it become him to waver to and fro.'

Inspired with this thought Parmenides rose at once into an ideal world of mind and being, not seeking there an explanation of the sensible universe, nor endeavouring to grasp its law, or idealize its continual process, but dwelling solely on the all-sufficient object of Absolute and Perfect Being. F

the world in which his thought reposed, growth and decay were exiled far, into a region which Pure Being did not enter, a world of nothingness, which yet seemed to satisfy the minds of ordinary men, who trusted in the blindness of opinion and sense, and lived amongst contradictions. For in this lower world of opinion, opposite principles ever strove, light and darkness, heat and cold. But Pure Being is one, a rounded whole, perfect and full, identical with the Absolute Mind. The only symbol of Parmenides is the Perfect Sphere.

The main effort of Plato's dialectic, as is well known, is to bring these opposite poles of thought, the Eleatic and Ionian, into organic and well-balanced harmony. In its most abstract conception it is the problem of the one and the many (*τῶν λόγων ἀγῆρων πάθος παρ' ἡμῖν*), or of motion and rest. In this effort he was assisted by the Pythagoreans, who had already found a sort of middle term in Number.

The doctrine of Parmenides does not enter directly into the *Theætetus*, from which the discussion of it is expressly excluded: but his influence is notwithstanding present in the Megarian method, which was in part derived from Zeno (see Introduction), in whose hands the One had acquired a negative power, and was used rather to distinguish than to comprehend, so becoming rather the form than the sole object of thought. This Eleatic influence appears chiefly (1) in the relentless way in which sensation and motion are reduced to nothingness, and because they have no unity are shown to present no object to the mind: (2) in the crowning point of the dialogue, where it is admitted that there are universal perceptions of pure mind, and that Being is the principal of these: (3) in the paradox about false opinion, which is similar to that of Zeno about motion,—not 'it is impossible for a thing to be in two places at once,' but 'it is impossible to know and not to know at the same time,'—and is solved in the same way by reverting to the conception of degrees: (4) in the form of argument with which this paradox is enforced, *ὁ ἔν γέ τι ὁρᾶν ὅν τι ὁρᾷ*; (5) in the question about the whole and its parts, pp. 203, 204.

APPENDIX B.

**Ἄνθρωπος μέτρον.*

PROTAGORAS, who gives to the inquiry in the *Theætetus* its subjective turn, and some part of its dramatic interest, had died at the age of seventy, some ten or twelve years before the trial of Socrates, which is the supposed date of the conversation. The real share borne by him (or by his Shade) in the dialogue is less than appears at first sight. It is to his 'disciples' that the doctrine of sense based on that of motion is attributed, and though he is made to bear the brunt of the attack, because the guardians whom he has left will not defend his 'orphan' theory, yet when challenged to meet him upon his own ground, Socrates falls back upon the saying quoted at first, 'Man is the measure of all things,' and the explanation of it, 'Things are to me as they appear to me, and to you as they appear to you.' The same words occur also in the *Cratylus*. This, then, is nearly all that we can with any certainty point to in this dialogue as Protagorean, except the name of his treatise *Ἀλήθεια*, the sceptical fragment about the existence of the gods, and perhaps one or two rhetorical words, such as *μεγαλειότερος*, *πολυάρατος*. For it is evident that the doctrine of motion and becoming, which he is said to have entrusted to his disciples 'in a mystery' (cp. *Cratyl.* 413), cannot have been extant in his writings. It is therefore surprising to find Sextus Empiricus representing the tenets of Protagoras in language closely resembling that used in the *Theætetus*. The wonder is abated, however, if we reflect that there was really a very close affinity between Protagoras and the Cyrenaics, and that of this affinity Plato is in this dialogue the interpreter. Aristotle follows Plato in identifying the theories of Protagoras and Heraclitus. And there are thus three sources, independent of Protagoras, from which the account of Sextus may have been derived: the Cyrenaics, the *Theætetus*, and Aristotle. The similarity of the language in which different sensationalist theories are described in later times may possibly indicate

the influence of this very dialogue in fixing the terminology of that aspect of thought.

It is therefore the more interesting to examine the one saying of Protagoras which is here preserved: Πάντων χρημάτων μέτρον ἄνθρωπον εἶναι, τῶν μὲν ὄντων ὡς ἔστι, τῶν δὲ μὴ ὄντων ὡς οὐκ ἔστι. Might not this seem at first sight to imply something less than the absolute relativity of knowledge? Might it not even be interpreted to mean, 'quod semper, quod ubique, quod ab omnibus?' In answer to this it may be remarked, first, that Protagoras appears so far at least to have interpreted his own saying, ὡς οἷα μὲν ἐμοὶ φαίνεται, τοιαῦτα μὲν ἔστιν ἐμοί, οἷα δὲ σοί, τοιαῦτα δὲ αὖ σοί. But it may be added, secondly, that the distinction between the race and the individual, between the general term 'man,' and the singular term 'this man,' was probably not distinctly present to his mind. When we reflect on the absence of any abiding consciousness of the universal and of the distinction between abstract and concrete, exhibited, for instance, in the first answer of Theætetus, or in the attempt of Meno to define virtue, it becomes evident that the term *man*, thus barely used by a popular teacher, would naturally call up the idea, not of human nature or of the human mind, nor of the race collectively, but of 'a man,' 'this or that man,' an individual, 'you or me,' not, however, conceived of as an individual, nor consciously distinguished from any abstract or generic notion of man, but simply present to the imagination¹.

Protagoras saw that men were weary of systems which had no reference to human life, and seemed to make knowledge unattainable. He saw persons teaching astronomy and the nature of Being to those who wanted to learn how to become able and successful citizens. Like other popular teachers, he had a keener eye for the immediate wants of those who came to him than for abstract truth. The theory of Parmenides, which had its warm advocates at Athens, was one purely objective; although beginning and ending in the mind, it was wholly independent of any human standard: the highest aim for man was to rise by pure thought into the world of being.

Protagoras felt, like Socrates, that the truth which man requires is relative to man, but, unlike Socrates, he made this the end and not the starting-point of his inquiry, and instead of searching by reflection for that one truth by which man ought to live, he

¹ Cp. τοῦ ἀνθρώπου, Thuc. i. 140, which does not correspond to the modern generic use of the word.

was contented with inferring that truth was variable, according to the common notion, 'many men, many minds.'

As embodied in the Theætetus, the above doctrine receives some fresh characteristics, first, as being made the type of a contemporary theory, and being interwoven with that of Heraclitus; secondly, as holding one side of an antithesis, which gives a sharpness and precision to the term *ἄνθρωπος*, as equivalent to *ἕκαστος ἡμῶν*, which it probably had not when first used; and, thirdly, by being pushed to its minutest results, according to the Megarian method,—not only 'man' but 'each man,' not only so, but 'every creature,' and even the same person at different times.

APPENDIX C.

*Protagoras and Mr. Grote*¹.

I. KNOWLEDGE is relative in two senses, not wholly unconnected with each other, which in ancient philosophy were not yet clearly distinguished. There is the relation of subject to object, and the relation of the universal to the particular. For the sake of clearness, these different aspects of the relativity of knowledge may be treated separately, although the study of either involves the consideration of both.

(1) Knowledge is relative to the mind. But here also there is a distinction which must not be overlooked. For there is a general and a particular subjectivity. (a) There can be no knowledge apart from the mind which knows. An object of knowledge without a subject is inconceivable. Or rather, knowledge cannot be conceived except as the joint working of the mind and of that which is external to the mind. All knowledge is necessarily in this sense subjective. But this condition in no way limits or impairs the certainty or perfection of knowledge. Relativity of this sort is not inconsistent with the existence of Absolute Truth. (b) It is otherwise with the peculiar subjective conditions of individual minds. These modify and render defective the knowledge of particular men, 'who see and know but in part, and have different prospects of the same thing according

¹ From an article in the Quarterly Review for January, 1866.

to their different positions to it¹. Yet even this partial knowledge, in so far as it is *knowledge*, has an objective and universal reality.

Now, although it is mere nonsense to talk of eliminating the subjective element, if by object-without-subject is meant knowledge *minus* mind, there is no such absurdity in supposing that knowledge, while remaining under the conditions of mind, may become perfect through being purified from the effect of bias. Nor is it chimerical to hope that to this ideal an indefinite approximation may be made in the growth of science, in which every forward step is the relinquishment of that which some have thought, for that which all who understand the proofs must think. This process is, in effect, the enlightenment or enfranchisement of individual minds. The aim of every scientific inquirer is to come forth from the den and stand under the open heaven; to correct the inequality of the mirror of a particular mind by a method valid for all minds; to shake off the idols of the tribe and theatre, and become the denizen and pupil of the universe, and no longer of a country or of a sect only. Such are the images, borrowed from the old philosophy, in which Bacon described the progress of knowledge. Those who believe in the reality of inductive science will hardly maintain that they are illusory. And they point to an idea of knowledge as something wholly different from individual opinion; as containing what, in contradistinction to the particular subjective, may be called the subjective-universal.

Closely parallel to this, if account be taken of the intellectual circumstances of the time, was the idea of knowledge which Plato derived from Socrates. He looked for a definition that should hold universally, an irrefragable hypothesis, an opinion which could not be shaken by examination. In other words, he sought for that which is true, not for the individual thinker only, but for all who think. He everywhere acknowledges, however, or rather insists, that general truths cannot be attained or imparted except through the awakening of individual minds. There is no vision until the eye is turned in the direction of the light. It is only the coarse Thrasymachus who imagines that he can take and thrust his notions bodily down his hearer's throat. And Socrates, in attempting to answer him, is unable to say anything but what he individually thinks. The Socratic dialogue represents the meeting-point of a particular conscious-

¹ Locke's *Conduct of the Understanding*, § 3.

ness with universal reason, and the process which results is an approximation on the part of two individuals to a universal truth. In none of the dialogues in which Socrates is the chief speaker is there any element of authority; but they are equally removed from sanctioning an arbitrary or capricious 'private judgment.' No testimony is admitted but that of the respondent's own mind; no persuasion or enforcement, except that of argument, is applied. The single duty recognised is that of obeying reason. But there is no dispensation from this duty. Except in passages which are clearly playful or ironical, mere verbal juggling and all opinionativeness are earnestly deprecated, and the speakers simply endeavour, by means of dialectic, to obtain and exhibit Truth. 'We must use our own faculties, such as they are, and say what we really think¹.' 'We must follow, at all risks, whithersoever reason guides².' 'No logical puzzles can frighten us from pursuing the path of knowledge³.' 'We have to consider, not who said this, but whether that which is now said be true⁴.' 'It is my way, Crito, to yield to no influence of those surrounding me, but to the reason, which, when I think, seems to me the best⁵.' This is the reply of Socrates, when urged to escape from prison: and so in the same prison he advised his friends. 'Care not for Socrates, but care much rather for the truth⁶.' This position was contrasted by Plato with that of Protagoras, who asserted the subjectivity of all knowledge without distinguishing the universal from the particular subject. His formula was rude, but intelligible: 'Man is the measure; that is to say, things are to me as they appear to me, and to you as they appear to you.' This Plato understood as the denial of that belief in a common measure or universal truth which was implied in the work of Socrates, and he joined issue with Protagoras accordingly. Mr. Grote has given fresh life and interest to this ancient controversy by taking the part of Protagoras against Plato. Himself holding that while the subjective feeling of belief is universal, the object or matter of belief varies in each particular case, and apparently thinking that this radical imperfection is incurable; not distinguishing, as it would seem, between the propositions, 'My belief is my belief,' and 'My belief depends wholly upon my individual peculiarities'—or, at least, not recognising the difference between belief

¹ Theæt. 171 D.

² Rep. 3. 394 D.

³ Theæt. 197 A; Men. 81 E.

⁴ Charm. 160.

⁵ Crito, 46.

⁶ Phæd. 91 C; cf. Soph. 246 D.

grounded on sufficient and insufficient reasons—he can imagine no alternative between a blind dogmatism and the entire relativity of truth. Either one individual opinion is the infallible standard by which all other opinions are to be judged, or else every opinion is alike valid, not indeed for those who question that opinion, but for the person holding it. But is not a third case possible? That which is different need not be wholly different¹; and may there not be in all human experience, however diverse, a common element? If belief is universal, so also is the process of reasoning. May not the exercise of this on the facts of experience bring men gradually to the acknowledgment of universal truths—not such as have been laid down by dogmatists, but such as are found, at least approximately, after long inquiry, when out of many ingenious hypotheses some have been verified beyond the possibility of doubt? It is not necessary that these should be dogmatically taught. Indeed, they cannot be imparted thoroughly unless the learner is led to repeat the process of invention. His curiosity must be aroused and satisfied, his reason must be awakened to perceive and solve the difficulties surrounding each hypothesis. Otherwise, he may believe, but cannot know.

Mr. Grote accuses Plato of first misrepresenting Protagoras and afterwards following him, and of misrepresenting him in two ways: in identifying his doctrine with another and a different doctrine, that knowledge is sensible perception, and in having suppressed the characteristic addition ‘to me,’ ‘to you,’ as if Protagoras had said that relative truth was absolutely true.

The weight of the former charge depends on the intention of Plato in blending the two theories, and on the exact signification of the term which we translate Sensation or Perception. Now it should be observed that the word *Æsthesis* is expressly said to include, according to the theory, the feelings of pleasure, pain, desire, and fear², and apparently also the distinction between good and evil³. The common characteristic of these impressions and of knowledge, according to this theory, is that of constituting the experience of an individual at a particular moment (τὸ παρὸν ἐκάστῳ πάθος). Such present impressions are regarded as more certain than the fainter repetition of the same in memory⁴; and the active operation of the mind, in reviewing and reasoning over her impressions, is supposed to be

¹ See Theæt. 158 E.

² Ibid. 152 B.

³ Ibid. 157 E.

⁴ Theæt. 166 A, compare Hume.

left out of view¹. Protagoras might possibly have exclaimed at this, and said that the individual was the measure to himself in thought as well as in sensation. But he seems to have drawn his examples from the facts of sense²; and Plato's object is to show that while the impressions of sense and feeling have in themselves only a momentary value, it is not so with the reasonings of the mind by which these are compared and generalised, and which are often justified not at the moment, but long afterwards in the actual experience of those who did not share them at the time.

This brings us to the other accusation, that Plato has suppressed the words ('to me,' 'to you,') which mark the essential relativity of Protagoras' 'Measure.' He has certainly not forgotten them, for he has been at some pains to illustrate this very point, where it is shown how the theory justifies the illusions of a sick palate³; and, again, where it is observed that the opinion of the true prophet proves not less true for those who did not believe him. If Plato is unfair to Protagoras, it is in making an addition, which may or may not have been consciously implied in the formula, 'Each man is the measure of what is true to him.' To this Plato adds in effect, 'and there is no other standard of true being.' But this negative aspect of the doctrine necessarily becomes explicit, when the statement is viewed as having a controversial import. The assertion 'Man is the measure' is unmeaning, unless this measure is brought into competition with some other, such as the Eleatic Being. Now, if the formula is thus interpreted, there are two less exact modes of expressing the same thing. Either 'nothing is true' (i. e. absolutely), or

¹ The difference between ancient and modern philosophical language is repeatedly exemplified in this discussion; what Mr. Grote calls 'compared facts of sense,' e. g. weighing, measuring, etc. (ii. 364), Plato would probably have treated as the conclusions of the mind on reviewing her passive impressions.

² Theæt. 152 B: 'Ἐπακολουθήσωμεν οὖν αὐτῷ, κ. τ. λ.

³ They are true to the sick man during his sickness. Mr. Grote says (ii. 353), 'Socrates imputes it as a contradiction to Protagoras—"Your doctrine is pronounced to be false by many persons; but you admit that the belief of all persons is true; therefore your doctrine is false." Here also Plato omits the qualification an-

nexed by Protagoras to his general principle—Every man's belief is true—that is, true to *him*. That a belief should be true to one man, and false to another, is not only no contradiction to the formula of Protagoras, but is the very state of things which his formula contemplates.' Plato is more wide awake than Mr. Grote imagines. He points out that Protagoras did not hold the principle of relativity to be only relatively true; otherwise he must have admitted that all the world, who differed from him, were not to themselves measures of truth, and that he himself in their judgment, that is in relation to them, was not a measure, so that his principle was not applicable to them.

'everything is alike true' (i. e. relatively). Either 'there is no absolute,' or 'the relative is the only absolute.' Both forms of expression are found in the *Theætetus*¹. But it is not fair to infer from this that Plato has argued 'a dicto secundum quid ad dictum simpliciter.' The same cavil would apply at least with equal force to the language of Protagoras himself, who called his treatise *Ἀλήθεια*, real (not phenomenal) truth.

'There can be no discussion without reference to a common ideal standard.' 'There can be no discussion without reference to individual belief.' Mr. Grote's whole argument proceeds on the implied assumption that these two propositions are irreconcilable. Hence he charges Plato with inconsistency in at one time appealing to an imaginary expert or wise man (the βασιλεὺς τεχνικός of the *Politicus*), the personified ideal of knowledge, and at other times repudiating all authority except that of the consciousness of the respondent in the dialogue, and thus upholding what Mr. Grote characteristically styles the 'autonomy' of the individual reason. But the whole spirit of Plato's dialectic lies in bringing together the individual and the universal consciousness, and if cross-questioned on the point he would probably have said, as he has said of the kindred antithesis of the one and many, that this union is essentially inherent in the nature of thought, τῶν λόγων αὐτῶν ἀθάνατόν τι καὶ ἀγήρων πάθος². Those beliefs, however, which are more particularly the respondent's own, which he derives from natural idiosyncrasy or from previous intercourse, are invariably shaken and removed by Socrates, and much also of what is evoked during the conversation by his suggestive art, is in turn criticised and cut away. That which is allowed to remain as the result of the discussion (though still open to further examination) is certainly the present belief of the respondent; but is different in kind from the belief with which he entered on the argument. He began with loose impressions gathered from hearsay or from his own half-reasoning; he ends with a conviction which has been evolved by an active exercise of the reason, in which reference has been made at every step to an ideal standard of knowledge. This result is not adequately described by saying that the beliefs and convictions of one person are modified by another. Plato appeals at once to the requirements of the argument, and to the consciousness of the individual reasoner, and, whether his position is tenable

¹ *Theæt.* 152, 166, 167; cp. 179 B. The former expression, 'Nothing is true,' is however more frequently assigned to Gorgias.

² *Phil.* 15 D.

or not, he cannot be accused in this of alternating between opposite points of view. If the two appeals are mutually destructive, he makes them, not alternately, but together. The horns of Mr. Grote's dilemma pass harmlessly on either side of Plato. Even one who professed to have found absolute truth, might hold that this could only be communicated by awakening gradually the individual mind. But Plato in most of his dialogues professes to be still seeking for the truth in whose reality he believes, and invites others to help him in the search. He views universal truth as neither hopelessly lost, nor actually found, but in continual process of discovery¹. He certainly does hold inquiry to be a real endeavour, and not a mere mental exercise, and believes (in spite of difficulties which he keenly appreciates) that the distinction between truth and error has a value that is independent of human opinions. And it is here that he parts company with his English critic. Mr. Grote urges, in language nearly similar to that with which Socrates in the *Theætetus* affects to defend Protagoras²: 'To say that a man is wise, is to say that he is wise in some one's estimation, your own, or that of some one else³.' This is undeniable: but then every such estimate must be either true or false, nearer to or farther from a perfect estimate. Of this difference, indeed, no man is an infallible judge, though one man can judge more correctly than another, as experience proves. God, not man, is the measure, as Plato himself has said⁴. But it is not less clear on this account that the degree of approximation is something real, and that he who judges more correctly of this is in reality the better judge. Mr. Grote admits that, in his own opinion, in matters involving future contingency most men judge *badly*⁵: only a few persons, possessed of sufficient skill and knowledge, judge *well*. He believes the distinction to be real and important, and allows that most other persons believe the same. He adds, 'In acting on this distinction, I follow out my belief, and so do they. This is a general fact, respecting the conditions which determine individual belief. Like all other causes of belief, it

¹ Phæd. 75 E: 'Ὁ καλοῦμεν μανθάνειν, οἰκέειαν ἐπιστήμην ἀναλαμβάνειν ἂν εἴη.

² Theæt. 166, 167.

³ Vol. ii. p. 352.

⁴ Legg. 4. 716 C.

⁵ This language, like that in the defence of Protagoras (Theæt. 167), seems to be adopted (unconsciously)

to avoid the words true and false. But it is at least as arbitrary to withhold the terms true and false from judgments, as to apply them to pleasures, which Plato has been censured for doing in the *Philebus*. See also vol. ii. p. 351, where the question of degrees of mental force is substituted for the question of truth or reality.

operates relatively to the individual mind.' (Vol. ii. p. 355.) This is indisputable: but those who believe the distinction to be real and important, believe in a measure of truth, which they do not suppose to alter with the variations of belief. They believe the distinction to be important for others as well as for themselves. 'When a man speaks of truth, he means what he himself (along with others, or singly, as the case may be) believes to be truth:' he does not mean only what is true to him. Once more, Mr. Grote says, 'You pronounce an opponent to be in error: but if you cannot support your opinion by evidence on authority which satisfies his senses or his reason, he remains unconvinced. Your individual opinion stands good to you, his opinion stands good to him. You think that he ought to believe as you do, and in certain cases you feel that he will be brought to that result by future experience; which of course must be relative to him and his appreciative powers. He entertains the like conviction in regard to you.' (Vol. ii. p. 515.) This is freely admitted—and amounts to this, that each (either truly or falsely) believes his own opinion to be true. When Mr. Grote says he thinks the doctrine of Protagoras respecting pleasure 'nearer to the truth' than that of Gorgias, and that of the Republic 'utterly at variance with the truth,' does he mean nearer to and at variance with what is true to him? No man ever held fast an opinion merely as his opinion, but as the truth. And this implies reference to a standard which is independent of individual judgments. But to confound mere individual belief with belief grounded on evidence, or rather not to admit the difference between them, would take us back to Pyrrho and the ancient sceptics. Nor is there any modern theory of knowledge, whether that of Locke or Kant or any other, on which such a doctrine, which is really the denial of knowledge, is tenable. The same misunderstanding may be made apparent by analysing a favourite expression of Mr. Grote's, viz. 'individual reason.' Granted that nothing is true for me but what I in my own person believe—that it is impossible, even were it desirable, to force conviction—that when I yield to an authority, I exercise my private judgment in pronouncing the authority sufficient,—still the question may be asked, wherein differs the assent of the individual *reason* from impressions of sense or creations of fancy? And it would be difficult to find any distinguishing note, except the consciousness that the object of assent cannot be otherwise, and claims the belief of all who think. Mr. Grote will say that this con-

sciousness often proves delusive, and that the case of sensation is exactly parallel¹. Those whose minds are constituted alike have similar thoughts, as those whose organs are alike have similar perceptions². To this Plato would answer that but for the hope which lay at the root of the endeavour of Socrates, that differing minds may be brought by dialectic nearer to one another, by being brought nearer to unchanging principles of truth, and that the eye of reason may be thus purged to see the light, philosophy would be an idle pursuit, the turning of an oyster-shell or a scytalè, a cycle without the hope of progress, an endless process never moving on, a 'purpose' not 'increasing through the ages,' but terminating in failure and despair³.

How far Plato ever viewed universals as wholly objective is a question which cannot be determined without taking into account the differences of ancient and modern thought. The distinction between the mind and external objects had not yet been clearly made. Both poles (the objective and subjective) were absorbed in the antithesis of Being and Phenomena, which the Eleatics had placed far asunder, leaving their reconciliation as the great problem of the succeeding age. The tendency of the early speculation had been to give to psychological problems what in modern language must be called an objective treatment, in saying which we ought not to forget that we are applying a distinction which was then unknown⁴. Parmenides and Heraclitus were not unconscious of the working of the mind, but their thought did not assume the form of self-reflection. The unity or the energy of scientific intelligence appeared to them as the Permanent Substance or the Law of Change, which constituted the Universe.

¹ Vol. ii. p. 361, note.

² See a curious note in vol. ii. p. 285, where it is said that the controversy between Mr. Mill (who holds the common attribute of many objects to be one) and Mr. Spencer (who says that the same abstract word denotes one attribute in subject A. and another exactly similar in subject B) illustrates forcibly the extreme nicety of the question between the one and the many, under certain supposable circumstances. Also vol. ii. p. 329. 'The Entia Rationis exist relatively to Ratio, as the Entia Perceptionis exist relatively to Sense. You do not, by producing the fact of innate mental intuitions, eliminate the intuitive mind; which must be done in order to establish a negative to the

Protagorean principle.'

³ Mr. Grote sometimes speaks of reason in language which appears to us happily inconsistent with his argument in the present discussion. See for instance his touching and impressive words on the death of Socrates (vol. i. p. 302, note). 'He contemplates death with the eye of calm reason; he has not only silenced "the child within us who fears death," . . . estimating all things then as before, with the same tranquil and independent reason.' Was his estimate really true? Or was Socrates really pitiable to those who pitied him?

⁴ See for instance the verse of Parmenides, τὸ γὰρ αὐτὸ νοεῖν ἐστίν καὶ εἶναι.

But the theory of Protagoras, and the more potent influence of Socratic inquiry, gave to philosophy what may with equal propriety be called a reflex or subjective turn, and side by side with Existence and Appearance, or Becoming, rose the corresponding difference of Knowledge and Opinion, or Sense. Now Knowledge, according to Socrates, is of Universals, and these Universals Plato identified with Being. He often speaks of general ideas, and especially of the Idea of Good, in language which implies that their reality is independent of particular minds, but yet when Socrates suggests, in answer to Parmenides, that they are of the nature of thought¹, he gives utterance to a mode of conceiving them which is never entirely absent, but is latent even where not expressed. This frequently appears from phrases dropped by the way, as when the form (*εἶδος*) is identified with the definition (*λόγος*²), or when, in the midst of a poetical description of the ideal world, it is said that the human soul must have seen the forms of Truth, because it is necessary that Man should comprehend the meaning of general terms³. And in the well-known passage of the Republic, where the highest truth is set over against the highest knowledge, they are both viewed in relation to the mind, which, through intercourse with the Existent, begets Thought and Truth⁴; and the Idea of Good is regarded not only as the transcendent Form of Being (*ἐπέκεινα τῆς οὐσίας*) but as the crowning study or act of intelligence⁵. A transition is thus made from what at first appears a fanciful ontology towards a true psychology, which in the Theætetus, Sophistes, Philebus, and the seventh book of the Republic, is seen to have made considerable progress in the analysis of mind⁶.

(2) The question of Subjectivity has already led us to distinguish between particular and universal, between the modifications of the individual consciousness and true knowledge, in which these differences are lost. And we have seen that this distinction corresponds nearly to that made by Plato between the transitoriness of Phenomena and the permanence of Being, and, still more closely, to his antithesis of Sensation or Opinion and Science. But the knowledge of universal truths would

¹ Μὴ τῶν εἰδῶν ἕκαστον ᾗ τούτων νόημα, Parm. 132.

² Theæt. 148 D.

³ Phædrus, 249 B.

⁴ Γεννήσας νοῦν καὶ ἀλήθειαν, Rep. 6. 490 B.

⁵ Μέγιστον μάθημα, Rep. 6. 505 A; ἐν τῷ γνωστῷ τελευταία, Rep. 7. 517 A.

⁶ See esp. Theæt. 185, 186, 189 E, 194; Soph. 261-2; Phileb. 33-43; Rep. 7. 523-4.

be of less value, if these were not applicable to particular facts. And hence the inductive, generalising process, is followed by one deductive and specialising. But this is not merely a return to the subjective particular from which the mind set out. For a phenomenon seen in relation to other phenomena by the light of general laws, is different from the same phenomenon, when at first presented to the inexperienced and unreflecting sense. Therefore the particular modification of the individual subject is to be distinguished from the true particular, which has objective as well as subjective reality. Now as Plato, in the infancy of Induction and of Moral Science, had a notion of universal knowledge, which he believed in but could only partially realise, through an imperfect method of hypotheses and exclusions—so in the absence of any adequate means of verification, he saw the necessity of connecting the universal forms of knowledge with particular facts. The powerful impulse which he received from the Eleatic philosophy tended to the sublation of all diversities of existence, as well as thought, into a merely abstract Unity. But on the other hand, the method of Socrates, whose generalisations were sifted through examples, and the genius of Plato himself with his manifold affinities to the world, required the Muse of Philosophy to descend from these heights, even into the den if necessary¹, and to hold intercourse again with the objects of sense and with mankind. Plato sometimes speaks, especially in his more imaginative moods, as if he wished to repeat the Eleatic contrast of Being and Phenomena in a new form: as if the real and apparent, the Ideal and the Actual, were separated by an impassable chasm. This way of speaking has become stereotyped in what is called the Platonic theory of ideas, including the doctrine of reminiscence: a theory which, in seeking to account for the knowledge of phenomena, creates new difficulties, which it fails to solve. But in those which Plato probably regarded as his more exact writings, the half-mythical crudities of this hypothesis have disappeared, the necessity as well as the difficulty of reconciling the abstract with the concrete, the Ideal with the Actual, is clearly recognised, and more than one dialogue is chiefly devoted to this task. An approach is made to a new and larger idea of knowledge, not merely as the Universal in which subjective peculiarities are done away, but as the Union of all permanent relations in the contemplation of

¹ Rep. 7. 519.

the mind¹. A change of this kind, especially when made gradually by a writer who often ironically half reveals and half conceals his thought, is apt to expose him to the charge of inconsistency. That Plato, in falling into Mr. Grote's hands, has not escaped this fate, is partly due to those who have hitherto represented the philosopher as a mere transcendentalist. But Mr. Grote sometimes speaks as if knowledge could not comprehend the universal with the particular, as if generalisation and specialisation were incompatible. He says (vol. ii. p. 253): 'It is inconsistent in Plato, after affirming that nothing can deserve the name of art except what is general—capable of being rationally anticipated and prescribed beforehand: then to include in art the special treatment required for the multiplicity of particular cases.' He finds fault with the examples drawn from facts of sense to illustrate knowledge in the *Theætetus*², and truth and falsehood in the *Sophist*³. See also a passage in the chapter on the *Politicus* (vol. ii. pp. 471-3), where the relative or specialising aspect of Plato's doctrine is very forcibly characterised. We may notice, as affording a point of transition towards the same mode of thought, a passage of the *Philebus*, where, besides the abstract knowledge of measures, numbers, and forms, the knowledge also of concrete existence is allowed to be necessary for the perfect life 'if a man is to know the way to his own door.' But it is not fair to accuse Plato of returning to the doctrine which he had rejected that 'sense is knowledge,' because he admits that knowledge is related to particulars, any more than it is fair to speak of the argument of the *Theætetus* as the rejection of individual reason (vol. i. p. 295). He has not relinquished his belief in the immutable nature of true knowledge. 'Where there is not absolute permanence there can be no reason' is an emphatic statement of the very dialogue which asserts the relativity of the ideas⁴. Here we repeat that if Plato holds contradictory opinions, he holds them not alternately, but together. While expatiating on the 'plain of truth,' he speaks of general notions as passing from many sensations to a unity comprehended by reasoning⁵. And after describing the happiness of the philoso-

¹ See esp. *Sophist.* 259 C; *Polit.* 72 A, 285 B.

² Viz. the facts of a case of assault or robbery. Plato purposely chooses the simplest examples. But when Mr. Grote represents him (vol. ii. p. 382) as saying that to be personally present and look on is 'essential to

knowledge or cognition,' there is a qualification suppressed. It should be 'knowledge of a concrete fact.'

³ 'Theætetus is sitting—Theætetus is flying.'

⁴ *Sophist.* 249 C.

⁵ *Phædrus*, 249 B.

pher who knows nothing of his neighbour but studies the universal nature of man, he speaks of the mind as abstracting and generalising from her impressions¹. The Phædrus, as Mr. Grote has observed, combines the extreme of generality with the extreme of specialty. But the special is supposed to be enlightened by the general, and this position, whether tenable or not, is in no sense a return to the mere subjective relativity of Protagoras. The Parmenides, Theætetus, Sophistes, Politicus, and Philebus, do, however, show a change or growth in Plato's theory of knowledge, which may be briefly stated thus. The difficulty of finding a way down from the Ideas to sensible things is clearly stated in the Parmenides, and again touched slightly in the Philebus, where, however, the Ideas are conceived somewhat differently as unities amidst plurality, and knowledge, as we have already noticed, is made to include particulars. The Theætetus presents a similar class of difficulties from the subjective side, arising from the co-existence, not of Being with phenomena, but of Knowledge with sensation and opinion. It is natural to suppose that Plato was led by these difficulties towards the modified view which he has expressed in the Sophistes² and Politicus, where the ideas appear as logical wholes, standing in relation to each other, genera comprising species and species individuals under them; where the distinction of absolute and relative, or, in Greek language, of rest and motion, disappears in the notion of a complexity of fixed relations, and universal and particular meet in an all-embracing harmony or law (*μέτρον*).

APPENDIX D.

εἶδος, ἰδέα.

§ 1. THE words *εἶδος* and *ἰδέα* are throughout nearly synonymous in Greek, but there is a tendency observable to a difference in their use, perhaps in some way connected with the difference of gender.

εἶδος seems earlier to have shaken itself clear of metaphor, and to have settled into an abstract mean

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¹ Theæt. 175-186.

² The important word *μέθεξις*, 'participation in the idea,' occurs o

τὸ εἶδος τῆς νόσου means simply the nature of the disease, but in 2. 21 τοιαύτη ἦν ἐπὶ πᾶν τὴν ἰδέαν, 'was such in its general phenomena:' ἰδέα calls up a picture, while εἶδος simply designates a class or kind of thing. So πᾶσα ἰδέα . . θανάτου, Thuc. 3. 81, is not 'every kind of death,' but 'death in every form.'

§ 2. The word εἶδος occurs frequently in Plato in its ordinary sense. Thus in Theæt. 157 C: "Ἀνθρωπὸν τε τίθενται καὶ λίθον καὶ καθ' ἕκαστον ζῶόν τε καὶ εἶδος, the word is scarcely more abstract than in Herodotus, 1. 94: Τὰ . . τῶν παιγνίων εἶδεα.

A more philosophical application of the same use occurs 181 D, where we have the δύο εἶδη κινήσεως.

§ 3. But it occurs also in a more abstract sense, which we may possibly be right in attributing to Socrates, as a distinctly logical term. εἶδος then means a class, or species, as that to which particular things are referred, which contains them, and marks them off from others, and which itself answers to their definition. See Theætetus, 148 D: Ταύτας πολλὰς οὕσας ἐνὶ εἶδει περιέλαβες. 205 D: Εἰς ταῦτόν ἐμπέπτωκεν ἡ συλλαβὴ εἶδος ἐκείνῳ.

§ 4. It may be doubted whether in Plato the word εἶδος ever loses entirely the association of its earliest meaning (in which he frequently employs it) of outward appearance, form. (See Ast, Lex. sub voc.) But as it approaches to its technical use in his philosophy, it tends to regain metaphorically the association of visible shape, which in a literal sense it has cast off. The metaphor is not perfect, however, until the word has been changed to ἰδέα. Or if we choose to put it so, εἶδος expresses the general shape and contour of a thing; ἰδέα implies also the colour and the whole appearance. εἶδος is a colourless ἰδέα. See Theæt. 203 E: "Ἐν τι γεγονός εἶδος, ἰδέαν μίαν αὐτὸ αὐτοῦ ἔχον. And there is a real difference underlying the figurative one. For a comparison of passages tends to prove that εἶδος is applied to the universal forms of existence as they are distinct from one another; ἰδέα rather as each of them has a unity in itself. Thus in Theæt. 1. c. we have ἔν τι γεγονός εἶδος, ἰδέαν μίαν αὐτὸ αὐτοῦ ἔχον, ἕτερον δὲ τῶν στοιχείων¹. Again, 204 A: Μία ἰδέα ἐξ ἐκάστων τῶν συναρμοττόντων στοιχείων γιγνομένη. Ib. A: "Ἐν τι εἶδος ἕτερον τῶν πάντων μερῶν. 205 C: Μία τις ἰδέα ἀμέριστος συλλαβὴ ἂν εἴη. 205 D: Καὶ μία ἐστὶν ἰδέα. Cp. 184 D: Εἰς μίαν τινὰ ἰδέαν . . συντείνει.

It should be noticed, that in the above passages the use of both words is in a transition state, assuming rather the form of an adapt-

¹ Cp. Rep. 544 C: "Ἡ τινα ἄλλην ἔχεις ἰδέαν πολιτείας, ἥ τις καὶ ἐν εἶδει διαφανεῖ τινι κεῖται.

ation of the ordinary use, than of technical phraseology. Plato may perhaps be teaching the doctrine of ideas by example; but he does not avowedly give to the words the 'second intention' with which they are used in many passages to express the eternal forms of Being. There is also an intermediate transition noticeable in the use of *ιδέα*, from the abstract to the concrete, i.e. it passes, by a kind of *synecdoche*, from meaning the sum of the attributes to mean that to which they belong. So in Thuc. l. c. *πᾶσα ἰδέα θανάτου = θάνατος πάσης ιδέας*. And in Theæt. 184, 205, *μία ἰδέα* is used synonymously with *ἐν εἶδος*, *ιδέαν μίαν αὐτὸ αὐτοῦ ἔχον*. It is more to the purpose, however, to observe generally, that the word *εἶδος* tends to a use at once more logical (*ἕτερον εἶδος, διττὰ εἶδη, κατ' εἶδη διῆστας, κατ' εἶδη τέμνειν*) and more concrete—the *ιδέα* is spoken of as inherent in it): the word *ιδέα* to one more metaphysical (*εἰς μίαν ιδέαν συνορῶντα ἄγειν τὰ πολλαχῇ διεσπαρμένα, μίαν ιδέαν διὰ πολλῶν πάντῃ διατεταμένην ἱκανῶς διαισθάνεται*), more abstract, and at the same time more figurative.

The word *ιδέα* is a fair symbol of the union of reason and imagination in Plato.

APPENDIX E.

The Theætetus and Aristotle.

ONE chief source of difficulty in the Theætetus to the modern reader is the imperfect development which it presents of the conception of the Proposition¹. In the earlier part, the ever-varying succession of phænomena, bound up with the ever-varying impressions of sense, are only dimly felt to belong to any Subject. Indeed as the argument proceeds, the unity of that which is the subject of different impressions or qualities is expressly denied. At a further stage, where the question arises, How is false opinion possible? there appears indeed a sort of consciousness that all predication implies a subject (188: *Οὔτε περὶ τῶν ὄντων οὔτε αὐτὰ καθ' αὐτό*), and that to think is to say to oneself, 'This is that;'—which first shows itself in the example, 'I think Theætetus is Socrates.' and is afterwards more distinctly expressed where it is

¹ Συλλογισμός in the Theæt. (186) is nearly equivalent to 'generalization.'

thought is the mind's silent discourse¹. But that which remains unnoticed is the relation of subject to predicate in any proposition. Thus it is assumed that when one predicate is substituted for another (as when, in the propositions, 'Yonder man is Socrates,' or 'Thersites was handsome,' the terms 'Socrates' and 'handsome' have been substituted by mistake for 'Theætetus' and 'ugly'), this is the same thing as if the terms so confounded were predicated of each other (thus, 'Theætetus is Socrates,' 'What is ugly is handsome').

The relation between the terms of a proposition where the subject is something immediately perceived by sense, is brought out afterwards by the image of the waxen block; but the same indistinctness still hangs about abstract propositions. The line is not clearly drawn between saying, 'the sum of 7 and 5 is 11,' and saying '11 is 12.'

Lastly, when it is asserted that the combination of names in speech corresponds to the combination of elements in the object of knowledge, we are still left in the dark as to the exact relation between words or things which is implied in either combination.

This confusion between subject and predicate is, in other words, to use Aristotelian language, the confusion of matter with form, and of *δύναμις* with *ἐνέργεια*. The subject is all its predicates *δυνάμει*, and is that which, together with the new attribute, becomes *τόδε τι*. Thus *Καλλίας ἄμουσος* becomes *μουσικός*: hence Callias is in one sense the material part.

It may be said, therefore, that in the earlier philosophy, when the matter changes from one form to its opposite, or from a privative to a positive state, it is lost sight of that the form cannot properly be said to change, and that the matter or subject, as such, remains unchanged, while assuming different forms.

1. It is this aspect of the questions raised in the Theætetus which is taken up by Aristotle, who follows Plato in pointing out that the views of Heraclitus and Protagoras meet in one. Their views are thus identified and criticised at length in two very similar passages of the Metaphysics (3. 1005 b-1012 b, 10. 1061 b-1063 b), in both of which Aristotle is engaged in defending the principle of contradiction.

The theory of Heraclitus is stated in its most abstract and logical form, 'Everything at once is and is not.' This is at

¹ A close study of this passage (189, 190) will afford convincing proof of the indeterminate state of the science of logic at this time, and the

necessity of *getting behind* Aristotle (if the expression may be permitted) in order to understand Plato.

first put forward with the qualification, 'Some (i.e. Plato?) think that Heraclitus means this:' but afterwards it is made to figure as the Heraclitean theory, 'adopted by many physical philosophers.' The theory of Protagoras is shown to come to the same thing; for if every man's impression is true, then contradictories are true (and not true) together.

Aristotle does not profess to use direct proof in defence of what he assumes to be self-evident and the basis of all reasoning, but he brings forward a number of indirect arguments, which throw considerable light upon the nature of the question. These are intended for such persons as really feel the difficulty: there are others for whom a more summary method is required (*οἱ μὲν γὰρ πείθους δέονται, οἱ δὲ βίας*¹). Amongst these arguments there are two which deserve especial notice here, as being of a different kind from any which are to be met with in the dialogue.

(a) 'We will not say that the act of predication must either *be* or *not be* something, lest they should accuse us of begging the question; but we will say, that every predicate *means* something, and that its meaning is one, and not indefinitely various; otherwise language and even thought is destroyed. And to predicate it in this one meaning of a particular subject is either true or false. Hence, "man" and "not man" cannot be truly predicated together of the same subject.'

(b) 'The difference between the same man's impressions at different times regards not the quality, but the subject of it. Sweet and bitter are the same to the sick as to the healthy man: it is the wine that appears to him at one time sweet and at another bitter. The idea of sweet is the same to him in the past, present, and future.'

There are other points in which the discussion is characteristic of Aristotle (as where it is said that the principle of motion rests on a too narrow induction; or that if all creatures having sensation were destroyed, the universe would still exist; or where he points out that the admission of degrees, e.g. 'nearer and farther from the truth,' necessitates a standard of truth to which the approach is made); but the influence of this dialogue and of the discussions (Megarian and Platonic) which preceded and followed it is also very apparent. The following points of coincidence are worth mentioning:—

¹ Cp. Hom. Il. 2. 188-199: "Οὐτὶ μὲν βασιλῆα καὶ ἔφοχον ἄνδρα τὸν δ' ἄγαν οἷς ἐπέεσσιν ἔρη

οὐτὶ ἄνδρα τρεῖς

(1) It is assumed, as part of the theory, that everything is thus and not-thus (*οὕτως καὶ οὐχ οὕτως*). But this is nearly the last point to which the principle of motion is reduced in the *Theætetus* (183 A B). Aristotle proceeds to infer that everything must be infinite; and this in two ways: first, as 'not-this' means 'everything but this,' it follows that everything must be everything else¹; and, secondly (with *Plat. Theæt.* loc. cit.), if *οὕτως καὶ οὐχ οὕτως* is true, then its contradictory (*οὐθ' οὕτως οὔτε οὐχ οὕτως*) must also be true; and this, he adds, must go on to infinity. The theory gives an indefinite, that is, a purely negative account of Being (*τὸ μὴ ὂν λέγει*).

(2) Further, in reference to Protagoras it is shown that, in making all impressions true, he makes them also false,—his own theory amongst the rest.

(3) The Heraclitean or Protagorean philosopher is seen to avoid tumbling into a ditch. It is evident therefore that he acknowledges the distinction between good and bad. Everything then is not equally indifferent. And if there are impressions to which the theory does not apply, so much has been conceded. Or, 'as Plato puts it,' with regard to the future, the physician is a better judge of what will prove wholesome than a chance person.

(4) Aristotle further points out the absolute relativity of the doctrine. They cannot say, 'What appears, is,' but 'What appears to me, is to me.'

The following scattered touches may be quoted without comment:—

'The theory of Protagoras is called *ἡ περὶ τὰ φαινόμενα ἀλήθεια*.'

'My eyes may each receive a different impression from the same thing.'

'The doubt about the criterion of knowledge is like the question whether the waking or the dreaming life is real.'

'Socrates is not a different person for every different attribute.'

'When a pleasant thing appears bitter, this is in consequence of a manifest defect, viz. disease. The one state then (i.e. the healthy one), and not the other, is to be held the measure of things.'

'Language is made impossible.'

'The man thinks thus and not thus: i.e. it is equally true that he is not thinking as that he thinks. He is reduced to the condition of a vegetable.'

(5) Lastly, Aristotle, like Theodorus, remarks upon the difficulty of reasoning with the men, because they will not lay down anything to start with, and allow it to remain firm.

Aristotle's view may be summarily described by saying that he

¹ Καὶ γίνεται δὴ τὸ 'Αναγκαῖον, ὁμοῦ πάντα χρήματα. Aristotle thinks that if this argument had been put to

Heraclitus himself, he would have been compelled to acknowledge its force.

meets the indefiniteness of the physical and sophistic theories by asserting the distinction between form and matter and the eternity of form.

2. But he does not deny that a continual process takes place between them, or that there is a world in which growth and decay, generation and corruption, are ever going on, viz. the world of sensible things, which in Aristotle reasserts its reality, as being inseparable from the natural forms, and perhaps even from the relations expressed in mathematics.

This is not the place for the discussion of Aristotle's theory of becoming. It is enough to notice (1) that he adopts from the early philosophers, whom he classes together as upholding the material cause, on the one hand the dualism, and on the other the indeterminateness of matter (*Phys. Ausc. 1*), and points out that therefore it can only be the object of knowledge 'by analogy,' with reference to the form. And (2) his conception of sensation as a realization of mental life is very similar to that expressed in the *Theætetus* and *Timæus*. The *ἐνέργεια αἰσθήσεως*, which is inseparable from the *ἐνέργεια αἰσθητοῦ*, is the meeting point of active and passive elements in motion. (In modern language it is a process between object and subject.) But the *φαντασία* or mental image, which accompanies sensation but is separable from it in thought, in the *Theætetus* is merged in sensation, although the term as here used is simply the noun of *φαίνεσθαι* (*φαντασία ἄρα καὶ αἰσθησις ταὐτόν*), but is clearly distinguished from it by Aristotle. The distinction is made the ground of an argument for the possibility of error¹.

3. The same distinction between matter and form is also applied to the solution of the doubt, whether the complex whole is one or many, e.g. whether the syllable is all the letters combined, or something above and beyond them. Aristotle shows that neither

¹ (*Met. 1. 1010 b*: Οὐδ' ἡ αἰσθησις ψευδὴς τοῦ ἰδίου ἐστὶν ἀλλ' ἡ φαντασία οὐ ταῦτόν τῇ αἰσθήσει.) Again, even where the *φαντασία* is false the *δόξα* may be true. *De Somn. 3. Cp. de An. 3. 3.*

The difference between Aristotle and Plato (in this dialogue), on this point of psychology, may be illustrated by the following tabular view:—

Aristotle thus traces the gradual ascent of the human mind from sense to knowledge:

7. σοφία.
6. ἐπιστήμη.
5. τέχνη.
4. ἐμπειρία.
3. μνήμη.
2. φαντασία.
1. αἰσθησις.

These two are in some

Plato distinguishes

ἐπιστήμη

from

μνήμη

{ δόξα

αἰσ.

φαντασία.

} each of which is accompanied by

the parts nor their arrangement can create the form of the whole : much rather it is this mould which determines the arrangement of the parts. It is prior to them, and is eternal and uncreated. They affect the nature of the compound thing only by being capable of receiving a certain form.

At this point Plato (in the *Theætetus*) and Aristotle seem almost to touch one another, except that in Aristotle the conception of the *end* (τὸ οὗ ἕνεκα) is bound up with that of the form.

As the tendency in the *Theætetus* is to rise from the ordinary notion of an element to that of elementary Ideas, so Aristotle points out that the universal is in one sense an element: (i. e. logically.) (*Met.* 4. 1014 b.)

4. Among the germs which the *Theætetus* (like most of Plato's dialogues) contains of Aristotelian formulæ, the most remarkable is the distinction between possessing and having Knowledge, which obviously corresponds to Aristotle's distinction between Knowing and Contemplating (*ἐπίστασθαι, θεωρεῖν*),—his favourite illustration of the difference between possession and use, or between a potential and an actual state. No such general application is made of it by Plato. The notion enters into the *Theætetus* only as a last ineffectual attempt to reconcile the existence of Knowledge with the possibility of error, and it is expressed through an imaginary symbol. But the distinction latent in the image—between the potential and the actual—is the same by which Aristotle afterwards solved this and other difficulties, if not finally, yet with admirable completeness.

APPENDIX F.

Platonic Idioms in the Theætetus.

Ἄλλ' οὐ πρότερόν γε, οἶμαι, Θεαίτητος ἐν ἐμοὶ δοξασθήσεται, πρὶν ἂν ἡ σιμότης αὐτῇ τῶν ἄλλων σιμοτήτων ὧν ἐγὼ ἑώρακα διάφορόν τι μνημεῖον παρ' ἐμοὶ ἐνσημνημαμένη καταθῆται, *Theæt.* 209 C.

The words of Socrates, it is said in the *Euthyphro* (11 B, 15 B), are like the words of Dædalus; they are endued with motion. This image expresses the most characteristic peculiarity of Plato's style, the source of much both of its beauty and of its difficulty. His thoughts are not fixed and dead, like specimens in a museum

or cabinet, but flying as he pursues them, doubling, hiding, reappearing, soaring aloft, and changing colour with every change of light and aspect.

The reader of the *Theætetus*, for example, is disappointed, if he looks for perfect consistency with the *Republic*, or if he expects to find the logical statement of a definite theory. The ground is shifted several times. One line of inquiry is abandoned, and yet the argument presently returns from a new starting-point upon the former track. A position is assumed and then relinquished;—the figures are erased,—and yet the subsequent discussion is not without reference to the hypothesis which has been demolished. The doctrine of sense, for instance, is wholly negatived, and yet it cannot be said that we are not intended to gather something from it.

Plato's metaphors are 'living creatures' rather than figures of speech; he regards them not as airy nothings, but as realities; he recurs to them with fondness, as Lord Bacon does. But no expression is ever merely repeated in Plato. If an image is recalled, it is with some additional or altered feature: if a conception is resumed, it is not merely copied, but a fresh picture is drawn from the life. Even in recapitulating, some modification is often made, or the argument is carried further. Thus the photograph, as it has been called, of the connection is apt to be blurred, from the thought moving as we read. Even in the same passage, where an ordinary writer would be contented with referring to an example or illustration just adduced, Plato surprises the reader with a different one, which perhaps gives a new direction to the current of thought. A fair instance of this occurs in *Theæt.* 169 A, where Theodorus says: 'It was mere nonsense in me to hope that you would excuse me and not compel me to strip for the contest, as the *Lacedæmonians* do. You are rather to be compared to *Sciron*: for they tell one either to strip or go away; but you are rather like *Antæus* in your way of doing business, for you will let no man go till you have *stripped him* (like *Sciron*) and *compelled him to wrestle with you* (like *Antæus*).'

The argument itself (*δ λόγος*) is continually personified and is spoken of under a Protean variety of figures.

It is at one time our servant, who must wait our leisure, or who runs away from us, or who seems likely to die and vanish away 'like a tale.' More frequently it has power over us, like a General commanding us, like a sea in which we must swim for our lives, while it rolls its successive waves over us, like a wind which carries us we know not whither. Sometimes 'its name is legion,' as

it is multiplied into a swarm or an impetuous throng. Or it takes a milder form, as the raft, or dolphin, on which we seek to escape from a sea of doubt, or the wall behind which we screen ourselves from the driving shower. The Argument talks with us, it goes through a subject, takes up a position, hides its face from some threatening objection and passes on. It rebukes us for unfair treatment of itself, it can be insulted, it stands in need of help, it has a father, and guardians of its orphanhood.

This movement or plasticity of ideas, which penetrates the whole of Plato's writings, is closely connected with their conversational form, and manifests itself in what may be called his poetical use of language.

The observation of both these elements of Plato's style is of importance to the student, because it saves him from the necessity of resorting to some forced construction, or flying to conjecture, upon each occasion of grammatical perplexity.

I. Conversationalisms. In Plato we often meet with irregularities of construction, which in an oration or set treatise would be referred to looseness or inelegance of diction, but which only make the dialogue more easy and lively and natural.

a. Changes of construction. The following are a few out of several instances in the *Theætetus*:—

- (1) 144 A: Τὸ γὰρ εἰμαθῆ ὄντα . . . πρῶτον αὖ εἶναι . . . ἐγὼ μὲν οὐτ' ἂν ὁμόμην γενέσθαι οὔτε ὁρῶ γιγνομένους. Theodorus begins by simply expressing his surprise, but proceeds to dwell upon his previous anticipations and experience to account for it.
- (2) 153 B: 'Η δ' ἐν τῇ ψυχῇ ἕξις . . . κτᾶται τε μαθήματα, κ.τ.λ. Cp. 173 D: Σπουδαὶ δ' ἐταπεινῶν ἐπ' ἀρχὰς . . . οὐδ' ὄναρ πράττειν προσίσταται αὐτοῖς.

The emphasis on the first words causes the sentence to begin vaguely, and the construction is determined as it proceeds.

- (3) 167 B: Πονηρὰς ψυχῆς ἕξει δοξάζοντας συγγενῇ ἐαυτῆς.

Here, unless something is corrupt, a transition is made to the reflexive pronoun, as if *ψυχῇ* were the subject of *δοξάζοντας*: a transition from the persons who think to the mind which thinks.

- (4) 172 B: Οὐκ ἂν τολμήσειε φῆσαι (ὁ λόγος) . . . ἐθέλουσιν ἰσχυρίζεσθαι. He passes from what the argument would say, to what certain persons do say. So elsewhere there is often a transition from the indefinite singular to the indefinite plural.

To this may be added the occasionally difficult use of the cases of nouns: e.g. *Theæt.* 147 C: 'Εν τῇ τοῦ πηλοῦ ἐρωτήσει, without *περί*:

just as we might say in conversation, 'the mud-question,' for 'the question about the mud.'

β. Resumption. A thought is frequently resumed in the same sentence, for the sake of modifying it, or of particularizing the aspect in which it is considered, or merely for the sake of clearness. The introduction of the pronoun *αὐτός*, to recall a noun which has been thrown back for the sake of emphasis, is a familiar instance of this.

E.g. 155 D: Ἐάν σοι ἀνδρῶν . . τῆς διανοίας τὴν ἀλήθειαν . . συν-
εξερευνήσωμαι αὐτῶν;

Perhaps the most marked instance of resumption in the Theætetus occurs 171 B: Μᾶλλον δὲ ὑπό γε ἐκείνου ὁμολογήσεται, ὅταν τῷ τάναντία λέγοντι ξυγχωρῇ ἀληθῇ αὐτὸν δοξάζειν, τότε καὶ ὁ Πρωταγόρας αὐτὸς συγχωρήσεται.

γ. Redundancy. There are other ways in which regularity of construction is sacrificed to fulness of expression.

E.g. 153 C: Ἐτι οὖν σοι λέγω νηνεμίας τε καὶ γαλήνας καὶ ὅσα τοιαῦτα, ὅτι αἱ μὲν ἡσυχίαι σήπουσι καὶ ἀπολλύασι, τὰ δ' ἕτερα σώζει.

172 D: Τοὺς λόγους ἐν εἰρήνῃ ἐπὶ σχολῆς ποιοῦνται, ὥσπερ ἡμεῖς νυνὶ τρίτον ἦδη λόγον ἐκ λόγου μεταλαμβάνομεν, οὕτω κάκεινοι, εἰάν αὐτοὺς ὁ ἐπελθὼν τοῦ προκειμένου μᾶλλον, καθάπερ ἡμᾶς, ἀρέσῃ.

199 B: Μὴ γὰρ ἔχειν τὴν ἐπιστήμην τούτου οἶόν τε, ἀλλ' ἐτέραν ἀντ' ἐκείνης, ὅταν . . ἀνθ' ἐτέρας ἐτέραν ἀμαρτῶν λάβῃ, ὅτε ἄρα τὰ ἑνδεκα δώδεκα φήθη εἶναι, τὴν τῶν ἑνδεκα ἐπιστήμην ἀντὶ τῆς τῶν δώδεκα λαβών, τὴν ἐν ἑαυτῷ οἶον φάτταν ἀντὶ περιστερᾶς.

An occasional consequence of this fulness of expression is the deferred apodosis, which sometimes occurs, especially after ὥσπερ: e.g. Rep. 3. 402 B: Ὡσπερ ἄρα . . . Ἄρ' οὖν, ὃ λέγω, πρὸς θεῶν, οὕτως, κ.τ.λ. Theæt. 207 A: Ὡσπερ ἂν . . οὕτω τοίνυν, κ.τ.λ.

δ. Also connected with the conversational form of Plato's writings, and the plastic, growing condition of his thoughts, is the imperfect kind of argument which he sometimes employs. It is a saying of Aristotle's that Dialectic deals tentatively with those subjects on which Philosophy dogmatizes (ἡ διαλεκτικὴ πειραστικὴ περὶ ὧν ἡ φιλοσοφία γνωριστική); and Bacon speaks of a Socratic induction. To this, and to a certain economy used towards the respondent, is to be attributed the frequency of the argument from example (the example often covering more ground than is quite fair), and of the inference, by means of simple conversion, from particular to universal.

The immaturity of the science of logic no doubt renders this mode of reasoning more easy and natural than it could be in a later age, but it is not explained without allowing for the fact that the inquiry is conducted, at least on the part of the respondent, in a tentative and inductive spirit.

An instance occurs in the *Theætetus*, 159 A, when it is argued that if what is different is dissimilar, then whatever is dissimilar is wholly different, and what is similar is the same. That Plato was fully aware of the inconclusiveness of the form of argument thus ironically adopted, appears from *Protag.* 350 C, where Socrates is checked for it by Protagoras, who says, "Εγωγε ἐρωτηθεὶς ὑπὸ σοῦ, εἰ οἱ ἀνδρεῖοι θαρραλεῖοι εἰσίν, ὁμολόγησα· εἰ δὲ καὶ οἱ θαρραλεῖοι ἀνδρεῖοι, οὐκ ἠρωτήθην· εἰ γάρ με τότε ἤρου, εἶπον ἂν ὅτι οὐ πάντες."

And sometimes, even where an instance is really meant to cover a large conclusion, its power is ostensibly limited with persuasive modesty: as in *Theæt.* 152 C: Φαντασία ἄρα καὶ αἴσθησις ταῦτόν ἐν τε θερμοῖς καὶ πᾶσι τοῖς τοιούτοις. . . Αἴσθησις ἄρα τοῦ ὄντος αἰεὶ ἐστί.

Ib. 204 D: Ταῦτόν ἄρα ἐν γε τοῖς ὅσα ἐξ ἀριθμοῦ ἐστί, τό τε πᾶν προσαγορεύομεν καὶ τὰ ἅπαντα.

ε. It is difficult to separate between the conversational and the poetical element in Plato. Their combination gives him the power of 'saying anything.' Just as there is a freedom of expression possible in conversation, which we feel to be impossible in writing, or as the poet can express with grace and dignity what by other lips were better left unsaid.

II. This leads us to the *Poetical use of language*. Plato's words have frequently a different value from any that could be given them by a mere prose writer. The language as well as the thought is instinct with a creative power, which gives it a dramatic vividness and refinement; at times even a dithyrambic cadence, or a lyrical intensity. The poet whom Plato most resembles in this is Sophocles; but his style may be regarded as the mirror of all Greek literature.

a. Poetical use of single words.

(1) Choice of a more sensuous expression (*πρὸ ὁμμάτων ποιεῖν*).

150 D: 'Εναργές ἐστι for δηλον ὅτι ('as clear as day').

155 A: Ταῦτα τὰ φάσματα.

156 B: Συνεκρίπτουσα καὶ γεννωμένη.

160 D: Μὴ πταίων τῇ διανοίᾳ.

162 A: Διωλύγιος φλυνάρια.

165 B: Σφαλεῖς γὰρ ἦττον ἀσχημονήσει.

169 B: Μαλ' εὖ ξυγκεκόφασιν.

171 D: Ταύτη ἂν . . ἴστασθαι τὸν λόγον.

172 E: Ἀνάγκην ἔχων ὁ ἀντιδίκος (wielding coercion).

202 A: Ταῦτα . . περιτρέχοντα πᾶσι προσφέρεσθαι.

To which may be added the 'hypocoristic' use of diminutives.

149 C: Φαρμάκια.

195 A: Ἐάν του σμικρὸν ἦ τὸ ψυχάριον.

(2) Use of Epic words, the meaning of which is sometimes spiritualized.

149 A: Μαίαις γενναίαις καὶ βλοσυράς.

162 E: Ἄξιος οὐδ' ἐνὸς μόνου.

174 D: Πολὺ βδάλλοντα.

189 E: Τοῦτο γάρ μοι ἰνδάλλεται διανοομένη.

194 E: Ὅταν τοῖνυν λάσιόν του τὸ κέαρ ἦ.

(3) Playing upon a word.

150 C: Εὕρημα. (Cp. Soph. Œd. Tyr. 1108.)

152 A: Τὴν ἀλήθειαν.

181 C: Τοὺς ῥέοντας.

194 C: Τὸ τῆς ψυχῆς κέαρ.

208 B: Ἀληθέστατον ἐπιστήμης λόγον.

Closely related to this is (4) the etymological use of words: i. e. when, by dwelling upon its etymology, a word is made to express something different from, or more than, its ordinary meaning.

149 B: Ὅτι ἄλοχος οὖσα τὴν λοχείαν εἴληχεν.

152 E: (perhaps) Ξυμφερέσθων (let them march one way).

160 E: Τὰ ἀμφιδρόμια αὐτοῦ ὡς ἀληθῶς ἐν κύκλῳ περιθρεκτέον.

193 C: Ὅσπερ οἱ ἔμπαλιν ὑποδούμενοι παραλλάξας.

198 D: Πρόχειρον δ' οὐκ εἶχε τῇ διανοίᾳ.

(5) Poetical use of particles: e. g. the frequent use of ἄρα, helping to keep up the idea that Socrates is repeating what he has heard, the occasionally difficult reference with γάρ (152 C: Οἶα γάρ, and note), the hyperbaton of καί (154 E: Καὶ μὴν ἔγωγε), and generally the dramatic liveliness with which successive clauses are contrasted, as if each were put into the mouth of a different person. Speech thus becomes literally a 'self-dialogue.' See especially 155 B: Ὅ μὴ πρότερον ἦν, ἀλλὰ ὕστερον τοῦτο εἶναι (?): and 190 B: Ὅτι παντὸς μᾶλλον . . ὡς παντὸς μᾶλλον . . ὡς παντάπασιν ἄρα . . ὡς ἀνάγκη . . , with which the supposed answers of the mind to itself are introduced.

Compare Phil. 38 C: Τί ποτε ἄρα ἔστι
εἰστάναι φανταζόμενον ὑπὸ τινι δένδρῳ.

β. The same poetical energy shov

some of the ordinary forms of grammar. In this also Plato reflects the general tendency of the Greek language.

(1) Apposition. The use of the apposition of clauses (as a form of epexegetis) deserves to be reckoned among the more striking peculiarities of Plato's style. One example from the Theætetus will suffice to indicate what is meant.

175 D: Πάλιν αὖ τὰ ἀντίστροφα ἀποδίδωσιν . . ἱλιγγίων τε ἀφ' ὑψηλοῦ κρεμασθεῖς . . ἀδημονῶν τε καὶ ἀπορῶν καὶ βαρβαρίζων . . γέλωτα . . παρέχει, κ.τ.λ., where another writer would probably have inserted γάρ. (Cp. Lach. 182 B.)

Sometimes a sentence is thus placed in apposition with a pronoun such as τοῦτο (189 E ad fin.) or δ (158 B). Compare the use of τὸ δέ, e.g. 157 E. A slightly different use is that of the accusative in apposition to the sentence. Instances of this are 153 C: Ἐπὶ τούτοις τὸν κολοφῶνα, κ.τ.λ.; 160 E: Τὰ ἀμφιδρόμια αὐτοῦ, κ.τ.λ. (Many of the examples of resumption and redundancy above referred to would fall grammatically under this head.)

(2) Attraction. E.g. where a main verb was to be expected, we find a participle. It can be accounted for; but there is reason to believe that it is partly due to the neighbourhood of another participle, or of some word that is usually construed with a participle.

173 B: Τοὺς δὲ τοῦ ἡμετέρου χοροῦ πότερον βούλει διελθόντες ἢ εἰσάντες πάλιν ἐπὶ τὸν λόγον τρεπόμεθα; where we should have expected διελθόμεν.

150 D: Τὸ μὲν πρῶτον φαίνονται . . καὶ πάνν ἀμαθείς, πάντες δὲ προιούσης τῆς συνουσίας . . θαυμαστὸν ὅσον ἐπιδιδόντες, ὥς αὐτοῖς τε καὶ τοῖς ἄλλοις δοκοῦσι: where, but for the proximity of ὥς . . , ἐπιδιδόντες would probably have been ἐπιδιδόασιν. See also λαβών, 199 B, which but for ὅταν . . λάβῃ would be λαβόντα.

γ. To the same self-consciousness of language which betrays itself in the foregoing instances may be attributed the minuteness of antithesis, which, though common everywhere in Greek, is strikingly so in Plato.

150 E: Ἐμοῦ δὲ καταφρονήσαντες, ἢ αὐτοὶ ὑπ' ἄλλων πεισθέντες (?).

197 C: Εἰ δυνατὸν οὕτω κεκτημένον μὴ ἔχειν, ἀλλ' ὥσπερ, κ.τ.λ.

δ. This power of refining upon language is turned to account in adapting the mode of expression to the exigencies of the argument.

E.g. 152 B, where we are gradually led from the example of the wind, which one man feels cold, and another not, to the position that sensation is the correlative of reality. See also 158 E, 159 B, where, as the argument proceeds, (ἕτερον) ὅλον τοῦτο ὅλῳ ἐκείνῳ is substituted for ὅλῳ ἑτέρῳ.

ε. The care which is taken of the rhythm is a further peculiarity of Plato's style, and may be treated as a poetical element. This is especially noticeable (1) in the manner in which quotations from poetry are shaded off so as to harmonize with the surrounding prose, and (2) in the occasional elaboration of prose writing to something like a metrical cadence.

(1) 173 E. In the quotation from Pindar, *φέρεται* is probably substituted for *πέρεται* (see note on the passage), the words *τὰ ἐπίπεδα γεωμετροῦσα* are inserted, and *τῶν ὄντων ἐκάστου ὄλον* is added at the close. Thus the poetical language is interwoven with the sentence, so as to embellish it without interrupting its harmony.

194 C. The substitution of the (early) Attic *κέαρ* for the Homeric *κῆρ* is probably due to a similar motive.

(2) Dithyrambic and lyric cadences are more frequent in some other dialogues than in the *Theætetus*. See especially *Sympos.* 196, 197, the close of Agathon's speech, especially the last few lines, in which the rhetorical antitheses have more the effect of rhythm than of argument: *Phædr.* 238, 241, alibi; *Rep.* 8. 546, 7; 10. 617, 18; and several places of the *Timæus*, e. g. 47 B: *Ὦν ὁ μὴ φιλόσοφος τυφλωθεὶς ὀδυρόμενος ἂν θρηνοῖ μάτην*. With such passages may be compared *Theæt.* 176 A: *Οὐδέ γ' ἁρμονίαν λόγων λαβόντος ὀρθῶς ἐμνήσται θεῶν τε καὶ ἀνδρῶν εὐδαιμόνων βίον ἀληθῆ*.

The same power shows itself more slightly in an occasional inversion of the order of words for the sake of emphasis.

158 B: *Οἱ μὲν θεοὶ αὐτῶν οἴωνται εἶναι*.

160 D: *Κατὰ δὲ Πρωταγόραν τὸν σοφώτατον πάντων χρημάτων ἄνθρωπον μέτρον εἶναι*.

ζ. A few words may be added in conclusion on the artificial structure of Plato's dialogues, of which the *Theætetus* is acknowledged to be a prominent example.

There is a unity in each of them, approaching to that of a living organism:—the spirit of the whole breathing in every part:—a continuity independent of the links of question and answer, by which it appears to be sustained; which may be viewed apart from the scenery and the changes of persons, and the passages of humour and pleasantry by which it seems to be interrupted.

And while it is comparatively easy to distinguish the principal stages of the argument, yet there is such a dovetailing and interpenetration of the parts, that it is difficult to adopt an exact division without doing violence to the real harmony, or even to the exact point of transition from one hypothesis to another.

An instance of this is the way in which the reader

for the argument from the idea of expediency, which may be said to be anticipated as early as 157 D: Ἀγαθὸν καὶ καλόν. (Compare the anticipation, at the very beginning of the dialogue, 144 E: Ἐπεσκεψάμεθ' ἂν εἰ μουσικὸς ὦν λέγει, of the conclusion arrived at 179 B: Σοφώτερόν τε ἄλλον ἄλλον εἶναι καὶ τὸν μὲν τοιοῦτον μέτρον εἶναι, κ.τ.λ.) The difficulty of reconciling the ideas of goodness and wisdom with the doctrine of sense appears more distinctly in the defence of Protagoras, 167 A, and presses for solution as an element of the common opinion of men, 170 A: Καὶ ἔν γε τοῖς μεγίστοις κινδύνοις . . . παρὰ σφίσιν.

These two passages have prepared the way for the statement in 171, 2, of the 'semi-Protagoreanism' of those who will not venture to say that every creature knows what is for its own health, nor that every individual and every state knows equally what is expedient in legislation. When a breach has thus been made in the enemy's lines of defence, a rest is afforded to the reader by the vision of the Divine Life which follows, in which, however, the ideas of wisdom and holiness and righteousness have a direct bearing upon the conclusion towards which we are being carried step by step, and its effect upon the tone of the discussion is apparent in the words 177 D: Πλὴν εἴ τις τὸ ὄνομα λέγοι· τοῦτο δέ που σκῶμ' ἂν εἴη πρὸς ὃ λέγομεν· οὐχί; κ.τ.λ. At this point the argument from Expediency is fully entered into. But it is difficult to say exactly where it began.

A similar gradation may be observed in the development of the difficulty about false opinion.

Note also the artfulness of the transition from sensation to thought, 184-187, and from 'true opinion' to 'true opinion giving an account of itself,' 201.

And while the earlier part is written with a view to what is in reserve, the previous discussion is not forgotten as the inquiry proceeds. See 194 D: Ἄ δὴ ὄντα καλεῖται, compared with 152 D: Ἄ δὴ φάμεν εἶναι, οὐκ ὀρθῶς; and 209 C: Μημεῖον παρ' ἐμοὶ ἐνσημνηναμένη καταθῆται,—an application of the (relinquished) conception of the waxen block.

Plato's philosophy has been compared to a building, of which the Republic is the superstructure, while the other dialogues are the pillars and fretted vaults upon which it rests.

The image fails to give an adequate idea of the perfection of Art.—or rather of Nature conscious of itself,—which gives habit but not regularity, a growing, not a fixed, consistency, both parts and to the whole.

His writings are the creations of a great master, whose sketches are worked up into the larger monuments of his genius, a cycle surrounding an eternal Epic poem, bound together by the unity not merely of a particular age and country, but of an individual mind.

*Ω θαυμάσιε, ὦ δαιμόνιε, ὦ ἑταῖρε, ὦ μέλε.

These and the like phrases are apt to be slurred over in translating or interpreting Plato, from the frequency of their recurrence and the difficulty of appreciating their exact force in each connection. They belong to that conversational sprightliness and play of fancy which it is impossible to bind to any rule.

Here, as elsewhere, Plato carries further an existing tendency of the Greek language. Such addresses as δαιμόνιε, δαιμονίη, ἡθείε, in Homer (Il. 6. 407, 486, 518, 521; cp. Plat. Rep. 344 D, ὦ δαιμόνιε Θρασύμαχε) vary in signification according to the mood of the speaker. The same may be said of ὦ δαιμόνιε, ὦ μέλε, in Aristophanes.

In Plato the variety of such addresses is much greater, and the variety of their meaning greater still. They can often be more perfectly rendered by a changed expression of the voice or countenance, than by any words. All that can be said of them generally is, that they give an increased intensity to the tone of the conversation at the moment, whether this be grave or humorous, respectful, ironical or familiar.

ὦ θαυμάσιε in its simplest use conveys a remonstrance, 'I wonder at you.' The most decided instance is in the Phædo, 117 D: Οἶον, ἔφη, ποιεῖτε, ὦ θαυμάσιοι. 'What are you doing! I am amazed at you.' It may also sometimes convey admiration. But it is frequently used where the subject of wonder or surprise has nothing to do with the person addressed: e.g. Cratyl. 439 C, where it indicates Socrates' intense interest in the mystery of the Ideas. Compare the use of the form of congratulation ὦ μακάριε (see Aristoph. Nub. 167) to express Socrates' own delight at some great discovery: e.g. Rep. 432 D, where Justice is discovered; where Socrates congratulates himself as well as the superiority of the philosophic life.—In Theæt. can hardly be rendered except by a note of admiration: 'How that many have been ready to bite me!'

Nearly the same is true of δ δαιμόνιε, 180 B, though it here retains a slight tone of remonstrance. 'Disciples, my good sir!' 'Disciples, did you say?' While in 172 C it wears quite a different expression, conveying Socrates' genuine admiration for the philosophic life, and is more difficult to render. 'Ah! my good friend, this is not the first time I have observed how natural it is that a philosopher should make a poor figure at the bar!'

The affectionate confidence and familiarity expressed in δ ἑταῖρε, δ φίλε, δ φίλε ἑταῖρε, acquires, in δ μέλε, a degree of humorous or triumphant gaiety. Theæt. 178 E: Νῆ Δία, δ μέλε, 'My dear fellow! I should rather think he did.'

The use of quaint adjurations and addresses in Shakspeare affords an interesting illustration of this feature of Plato's style. For example, when Hamlet says, 'O *good* Horatio, I'll take the ghost's word for a thousand pound,' the address is prompted not this time by Horatio's worth, but by the relief caused to his own mind by the discovery of the king's guilt.

THE END.

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